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WHAT THEN?

The following translation of Latin lines, written on the walls of Bologna, in Italy, appeared in the *American Whig Review* some time since.

What if the stateliest buildings were thine own?
What if the choicest fruits thy table crown?
If thou hast heaps on heaps of gold in store,
And each succeeding year still adding more?
What if thou hast the fairest, kindest wife,
To be the sweet companion of thy life?
If thou art blessed with sons, a large estate,
And all around magnificent and great;
What if thou'rt comely, valiant, rich, and strong,
And teachest others in each art, each tongue;
If thou hast numerous servants at command,
All things in store and ready to thy hand;
If thou wert king, commander of a nation,
Full thousand happy years, without vexation;
If fortune raised thee to the highest strain
Of grandeur, wealth, and dignity—what then?
Soon, very soon, all ends and comes to naught;
Virtue alone's the greatest glory sought.
Obey th' Almighty's will; from hence arise
All happiness within; in this all glory lies.

The Eastern Question.

The *London Times*, which, though a doubtful guide in drawing inferences, is yet mainly reliable in its facts, thus clearly sets forth the present aspect of the Eastern question. It says:

"It is perfectly true, that since the Turkish Government has made its acceptance of the note proposed by the Conference at Vienna to depend on the adoption of certain changes in the text of that document, the question which has kept Europe in suspense for so many months, and which appeared to be approaching a termination, is still a matter of serious doubt and unabated apprehension. But it is not true that the subject is at this time enveloped in great mystery and reserve, for, on the contrary, the game is being played, as the French say, *cartes sur table*. The Note of the Conference, and the alterations required by the Divan, are before the world, and have been variously discussed by the organs of public opinion, as well as by statesmen and Cabinets, in every part of Europe. Everybody knows what those terms are which have been transmitted to St. Petersburg, and that the Four Courts have strongly urged the Emperor Nicholas to finish the tedious and dangerous negotiation by accepting them. Whether he will accept them or not, is entirely a matter of opinion, and the reasons on both sides are so nearly balanced that we do not suppose any politician, be he minister or journalist, would undertake to express a confident expectation on the one side or the other. But on that decision, whatever it be, rests the whole question, the fate of Turkey, and possibly the peace of Europe. Although, therefore, we are now in the possession of the materials for the discussion, we must be content to wait for the positive result; and in the meantime the question continues to excite as much anxiety and uncertainty as it has ever done since the month of April. Under these circumstances the leading members of the British Cabinet who are concerned in the direction of our foreign relations have not left town for a single day, and there cannot be a stronger proof of the entire unanimity prevailing in the ministry on these questions than the fact, that at this important juncture Lord John Russell and Lord Palmerston have returned to London to hold closer communication with Lord Clarendon and Lord Aberdeen."

The *Times* then makes this important statement:—"We have reason to believe, that the French Cabinet has already signified to the Sultan, that the ulterior steps he may adopt contrary to the advice of his allies, must be taken at his own peril."

The article then goes over the arguments in favor of the Czar's acceptance of the Note, and the restoration of peace. These are, briefly, that the winter is too near for the Russians to undertake operations beyond the Danube; that the troops are sick and the supplies exhausted; and that the Turkish forces under Omar Pasha,

are formidable in front. The acceptance of the Note is, then, the only way to relieve all parties from their embarrassments.

From Constantinople, August 22, it is mentioned, in correspondence, that the Turkish Government had issued a manifesto to the representatives of the Powers, in which it states the reasons of its modifying the Vienna note. The manifesto has not yet been published, but its substance had transpired. The manifesto is signed by Reschid Pacha, and begins by expressing regret that the note prepared by the Porte itself had not been accepted by the Conference, or, at least, although the note of the Porte might be said to be the basis of the Vienna document, "certain superfluous paragraphs incompatible with the sacred rights of the Sultan's Government had been introduced," and the Porte felt compelled to make observations on the subject. The Porte professes itself greatly pained to hesitate in the course of action indicated by the four powers. "But the Government of his Majesty the Sultan, which had, in the commencement of the affair, been declared alone competent to judge the question relative to its rights and independence, having unfortunately not been consulted on the preparation of this new note, was consequently placed in a difficult position." The manifesto then explains each of the alterations in the text, and winds up with the avowal that "the Government of the Sublime Porte still await a solid guaranty on the part of the Great Powers, against all interference in future, and all occupation, from time to time, of the Principalities of Moldavia and Wallachia." It was probably the knowledge of this manifesto that gave the tone to the editorial which we have above quoted from the *London Times*.

From Belgrade, August 22, a quieter state of public feeling was reported, and there was no longer any fear of an outbreak. A traveller had been arrested at Sovendria, for having in his possession a seditious address against the Sultan. The despatches that now find their way to the papers, from the principalities, are as studiously indicative of peace as they formerly were of war. Prince Gorskakoff, it is said, was inspecting the line of the Danube, when he received the despatches informing him of the Sultan's conditional acceptance of the Vienna note. He immediately returned to head-quarters and sent couriers in various directions to announce that the prospects of war were over, and that the evacuation of the Principalities might be expected. Among the rumors was a doubtful one, that the Hospodars had decided to revolt together against the Sultan if he took any steps to supersede them.

The *N. Y. Tribune* says

When the *Arctic* left Europe it was not yet known whether the Russian Emperor would accept or reject the modifications made by the Turkish Government in the proposed settlement between them; but there was serious apprehension that he would reject them. Should he do so, we must regard it as the end of negotiation in the premises. A strong reason for believing that he will take this course may be found in the fact that the proposals as modified are substantially identical with the last note addressed by Reschid Pacha to Prince Menschikoff, before the latter left Constantinople; this note was then scornfully rejected, and there is no good reason to expect a different result now. It is true that the acceptance of the proposed basis of settlement wore the air of receding somewhat from the arrogant position before taken by Russia; but we see that the act was well calculated. In the first place it gave an appearance of moderation to the Russian side; and in the second place, it left the weight of responsibility with the Turkish Government, and was sure to bring it into collision with its allies in case it should refuse to accede to the terms they had agreed on; and what was of very great importance, it gained time, and put off the possible beginning of hostilities till the setting in of winter, when the allies would be unable to act. These results have been attained, as Russia most probably expected. The Turkish Government has made the utmost concessions which it can be induced

to make, and prefers war to yielding anything more. This is a manly and respectable position, and shows that the Moslem, if it be his destiny now to be driven out of Europe, will meet the crisis with honor and dignity, and make his exit from the stage at least without a blot of cowardice upon his escutcheon. The Turkish Government alone is faithful to its duty and bold to insist upon its rights; and we predict that when England and France lament its fall hereafter, they will also deplore their own cowardly share in the catastrophe. It is said that France has already determined to render no aid to the Porte in the event of a war following its present act, and that probably England will imitate her. This we may well doubt, for Russia would never abandon her hold on Turkey if she thought her retention of it would be tolerated. It is scarcely possible for the great powers of the Continent to remain neutral in such a war, for their own interests are too vitally concerned; but there is a great difference between moving promptly, or tardily, as they have already exhibited. As matters now stand, we judge that Russia is resolved to continue moving on the road to Constantinople, and that they will find it difficult to arrest her. They have shown they are afraid of war, and for that very reason they are and must be in danger of its eruption.

Roman Catholic Martyrs in China.

The *Paris Univers* publishes the following document, which is given as a letter (dated Shanghai) from M. Maresca, "Apostolical Administrator" at Nanking. It is possible that the story may be founded on fact; the followers of the Chinese leader, who claims a Divine mission, may have mistaken the worshippers in a chapel adorned with crucifixes and other images for idolaters, and there is but too much reason to believe that they regard the injunctions laid upon the first Hebrew invaders of Palestine to exterminate idolaters as binding upon themselves. Still it must be confessed that the communication has the air of M. Maresca's having made the most of his materials:

"The insurgents arrived on the 8th of March before the walls of the town of Nanking, and established their camp in twenty-eight divisions. They dug mines under the walls and filled them with gunpowder, and on the 19th partially blew them up, together with the eastern gate. Immediately after a signal was given, and they rushed some to the breach and others to the wall with an impetuosity which alarmed the defenders. In their first attack they made themselves masters of the town. The Mandarins, who were not able to escape, were seized and put to death. On the 20th of March the insurgents spread through the town and carried everywhere terror and death. A venerable old man, chief of the Christians, was killed in his house with his eldest son; his second son was grievously wounded, the third was carried off captive, and the youngest ran away. On the same day four other Christians fell in the *melee*. On the 21st of March the family of Tseu, the wealthiest and most distinguished among the Christians, were driven from their house, which the insurgents required for their chiefs; and thirty-one members of this family were confined in a neighboring house, and were there burned to death. Two young men belonging to the same family, aged seventeen and eighteen, who were absent when their relatives were burned, have just arrived at Shanghai, after having begged their way—a distance of from seventy to eighty leagues. Five other members of the same family were also absent at the execution of the thirty-one, but it is not known where they have gone, nor what has become of them. All that belonged to the Christian community of Nanking church, ornaments, money, and papers, were deposited with the family Tseu, and consequently all are entirely lost. The same day, several persons en-

tered the chapel of the town where the Christians were assembled, and recited the prayer of the Holy Week. They forbade prayers on the knees, and wanted the Christians to recite, seated, the new prayer of Tien-Fou. The Christians replied that they were Catholics and did not know any other religion. It was notified to them that if, within three days, they did not decide on obeying, they would all be decapitated. On the 24th of March some wretches entered the chapel, and attempted to do violence to some young Christian women; but they were soon obliged to leave, and since then there have been no attacks of the kind. In the afternoon a new summons was made to adore Tien-Fou; a new refusal was given by the Christians; and new menaces followed. On the 25th of March the Christians were adoring the Cross, according to the custom on Good Friday. The insurgents entered all at once, crying and menacing; they broke the crucifix, overthrew the altar, and then wished to have their prayer recited—at the same time presenting the Christians with books in which it is written. A catechist took a religious book, the "Explanation of the Commands of God," and presented it to one of the chiefs. He hastily examined it, and returned it, saying, "Your religion is a good one—ours is not to be compared to it; but the new Emperor has given his orders, and you must obey them or die." After summonses, which were repeated in vain, the soldiers seized the Christians and tied their hands behind their backs. The women and children exhorted the men to suffer with a good heart for their faith. They were bound and ill-treated in their turn. All being thus bound, the men were told that they would be conveyed before the tribunal of the Emperor to hear their sentence; the women and children followed them, and all went gaily. When they arrived at the tribunal they were kept for sometime in outer rooms, and then some officers presented themselves and told them, on the part of the Emperor, that, as they would not obey, they were all condemned to death, and were to be executed at the Western Gate. They were sent off to the place of execution; but at the door of the tribunal an old man, who was unable to walk, was beheaded. The others arrived together at the designated place—they were about one hundred in number. New demands were made upon them to do as they had been desired, but they constantly replied, "We are Christians!" Many threats were made, but no one was executed. Towards the evening all were brought back to the town, and conveyed to a great store, which was formerly the church of Nanking. They there passed the night with their hands bound, and some were attached to columns. One succeeded in unbinding himself and in escaping. The day after new threats were made, and some blows were given. On Easter day all expected to die. Some officers entered the place, and asked if they would recite the prayer. Some said, "You should kill them all, for they will not obey!" but another answered, "No, for in that case they would go to heaven, and would have what they desire; while we would be guilty of sin!" However, all the Christians remained firm and yielded nothing. Some women especially, and even some children, cried, "Kill us all, that we may be martyrs and go to heaven!" Some of the soldiers, despairing of being able to subdue the courage of the women, and no doubt not having orders to kill them, opened the doors of the store-house, and forced them to leave with their children. They all went to the chapel, where they have since remained with the children; they are between 70 and 80 in number. The men remained in the store with their hands more tightly bound than on the first day. On the 28th of March some young men, fatigued with suffering, and dreading new torments, persuaded themselves that they might recite the famous prayer, because it contains nothing contrary to the dogmas of our holy religion. After having protested that they intended to remain Catholics, twenty-two recited the prayer, and were immediately unbound; but the others declared that they would die rather than recite it

before they knew that it was good; and some of them, in consequence, were cruelly beaten.— Since then, those who wavered have felt greatly humiliated, and regret that they did not imitate the firmness of their brethren and the courage of the women and children. Whilst the women and children remained in the chapel without a single man to assist or protect them, the men were ordered to serve the insurgents either as soldiers or laborers. Ten of them who were taken to fight against Tseu-Kiang took advantage of an obscure night to leave their ranks and run away. They have come here to recount to us what they witnessed. It was on the 14th of April that they succeeded in escaping. Since their departure from Nanking they have heard say that the insurgents have sent a good many women and children out of the town. The bridge of the great canal is said to have given way beneath the crowd, and more than a thousand persons are said to have been drowned. We are not aware whether any Christians left on that occasion. We have also received news from Yang-Teheu. On the 1st of April the rebels entered the town without meeting with any resistance. However, they committed the same horrors as at Nanking, and the Christians were not spared. They took the officers of the chapel, bound them, and carried them off with their families. They wanted all of them to recite the prayer of Tien-Fou. Thereupon two catechists stepped forward and clearly explained our dogmas and our usages.— As a punishment for this it was ordered that three hundred blows should be given to one and five hundred to the other. It is not yet known if they have been able to survive this cruel flagellation and other bad treatment to which they were subjected. On the whole, out of six hundred Christians at Nanking, Yang-Teheu, and Tseu-Kiang, fifty have been slain or burned to death, and several have been bound and beaten. Most of them have lost all they had and remain captives, exposed to all sorts of dangers for the soul of the body.

The Past.

The spirit of the immovable past rose before my eyes, unfolding the misty picture rolls of vanished greatness, and of the fragility of human things.

And among their dissolving views there I saw the scorched soil of Africa, and upon that soil Thebes with its hundred gates, more splendid than the most splendid of all the existing cities of the world; Thebes, the pride of old Egypt, the first metropolis of arts and sciences, and the mysterious cradle of so many doctrines which still rule mankind in different shapes, though it has long forgotten their source. There I saw Syria, with its hundred cities, every city a nation, and every nation with an empire's might. Balbeck, with its gigantic temples, the very views of which baffle the imagination of man, as they stand like mountains of carved rocks in the desert where for hundreds of miles not a stone is to be found, and no river flows, offering its tolerant bark to carry a mountain's weight upon, and yet there they stood, those gigantic ruins; and as we glance at them with astonishment, though we have mastered the mysterious elements of nature, and know the combination of levers, and how to catch lightning, and to command the powers of steam and of compressed air, and how to write with burning fluid out of which the thunderbolt is forged, and how to drive the current of streams up the mountain's top, and how to make the air shine in the night like the light of the sun, and how to dive to the bottom of the deep ocean, and how to rise to the sky—cities like New York dwindle to the modest proportion of a child's toy, that we are tempted to take the nice little thing up on the nail of our thumb, as Micromégas did with the man of wax. Though we know all this, and many things else, still, looking at the times of Balbeck, we cannot forbear to ask what people of giants was that which could do what neither the puny efforts of our skill nor the ravaging hand of unrelenting time can undo through thousands of years. And then I saw the dissolving picture of Nineveh, with its ramparts now covered with mountains of sand, where Layard is digging up colossal winged bulls, huge as a mountain, and yet carved with the nicety of a cameo; and then Babylon, with its wonderful walls; and Jerusalem, with its unequalled temple; Tyros, with its countless fleets; Arad, with its wharfs; and Sidon, with its labyrinth of workshops and factories; and Ascalon and Gaza, and Beyrout, and further off, Persepolis, with its world of palaces.

All these passed before my eyes as they have been, and again they passed as they now are, with no trace of their ancient greatness, but here and there a ruin, and everywhere the desolation of tombs. With all their splendor, power and might, they vanished like a bubble, or like the dream of a child, leaving but for a moment a drop of cold sweat upon the sleeper's brow, or a quivering smile upon his lips; then they wiped away, dream, sweat and smile, all is nothingness.

So the powerful cities of the ancient greatness of a giant age; their very memory but a sad monument of the fragility of human things.

And yet, proud of the passing hour of bliss, men speak of the future and believe themselves ensured against its vicissitudes.

And the spirit of history rolled on the misty shapes of the past before the eyes of my soul. After those cities of old came the nations of old. The Assyrians, the Chaldeans, the warlike Philistines, the commercial republics of Phœnicia and the Persians, ruling from the Indus to the Mediterranean, and Egypt becoming the centre of the universe, after having been thousands of years ago the cradle of its civilization.

Where is the power, the splendor and the glory of all those mighty nations? All has vanished without other trace than such as the foot of the wanderer leaves upon the dust. And still men speak of the future with proud security. And yet they know that Carthage is no more, though it ruled Spain, and ruled Africa beyond the pillars of Hercules down to Cere, an immense territory, blessed with all the blessings of nature, which Hermon filled with flourishing cities of which now no trace remains.

And men speak of the future, though they know that such things as heroic Greece once did exist, glorious in its very ruins, and a source of everlasting inspiration in its immortal memory.

Men speak of the future, and still they can rehearse the powerful colonies issued from Greece, and the empires their heroic sons have founded. And they can mark out with a finger on the map, the unparalleled conquests of Alexander; how he crossed victoriously that desert whence Semiramis, out of a countless host, brought home but twenty men; and Cyneas, out of a still larger number, only seven men. But he (Alexander) went on in triumph and conquered India up to the Hydaspes, as he conquered before Tyros and Egypt, and secured with prudence what he had conquered with indomitable energy.

And men speak of the future, though they know that such a thing did exist as Rome, the mistress of the world—Rome rising from atomic smallness to immortal greatness, and to a grandeur absorbing the world—Rome, now having all her citizens without, and now again having all the world within her walls, and passing through all the vicissitudes of gigantic rise, waning decline, and mournful fall. And men speak of the future still with these awful monuments of fragility before their eyes.

But it is the sad fate of humanity that, encompassing its hopes, fears, contentment, and wishes within the narrow scope of momentary satisfaction, the great lesson of history is taught almost in vain. Whatever be its warnings, we rely on our good fortune; and we are ingenious in finding out some soothing pretext to lull down this dreadful admonition of history.

There is yet no Christian people on earth—not a single one among them all. I have spoken the word. It is harsh, but true. Nearly two thousand years have passed since Christ has proclaimed the eternal decree of God, to which the happiness of mankind is bound, and has sanctified it with His own blood, and still there is not one single nation on earth which would have enacted into its law-book that eternal decree. Men believe in the mysteries of religion, according to the creed of their church; they go to church, and they pray and give alms to the poor, and drop the balm of consolation into the wounds of the afflicted, and believe that they do all that the Lord commanded to do, and believe they are Christians. No! Some few may be, but their nation is not; their country is not; the era of Christianity is yet to come, and when it comes, then, only then, will be the future of nations sure.

Rossuth.

The Epistle of St. James.

THE Epistle of St. James is the first and best homily extant. It is not what many would now call a "gospel sermon," but neither is the Sermon on the Mount. It has little doctrinal statement, and no consecutive argument; it is a list of moral duties inspired by the earnestness with which they are urged, and beautified by the graphic and striking imagery in which the style is clothed. James is one of the most sententious, pointed, and terse of the New Testament authors. He reads like a modern. The edges of his sentences sparkle. His words are as "goads, and as nails." He reminds us more of Ecclesiastes, than any other Scripture book. Paul's short sentences never occur till the close of his Epistles, and remind us then of hurried pantings of the heart. James' entire epistle is composed of brief, glancing sentences, discovering the extreme liveliness and piercing directness of his intellect. Every word tells. How sharp and effective are such expressions as—"When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. Faith, if it hath not works, is dead, being alone. Show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God;

thou doest well; the devils also believe and tremble. Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms."

In one of those sentences ("the devils believe and tremble," as well as in his quaint and powerful picture of the tongue, we find that very rare and somewhat fearful gift of irony winding and darkening into invective. What cool scorn and warm horror meet in the words "believe and tremble!" How formidable does the "little member" he describes, become when it is dipped with the "fire of hell!" And upon the selfish rich he pours out a very torrent of burning gold, as if from the Lord of Sabbath himself, into whose ears the cries of the reapers have entered.

In fine, although we pronounce James rather an orator than a poet, yet there do occur some touches of genuine poetic beauty, of which, in pursuing his swift rhetorical way, he is himself hardly conscious. "Let the rich," he says, "rejoice in that he is made low, because, as the flower of the grass, he shall pass away." For a moment, he follows its brief history: "the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways,"—"fade away," and yet "rejoice," inasmuch as, like the flowers, whose bloom, savor and pith have floated up to swell the broad-blown lily of the day, his adversity withers in the prosperity of God. "What, again, is life? It is even a vapor, that appeareth for a little time and then vanisheth away." Such flowers, indeed, are transplanted from the prophetic forests. There, under the proud cedars, they were overshadowed, and almost lost; here, they bloom alone, and are the more lovely, that they seem to grow amid the fragments of the tables, which Moses, in his ire, strewed along the sides of Sinai.

Nothing is Lost.

Nothing is lost: the drop of dew

Which trembles on the leaf or flower

Is but exhaled, to fall anew

In summer's thunder shower;

Perchance to shine within the bow

That fronts the sun at fall of day;

Perchance to sparkle in the flow

Of fountains far away.

Naught lost; for e'en the tiniest seed

By wee birds borne, or breezes blown,

Finds something suited to its need

Wherein 'tis sown and grown;

Perchance finds sustenance and soil

In some remote and desert place;

Or 'mid the crowded homes of toil

Sheds usefulness and grace.

The little drift of common dust,

By the March winds disturbed or tossed,

Though scattered by the fitful gust,

Is changed but never lost:

It yet may bear some sturdy stem,

Some proud oak battling with the blast,

Or crown with verdant diadem

Some ruin of the past.

The furnace quenched, the flame put out,

Still cling to earth or soar in air,

Transformed, diffused, and blown about,

To burn again elsewhere;

Haply, to make the beacon blaze,

Which gleams athwart the briny waste,

Or light the social lamp, whose rays

Illume the home of taste.

The touching tones of minstrel art,

The breathings of the mournful flute,

Which we have heard with listening heart,

Are not extinct when mute;

The language of some household song,

The perfume of some cherished flower,

Though gone from outward sense, belong

To memory's after hour.

So with our words—or harsh or kind—

Uttered, they are not all forgot,

They leave their influence on the mind,

Pass on, but perish not.

As they are spoken, so they fall

Upon the spirit spoken to,

Scorch it like drops of burning gall,

Or soothe like honey-dew.

So with our deeds; for good or ill

They have their power—scarce understood;

Then let us use our better will

To make them rife with good;

Like circles on a lake they go,

Ring within ring, and never stay;

Oh that our deeds were fashioned so,

That they might bless away!

Churches and Church Property in the United States.

TOLERATION in religious matters is one of the fundamental principles of our government. We have no established Church. With us Church and

State are distinct. So perfectly is the principle of religious toleration carried into the workings of our government, that in nominating candidates for office, the creed of the nominee is never made a subject of inquiry. Men who are ambitious of office, are not led to estimate the probability of their success, as in any way connected with the character of their religious tenets.

This freedom in religious matters, coupled with an absence of priestly restraint, and a subjection on the part of the people only to the fundamental and universally recognized rules of piety and morality, has largely contributed to make our Republic powerful and prosperous, while so many other experiments in popular government have failed. The present condition of South American Republics, and of Mexico, may be cited as an illustration of the evil effects of sustaining an established church in connection with the government, and especially a church which acknowledges a potentate in some far distant country as its supreme head and ruler.

The unrestrained freedom of religious opinion which is enjoyed by the people of the United States, has given ample scope and verge for the growth of almost all the known Christian sects. The consequence is that the number of churches in this country is more numerous in proportion to the population than any other country in the world, and the friendly rivalry which exists between the various sects has doubtless tended to advance the cause of religion by stimulating each and all to increased exertions in behalf of their own particular church.

Our readers will be surprised to learn that according to the returns of the last census the number of churches in the United States bear so large a proportion to the number of inhabitants as is shown by the following figures. The whole number of churches in all the States is ascertained to be 36,011. The halls and school-houses which are used in many thinly settled portions of the country, and in cities, by societies which are unable to build houses of worship for their own use, are not included. The proportion of churches to the inhabitants, exclusive of the other places of meeting just mentioned, is one to 646 inhabitants.

A further examination of the statistics exhibits the fact that there are more churches in Delaware in proportion to the inhabitants, than in any other State, being one to 508; and less in California, being one to 7173. Massachusetts has one to 695, which is a trifle less than the average, though the average accommodations of each church—that is, the number that can be seated—is greater in Massachusetts than in any other State, and their average value is also greater.

The total value of Church property in the United States is estimated at \$86,416,639. The highest amount in any one State is \$21,132,707 in New York; next Pennsylvania, \$11,551,885, and then comes Massachusetts, with church property to the value of \$10,205,284. One half the church property in the United States is owned by these three States. Taking the average amount to each inhabitant, Massachusetts stands at the head of the list, as she does in every other good work.

There are, it appears, over a hundred denominations in the United States, and the churches are divided among the number as follows:

Methodist, 12467; Baptist, 8791; Presbyterian, 4584; Congregational, 1674; Episcopal, 1422; Lutheran, 1203; Roman Catholic, 1112; Christian, 812; Friends, 714; Union, 619; Universalist, 494; Free, 361; Moravian, 331; German Reformed, 327; Dutch Reformed, 324; Unitarian, 243; Mennonite, 110; Tunker, 52; Jewish, 31; Swedenborgian, 15; Minor sects, 325; total, 36,011.

The 1430 churches in Massachusetts are divided among the different denominations as follows: Congregational, 439; Baptist, 262; Methodist, 255; Unitarian, 162; Universalist, 117; Episcopal, 53; Friends, 37; Roman Catholic, 36; Christian, 29; Presbyterian, 15; Union, 6; Swedenborgian, 3; Free, 3; Jewish 1; Lutheran, 1; Minor, 11.

These facts and statistics are of great interest to the true patriot and to the Christian philosopher. They show conclusively that there is a strong religious element among our people. It was an admirable and true saying of Plutarch that "a city may as well be built in the air, as a commonwealth or kingdom be either constituted or preserved without the support of religion." There is hope for the Republic so long as a continued respect is manifested for religion. Dishonest and corrupt politicians may mismanage affairs and demagogues may embroil the country in foreign wars, but we can reasonably hope that our political rights will remain intact so long as a moral and religious sentiment, aside from the bigotry of sect, prevails in the community. It was atheism and scepticism which contributed more than anything else to make the first French revolution "the reign of terror." It is bigotry, superstition, ignorance and a prevalent irresponsibility in moral and religious matters among the people, which has made the South American Republics what they are.

Boston Journal.

Varieties.

A PARAGRAPH FOR POSITIVE PEOPLE.

How quietly, yet strongly expressed, is the valuable idea of the paragraph annexed. It is the opening passage of an article in the last *Westminster Review*:

"From time to time there returns upon the cautious thinker the conclusion that, considered simply as a question of probabilities, it is decidedly unlikely that his views on any debateable topic are correct. Here," he reflects, "are thousands around me holding on this or that point, opinions differing from mine—wholly in most cases; partially in the rest. Each is as confident as I am of the truth of his convictions. Many of them are possessed of great intelligence; and, rank myself high as I may, I must admit that some are my equals—perhaps my superiors. Yet, whilst every one of us is sure he is right, unquestionably most of us are wrong. Why should not I be amongst the mistaken? True, I cannot realize the likelihood that I am so; but this proves nothing; for though the majority of us are necessarily in error, we all labor under the inability to think we are in error. Is it not, then, foolish thus to trust myself? When I turn and look back into the past, I find nations, sects, philosophers, cherishing beliefs in science, morals, politics and religion, which we decisively reject. Yet they held them with a faith quite as strong as ours; nay—stronger, if their intolerance of dissent is any criterion. Of what little worth, therefore, seems this strength of my conviction that I am right! A like warrant has been felt by men all the world through; and, in nine cases out of ten, has proved a delusive warrant. Is it not, then, absurd in me to put so much faith in my judgments?"

RELIGION IN GERMANY.

The fondness of many to have considerable to do with German theologians and writers on religious subjects, is but too well known. If such teachers or their religious systems tend to produce results like the following, which we quote from a recent interesting work called "Home Life in Germany," who would not shudder at the exposure of the youthful mind or of the community to them?

"Religion does not enter as an element into society in Germany. It is not a principle any one considers in estimating the influences at work on the people. Few appeal to it or speak of it as one of the great facts in human life. Very little seems to be sacrificed for such objects. There are seldom enterprises under it for the poor, the helpless, and the unhappy. There is seldom expressed worship. In fact, I do not believe there is a heathen land where less outward ceremony of worship is seen. The churches are half empty, and one beholds the painful sight of a church attended only by women and children, as if religion was a thing belonging only to the weaker part of the race. It is not that the men one meets are bitterly hostile to religious truth, or abusive towards it; but there is a sort of deadness to the whole subject among them, an indifference, or a kind of smiling, quiet incredulity, which comes over one chillingly and sadly."

THE FIRST BIBLE SOCIETY.

The first Bible Society was formed thirty-eight years ago, in England, by a girl only fifteen years of age, named Catharine Elliott. In her visits to the poor, she observed a sad want of the Holy Scriptures, and determined to do what she could towards supplying it. She mentioned to her younger brother her intention of contributing something every week to buy a Testament; for at this time she had no idea of being able to give away a Bible. She began with a penny (two cents) a week, and he with a half penny. They procured a tin box in which they kept their savings, until they amounted to sixteen pence, with which they bought a Testament. This young lady next drew up a short appeal to her schoolfellows, who united with her in a society called the Juvenile Bible Association. The number of subscribers increased, four of them acted as a committee, meeting every fortnight to transact business. In sixteen years, this little society distributed two thousand five hundred Testaments!

VIOLATIONS OF FRIENDSHIP.

There is but one way in which friendship can be preserved—by truth and sincerity. In the absence of these, it is constantly repudiated. Is there not treachery enough; are there not indignities, disappointments, and exasperations, more than sufficient, heaped upon us, that insidious friends and soulless acquaintances should continually add to the store?

What is good, is only so in degree and in extent, and it is one of our necessities, that we must form friendship, and our misfortune that we must repent of it. The true friend of the Horatio stamp, one

"Who, in suffering all doth suffer nothing,"

is allotted to few of the world's Hamlets who seek advised counsel and inward support. But they who will suffer nothing in the cause, and who show the heel but not the hand, are plentiful as black pigment or blackberries.

The kindest are most persecuted by their kind.

WHAT IS THE TIME?

"What is the time?" Too fast for all
Who've business on this nether ball;
So fast there is no keeping pace
With time in his swift-footed race.
"What is the time?" 'Tis gone, 'tis sped,
While I am pondering, o'er my head.
"Up, and be doing," wisdom cries—
Time waits for none; he flies, he flies.
"What is the time?" Enough for all
Who would be met to quit this ball—
Meet against time shall cease to be
The herald of eternity.

A HINT TO CRITICS.

The venerable Job Orton, the biographer of Doddridge, in one of his letters, relates a fact which may furnish a useful hint to both ministers and their hearers. He says:—"My grandfather once solicited a very excellent but very modest minister to pray in the family, where several others were present, who had supped with him. He begged to be excused, alleging that he had not thought of it, and there were so many other ministers present. My grandfather replied in his familiar way, 'Sir, you are to speak to your Master, and not to them; and my Bible tells me that he is not so critical and censorious as men are.'"

A Universalist preacher, passing through a neighborhood where his modern faith had not gained a foot-hold, took occasion to set forth his views in a sermon. At the close of the discourse, he remarked, that if the people desired to hear him again, he would preach on his return. After there had been silence a few moments, a sensible old Quaker rose and said, "If thou hast told the truth, we do not need to hear thee; if thou hast told us a lie, we do not need to hear thee."

VERY SENSIBLE.

It was remarked by an intelligent old farmer:—"I would rather be taxed for the education of the boy, than the ignorance of the man, for the one or the other, I am compelled to be."

Rum Seller's Advertisement.

FRIENDS AND NEIGHBORS.—Having just opened a commodious shop for the sale of "Liquid Fire," I take this early opportunity of informing you that, on Saturday next I shall commence the business of making drunkards, paupers, and beggars, for the sober, industrious, and respectable portion of the community to support.

I shall deal in "familiar spirits," which will excite men to deeds of riot, robbery, and blood; and by so doing diminish the comforts, augment the expense, and endanger the welfare of the community.

I will undertake, at short notice, for a small sum, and with the greatest expedition, to prepare victims for the asylum, the poor houses, the prisons and the gallows.

I will furnish an article that will increase the number of fatal accidents, multiply the number of distressing diseases, and render those which are harmless incurable.

I will deal in drugs which will deprive some of life, some of reason, some of property, and all of peace; which will cause fathers to be fiends, wives widows, children orphans, and all mendicants.

I will cause the rising generation to grow up in ignorance, and prove a burden and a nuisance to the nation.

I will cause mothers to forget their sucking infants; virgins their priceless innocence.

I will corrupt the ministers of religion, obstruct the progress of the gospel, defile the purity of the church, and cause temporal, spiritual, and eternal death, and if any should be so impudent as to ask why I have the audacity to bring such accumulated misery upon a comparatively happy people, my honest reply is—Money.

The spirit trade is lucrative, and some professing Christians give it a cheerful countenance.

I have license, and if I do not bring these evils upon you, somebody else will.

I live in a land of liberty.

I have purchased the right to demolish the character, destroy the health, shorten the lives, and ruin the souls of those who choose to honor me with their custom.

I pledge myself to do all I have herein promised. Those who wish any of the evils above specified brought upon themselves or their dearest friends, are requested to meet at my bar, where I will, for a few cents, furnish them with the certain means of so doing.

Patriarchal Pilgrims.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

THERE is a charm about the very word PILGRIM. The man of the world and the Christian, the man of genius and the unlettered believer, each have their own associations clinging around it, which gives it harmony in their ears. The lovers of history, and the admirers of superstition, delight to think of the long journeys which devoted pilgrims have paid to their favorite shrines. The places which they visited, and the roads which they traversed, are even now full of interest to them. Though the Christian may to a certain extent sympathize with these feelings—for religion does not forbid his searching the page of history, or blunt his feelings as a man—yet other and loftier emotions are awakened within his mind. He mourns to think how superstition has triumphed over the human family; and while he allows that possibly some indirect and undesigned good has in past ages resulted from the pilgrimages paid to supposed holy places, yet he cannot help asking, Where are they now whose feet once trod the pilgrim's road, and whose heads once bowed low before the shrine of a man-made saint?

When he turns from the page of history to the Word of truth, then he finds his favorite pilgrims, and over them he has no reason to mourn, but every cause for rejoicing. They went forth, not at the call of a fanatic monk, or the bidding of a lordly priest, but in obedience to the mandate of God most high. They bowed not down before martyrs' bones; they kissed no holy shrines, and adored no holy places; wherever they went they built the simple altar, lifted up the earnest believing prayer, felt the beaming of God's presence, and realized on earth what it is to live at the gate of heaven. Not superstition, but spirituality, was their characteristic; and if the question is asked, "Where are they?" God himself, with whom they walked, sublimely answers—"These all died in faith." Yes, He is their historian; "for they obtained by faith a good report"—that is, they are "borne witness to by God."

Their ever-living and almighty Friend dwells with delight upon their character and conduct in the pages of his own holy Word. Let us patiently listen while he describes their peculiarities, their possessions, their professions, and their prospects; and then we shall see wherein they are patterns for us.

In describing their peculiarities, God testifies to their actions, and tells us what was the principle which actuated them. There are some peculiarities which distinguish different individuals, very far from being attractive or lovely—they are rather repulsive and injurious; and there are others which, though generally harmless, are not very beneficial. Bad habits are easily acquired, and increase in strength with the exercise; good habits are the result of divine teachings, and are fostered by communion with God. If we turn to Heb. 11:8-16, and compare those verses with the sacred narrative in the book of Genesis, we shall learn that those ancient worthies wandered where others rested, "dwelling in tents or tabernacles," while the Canaanites and Egyptians, their neighbors, were dwelling in magnificent cities and palaces; that they were weaned from that which others worshipped—"they were not mindful of the country whence they came out;" that they waited for that which others were ignorant of or else despised—"they desire a better country, that is, an heavenly." Some may object that, having left their country, they could not return, and that it was all very well for them to despise what they could not enjoy; but the apostle expressly tells us that, "if they had been mindful of that country whence they came out, they might have had an opportunity to have returned;" so that their renouncement of home, with all its attractions, and their continuance in a pilgrim state, was their own free choice; and herein lies their peculiarity. They felt that to renew their former connexion with their own country, would be incompatible with their present connexion with and future hopes concerning another and "a better country." They were dissatisfied with this world as a portion, while they were contented with and thankful for whatever blessings God bestowed upon them in it. It is no small part of heavenly wisdom thus to be dissatisfied, and yet not to be discontented; to tread upon this world as a portion, while we taste its joys with thankful lips, and bless the Giver with a grateful heart. "It is," says one, "the true nature of faith to mortify not only corrupt and sinful lusts, but all natural affections and inclinations, though in themselves innocent, if they are any way uncompliant with duties of obedience to the commands of God." But earth with its various enjoyments and relationships has a wondrous power to attract us and retain us; and we can only escape from this spell by being brought within the influence of a mightier magnet. And such was the case with those of whom we are speaking—"they desired a better country, that is, an heavenly." Thus we learn that

an immortality of glory was clearly revealed to those ancient pilgrims, and that they were powerfully and practically affected by it. There is another country. We who live on an island surrounded by water know that there are other islands and continents in that great ocean which covers so large a portion of the globe. Our globe, with all its oceans and continents, is a country in the ocean of space; and there are many other worlds in that ocean. There is a country inhabited by souls and by holy angels, where God, the God of glory, displays his greatness and majesty more gloriously than elsewhere. Much interesting information is given us concerning that country; we know more of it than the ancient patriarchs did. Since their time much has been written about it, and Jesus has come and told us concerning his Father's house and its "many mansions." In God's book we have many names descriptive of this glorious world; and in Heb. 11 it is called a "better country, that is, an heavenly," and better, because it is heavenly. This is true of heaven now, and will be true of earth soon. The world above and the world to come are much spoken of, and that in very glowing terms; yet this world about which God has written so largely is neglected by most.

This "better country" is despised by the multitude, and most men go on as if God had not said a word about it, and as if there was nothing better than this "present evil world" for man's inheritance. Most persons treat the celestial world as those treat a country at the antipodes, who have no friends there, and no intention of ever going thither themselves. There are a few exceptions; and those who act thus are the subject of this profitable peculiarity which we have referred to. They desire this "better country;" its health, its happiness, its holiness, its sweet serenity, they earnestly long for. This desire is spiritual, and is accompanied with expectation; which two emotions blended together constitute hope. Their desire leads them to seek it. They seek to know about it—seek to get there honorably, to have a meetness for and large earnest of it.

Do we feel the desire, or are we satisfied with the toys and treasures of earth? Let all listen to God's testimony respecting both countries; men neglect the better one, because they prefer this; but could they act thus if they listened to what God says about both? He tells us that this world is showy, dangerous, passing, temporary; and that the other is real, glorious, permanent, and eternal. Behold God's provision for escape from "this present evil world," and attainment of the better and heavenly country Christ is the way to the better land—the ladder from the dungeon to the palace. Is He desired? Are His proclamations heeded? Remember, then, hearer of God's gospel, it must be desire now, or damnation hereafter. How reasonable is early decision, and steady determination! Oh, think of the wonders and glories of eternity—of the witnesses looking on—of what your own estimate must be of the comparative value of the two countries a hundred years hence, and act accordingly! Go to Jesus, cleave to him, and in proportion to your dependence on his work, and your delight in his person, will be your desire for the glories which he unfolds and promises. Jesus was the saving object around whom the faith of those eminent worthies entwined; and, clinging around Him, the tendrils of their souls sought a heavenly country, and laid hold "of the tree of life in the midst of the paradise of God." Believer, you have this desire; fan it by prayer, feed it with truth, until it becomes an ardent, heavenly flame, more and more assimilating the soul to its high and eternal destination. Let it be constantly borne in mind that no principle but faith can produce and perpetuate the peculiarity we have seen so eulogised by God. If all the things recorded in Heb. 11 had been told us without any reference to the influencing principle, how anxious should we have been to know what it was! But in this chapter we not only have the actings of faith detailed, but the act of faith described, and the nature of faith defined; and are informed that this mighty principle which overcomes the world is "the substance of things hoped for, and the evidence of things not seen;" or "the confident expectation of things hoped for, the perfect persuasion of things not seen." "Faith," says one, "is the repose of the intellect, and the repose of the affections; that is, the understanding perfectly admitting the Divine testimony, and the heart confidently trusting the Divine assurances. With respect to the things not seen, faith is the eye of the mind; with respect to things hoped for, the hand." Yet, we are told, with respect to the patriarchs, that "they received not the promises, but saw them afar off, and were persuaded of them, and embraced them." They received not the great substance of the promises, which is Christ incarnate, and eternal life more fully revealed by him (1 Tim. 1:10), "God having provided some better things for us, that they without us should not be made perfect" (Heb. 11:39, 40). But though they did not receive the things promised, "they embraced the promises," being

persuaded of their truth, value, and importance; and they rejoiced in the vast wonders and rich blessings which they contained. They all looked at these promises in the bosom of the Mediator, "all yea and amen in him," and joyfully sung, "God will give us all things along with the promised Seed." Thus a believing connexion with the word of God took away all glory from the world, and all terror from death. It made sin loathsome, Christ precious, holiness beautiful, glory desirable; and, above all, brought them into near communion with God.

(To be continued.)



The Advent Herald.

BOSTON, OCTOBER 1, 1853.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH. CHAPTER XXV.

O Lord, thou art my God; I will exalt thee, I will praise thy name; For thou hast done wonderful things; thy counsels of old are faithfulness and truth.

For thou hast made of a city an heap; of a fenced city a ruin: A palace of strangers to be no city: it shall never be built.—vs. 1, 2.

The subject of this chapter is a continuation of that in the preceding one. It is an ascription of praise, in view of the fulfilment of the predictions just considered. The prophet places himself in a position subsequent to their fulfilment, and rejoices in view of it.

To "exalt" the Lord is a metaphor, expressive of the prophet's recognition of God's sovereignty and the high regard which he would have for him.

The Lord's "counsels of old," are his purposes which he made known long before their accomplishment. What he had declared is in due time fulfilled.

"A city" may refer to some particular city, whose destruction had been predicted; or it may be used synecdochically, for all cities, reduced to heaps of ruin. A "fenced city," is one surrounded by fortifications. "A palace of strangers," is with much reason generally applied to Babylon, which was built for the strangers and sojourners who before dwelt in tents, as wanderers, and which was to remain a ruin till the consummation.

Therefore shall the strong people glorify thee, The city of the terrible nations shall fear thee.—v. 3.

"The strong people," and "terrible nations," are those who witness God's judgments on the cities of his wrath, and are thereby compelled to acknowledge that "the Most High rules over the children of men." Their recognition of his sovereignty, does not necessarily imply that they would have saving faith in his promises.

For thou hast been a strength to the poor, A refuge to the needy in his distress, A refuge from the storm, a shadow from the heat, When the blast of the terrible ones is as a storm against the wall.

"Strength," "refuge," and "shadow," are metaphors illustrative of the protection which God extends to the needy and distressed who trust in him; while "storm" and "heat" are substitutions for the calamities which afflict the children of men.

"The blast of the terrible ones," is an elliptical metaphor, denoting probably the firm onset of terrible invaders. The simile "as a storm against the wall," is derived from a fierce driving storm; but against which a substantial wall affords a perfect shelter. So the Lord shelters those who put their trust in him—even sending an angel to slay 185,000 of the Assyrians, when they made a fierce onset against Israel.

Thou shalt bring down the noise of strangers, as the heat in a dry place; Even the heat with the shadow of a cloud: The branch of the terrible ones shall be brought low.—v. 4.

To "bring down," applied to noise, is a metaphor illustrative of its being silenced. The "noise" is the tumult, as of an invading army, or the shouts of victors; and "strangers" are foreigners, those coming from a distance. As if their oppressions were comparable to an excessive drought by which everything is parched and dried up, the protection which the Lord offers against them is illustrated by a simile, drawn from the intervention of a cloud, the shadow of which mitigates the heat of the sun.

The branch of the "terrible ones," seems to be

parallel with "the noise of strangers." The word *zahir* (branch) is, in Isa. 24:16 and the four other places where it occurs in the Old Testament, used for "songs" or "psalms;" and here it evidently is expressive of the exultant noise, the suppression of which is illustrated by the metaphor, "brought low."

And in this mountain shall the Lord of hosts Make unto all people a feast of fat things, a feast of wines on the lees, Of fat things full of marrow, of wines on the lees well refined.—v. 6.

"This mountain," is Jerusalem, the "Mount Zion," where the Lord shall reign before his ancients gloriously (24:23); and "all people," are those who are numbered among the redeemed—the subjects of the first resurrection.

The "feast of fat things," &c., is a substitution for the glory and blessings which the Lord will provide for those who love him, and which will be their portion on the establishment of his kingdom.

"A feast" is expressive of an occasion of joy. "Fat things," and "marrow" are expressive of rich delicacies. "Wines on the lees," are old wines, the strength and color of which are preserved by its "lees" or dregs; and it is refined, by being drawn off for use.

This epoch, synchronizes with that brought to view by the revelator, when, (Rev. 19:6, 7) he "heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

And he will destroy in this mountain the face of the covering cast over all people, And the veil that is spread over all nations.—v. 7.

The "face of the covering," by a Hebrew usage is put for the covering itself,—as the face of God is put for God. "The covering cast over all people, and the veil that is spread over all nations" are parallel expressions indicating the same thing; and they are used by substitution for the ignorance, prejudice, weakness, and inability, which disables man from obtaining a full perception of spiritual and eternal realities. This is the result of our fallen and consequently mortal condition, and it continues till the day of redemption—as the apostle says (1 Cor. 13:12): "Now we see through a glass darkly; but then face to face: now I know in part; but then I shall know even as I am known." (Read Isa. 29:10.)

Arabs cover the face of those condemned to death; and in this country, men are executed with caps over their faces. The removal of these would imply a pardon.

"To destroy this veil," is in the margin to "swallow up." Its being done in that mountain, i. e., in Jerusalem, shows that it was to be the consequence of some work there to be performed—viz., the death of Christ, who there died for our sins and rose again for our justification, without which provision, man never could be raised in the likeness of Christ's resurrection.

He will swallow up death in victory; And the Lord God will wipe away tears from off all faces: And the rebuke of his people shall he take away from off all the [earth]: For the Lord hath spoken it.—v. 8.

To "swallow up," is a metaphor illustrative of the destruction of death. Thus in Hosea (13:14), we read, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues, O grave, I will be thy destruction: repentance shall be hid from mine eyes." Death is engulphed or devoured, as if it had been a huge monster that for ages had devoured the living; by an expressive figure, it in turn is devoured, which puts an end to its ravages. Death is a condition of being, and when destroyed, those under its dominion are restored to life. Its destruction, therefore, restores those devoured by it, as well as protects others from its ravages.

St. Paul applies this text to the resurrection. 1 Cor. 15:54—"When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." This application of Paul, Bishop Lowth says, "ought to oblige every Christian to acquiesce in this interpretation: and they that strain their wits to find out some other meaning of the place, can offer nothing but what is forced and trifling."

"The Lord will wipe away tears from off all faces," is a substitution for those acts of his providence which shall terminate all cause of grief, and supply them with sources of eternal joy. Rev. 7:17—"For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Ib. 21:4—"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"The rebuke of his people," is the obloquy; the reproach (as it is rendered in Micah 6:16), the contempt which they are called to endure, and the scorn and persecution which they have had to suffer in all ages. And to "take away" this, is a metaphor to illustrate that they shall be no more a scorn to unbelievers. Their day of rejoicing will take the place of that of mourning and tribulation.

And it shall be said in that day, Lo, this is our God; We have waited for him, and he will save us: this is the Lord; We have waited for him, we will be glad and rejoice in his salvation.—v. 9.

That day, is the time when death shall be swallowed up in victory; which is to be at the revelation of Jesus Christ, who, (2 Tim. 4:1,) "shall judge the quick and the dead at his appearing and kingdom." The heirs of the kingdom are those who (1 Thess. 1:9, 10) shall have "turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus which delivereth us from the wrath to come." Heb. 9:28—"Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. When he shall thus appear, in exultant shouts, those who will have waited for him will recognize him as their Elohe, the Jehovah; and they will rejoice in his salvation."

For in this mountain shall the hand of the Lord rest, And Moab shall be trodden down under him, Even as straw is trodden down for the dunghill.—v. 10.

"This mountain," is Mount Zion. For "the hand of the Lord" to "rest," is a substitution for the exercise of his power which shall restore his people to his sanctuary mountain, and there extend to them all needed protection. This is given as the reason of their rejoicing in his salvation at his coming.

"Moab," a bitter enemy of the Jews, may be an example to all the enemies of the church. What is said of Moab was long since literally fulfilled upon it; and its fate is a warning to all the nations which set at naught Jehovah.

"Shall be trodden down," &c., is in the margin "shall be threshed, as straw is threshed in Madmenah." The ancients threshed their grain, by treading it with the feet of oxen. When there was a scarcity of fodder, the straw itself was sometimes reduced to chaff; so that trodden or threshed, is a metaphor illustrative of Moab's destruction. Likening it to the treading down of straw for the dunghill, is a simile expressive of the complete and disgraceful prostration to which they were to be subjected.

And he shall spread forth his hands in the midst of them, As he that swimmeth spreadeth forth his hands to swim: And he shall bring down their pride together with the spoils of their hands. And the fortress of the high fort of thy walls shall be brought down, Lay low, and bring to the ground, even to the dust.—vs. 11, 12.

"He," i. e., Jehovah, "shall spread forth his hands in the midst of them," which is a substitution for his acts of providence that shall result in their destruction. "As a swimmer," is a simile, illustrative of the extent of the impending calamities, and the impossibility of escape from them.

"Bring down," applied to pride, is a metaphor expressive of its humiliation. "The spoils of their hands," denotes the plunder which they had accumulated,—the goods they had unjustly taken from others.

The 12th verse evidently refers to the defences of Moab, all of which should be effectually demolished.

ORIGINAL SIN.
We have received a pamphlet from the press of Tappan & Whittemore, entitled: "THE ANDOVER FESS, or Dr. Woods vs. Dr. Dana on the Imputation of Heresy against Professor Park, respecting the doctrine of original sin."

The title of this pamphlet is not particularly dignified. A serious charge of heresy is hardly met by denominating it a "fess." So trivial a treatment of it, indicates a lightness incompatible with a just appreciation of the seriousness of such a charge. The author of the pamphlet attempts to show that Dr. Woods once occupied the same position respecting the doctrine of original sin that he now charges upon Professor Park, and therefore that the charge against the latter is unjust. We know not whether Dr. Woods has been correctly quoted. We suppose him competent to take care of that question and shall not attempt his defence.

The question of original sin, is of interest to all the descendants of Adam, inasmuch as it accounts for our present condition, and shows what is needed to attain salvation. The different sects have so long quarrelled respecting the technicalities of theology, and those who use them are so liable to be misapprehended, that we shall use the more satisfactory phraseology of Scripture, so that if any dissent from our position, their difficulty shall not be

with our expression of it, but with the declarations of the Holy Spirit.

Unaided by revelation, we find ourselves in a world of sin and death. The young and apparently innocent, as well as the aged and the depraved die. As the faculties of the infant mind are developed, there is a natural tendency to evil; and as it matures, unaided by regenerating influences, this tendency becomes more and more marked. We inquire if this was the original condition of the race? if not, how came we thus situated? and, how may we escape?

Revelation enlightens us on these points. We find in the Scriptures that God "made man upright;" that "God created man in his own image, in the image of God created he him;" and "God saw everything which he had made; and behold it was very good."

When thus created, "the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." As the death of man was to be the consequence of disobedience, had he maintained his integrity he would have escaped mortality.

Our federal head partook of the forbidden fruit; and God said to him, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee . . . till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

Thus, "by one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." By one man's offence death reigned by one. "By one man's disobedience, many were made sinners," so that "the whole creation groaneth and travaileth in pain together until now."

The race being thus fallen, and become morally depraved and physically corrupt, the questions may well be asked, "What is man that he should be clean? and he that is born of a woman that he should be righteous?" "Who can bring a clean thing out of an unclean? not one." "Vain man would be wise, though man be born like a wild ass's colt."

We see in the natural world that the animals of each several kind produce only their kind. The young of the tiger never becomes a lamb. The nature of the tiger is as surely manifested in it, as it has time to become developed, and it never manifests anything at variance with the character of the tiger. The young of the viper is only harmless because its fangs are not developed. They are there ready to be manifested as it becomes matured. It is regarded by man with no more complacency because of its immaturity. And so we read of the fallen man, that Adam "begat a son in his own likeness, after his image." "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God,"—being "by nature the children of wrath, even as others." "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." "There is no man that sinneth not." "Behold I was shapen in iniquity, and in sin did my mother conceive me," "for there is not a just man upon earth that doeth good, and sinneth not." "The scripture hath concluded all under sin," "for we have before proved both Jews and Gentiles, that they are all under sin. As it is written, There is none righteous, no, not one."

This being true of the race, "except a man be born again, he cannot see the kingdom of God." How then is salvation possible? "If I wash myself in snow water, and make my hands never so clean, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me. For he is not a man as I am that I should answer him, and we should come together in judgment." "Who can say, I have made my heart clean, I am pure from my sin?" "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." "Where-with shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of zivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?"

All efforts of man to recover himself from his lost condition would have been futile, had not God himself made provision for man's recovery: "When we were yet without strength, in due time Christ died for the ungodly." "God commendeth his love toward us, in that while we were yet sin-

ners, Christ died for us." "Who gave himself for our sins, that he might deliver us from this present evil world according to the will of God and our Father." "Christ hath redeemed us from the curse of the law, being made a curse for us." "Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Thus Christ has become "the Mediator of the new testament, that by means of death, for the redemption of the transgressors that were under the first testament, they which are called might receive the promise of eternal inheritance." And thus God can "be just and the justifier of him that believeth in Jesus." The "love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." And thus we are enabled to "put off the old man with his deeds," and to "put on the new man which is renewed in knowledge after the image of Him that created him." As many as received Christ, "to them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." "For as many as are led by the Spirit of God, they are the sons of God," and have received the Spirit of Adoption, "being justified freely by his grace through the redemption that is in Christ Jesus." "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

While the Christian is thus enabled to "put on the new man which after God is created in righteousness and true holiness"—while "the inward man is renewed day by day," our "outward man" continues subject to decay and death, and needs the resurrection to restore us to the perfected condition contemplated in the first creation. While Jesus "died for our sins," he "rose again for our justification." He is "risen from the dead and become the first fruits of them that slept. For, since by man came death, by man came also the resurrection of the dead." "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." For this, "we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." "It doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." He "shall change our vile body, that it may be fashioned like unto his glorious body." "The creature itself also shall be delivered from the bondage of corruption unto the glorious liberty of the children of God." And "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

In view of the foregoing and other scriptures we learn our condition by nature, and the only way of escape. We see why the Saviour was given to us and the Holy Spirit vouchsafed to us. We learn the process by which God sanctifies and saves, and look forward to the appearing of Christ and the resurrection as the consummation of our hope.

Those who deny these scriptural teachings, deny the necessity of a Saviour and of a Sanctifier, and consider man able by nature to save himself. They do not regard physical death as the consequence of sin; and consequently the resurrection has no place in their creed. Disregarding the curse, they have no hope in the new creation. Regarding death as the final condition of the race, they look for no Saviour from heaven to ransom them from the power of the grave.

It will thus be seen that correct views respecting the origin of sin, and the relation we sustain to our federal head, have a great influence in leading us to put our trust in Him who is mighty to save, and in causing us to apprehend the import of other great scriptural truths.

After a part of this article was written and in type, we found to our disappointment that the columns of the paper were nearly full, and therefore have had to condense it, much more than it was our intention to.

BOOK NOTICES.

"THE MYSTERIOUS PARCIMENT; or the Satanic License. Dedicated to Maine Law progress. By Rev. Joel Wakeman, pastor of the First Presbyterian Church of Almond, N. Y. Boston: Published by John P. Jewett & Co. Cleveland, O.: Jewett, Proctor & Worthington. 1853." 323 pp. 12 mo.

In this volume there are condensed in a small compass many of the deplorable results of intemperance as they daily occur in real life. They are narrated in the progress of a popular story, in chapters, headed: "The usages of society—effects; shocking results; entering the vortex; the villa; the lowly cot; the board of excise; the

Satanic license; horrible dream; the temperance meeting; the change; resuming the work of death; the petition; the issue; experience meeting; villain developed: a pocket argument; interest against principle; force of public sentiment; legitimate fruits; the closing scene." Those subjects are presented in a very felicitous manner; and the treatment of them is designed to arrest the progress of intemperance which is fast absorbing in its vortex many of the youth, and those of more matured minds in our country, in a manner not exceeded in any former period of our history.

"DISCOURSES TO YOUNG MEN; illustrated by numerous highly interesting anecdotes, by Wm. Dodd, LL. D., Chaplain in ordinary to his Majesty George III. First American Edition. Philadelphia: Lippincott, Grambo & Co., No. 14 North Fourth-street. 1853." 540 pp. 24 mo. Price, 50 cts.

"LETTERS TO A YOUNG LADY, on a variety of useful and interesting subjects calculated to improve the heart, to form the manners, and enlighten the understanding. By Rev. John Bennett. Tenth American Edition." By the same publishers. 334 pp. 24 mo. Price, 50 cts.

These are two volumes designed to improve the minds of those belonging to the two classes to which they are severally addressed. They contain much good advice and information which is very well digested and expressed.

"THE ATTRIBUTES OF THE WORLD TO COME. By Alfred Bryant, pastor of the First Presbyterian Church Niles, Mich. New York: Published by M. W. Dodd, corner of Spruce-street and City Hall square. 1853." 308 pp. 12 mo.

This volume takes up the questions of the immortality of the soul, the intermediate state, the resurrection, the day of judgment, the nature of future happiness, and the nature of future punishment.

Mr. Bryant will be recognized as a pre-millennial writer. He handles his subject with a good deal of ability, denies the annihilation of the wicked, and also the crowning of the saints at death; and makes the day of judgment the great epoch to which the Church of Christ should look forward to with eager anticipations.

"THE LAW AND THE TESTIMONY. By the Author of 'The Wide World.'" New York: Robert Carter & Brothers, No. 235 Broadway. 1853." 840 pp. 8 vo.

This is an arrangement of the Bible,—i. e., of all on the subjects named that is contained in the Bible, or a collection of the several passages of scripture in the words of inspiration and without note or comment, under about thirty different heads—viz., Man's fall, the nature of sin, repentance, faith, justification, sanctification, holiness, the resurrection, the judgment, &c. &c.

Our only objection to this is that it is too voluminous, and that with what is pertinent to the several subjects given, there is too much of the context often quoted, which is not needed in the illustration, and obliges the reader to go over more ground than is necessary. It is however a very valuable work, and gives under a given head a large amount of texts, which will save the necessity of searching the Bible for them, when that particular subject is to be illustrated.

THE DISCUSSION.—In another column, brother Litch agrees with us that Matthew and Luke both relate the words of Christ, but has a solution of the matter differing from ours. Will the reader read the two in connection. We think they will be compelled to agree with us, that as according to Matthew, they were to flee to the mountains, when the abomination should overspread Judea, and according to Luke, when the Roman armies encompassed Jerusalem, both events must synchronize.

The word "therefore" referred to as a logical connection, does not necessarily connect the 15th verse of Matthew 24th, any more with the 14th verse than with the subject commenced in the 4th verse and ending with the 14th verse. Because there were to be those named events before the end, because Christ's coming was not to transpire in connection with the destruction of Jerusalem as they supposed, and because the gospel was first to be preached in all the world; therefore, instead of looking for the Saviour when Jerusalem was to be encompassed with armies, they were to flee to the mountains. We are exceeding far from conceding any argument from the letter of the text to brother L. We have yet seen nothing to convince us that the tribulation which they were to avoid by thus fleeing, is in the future. The tribulation did not terminate with the end of that war.

To Correspondents.

A. SHERWIN—There has never been any reply offered to us by the timeists, to brother Robinson's incontrovertible review of their position. They have never been denied an opportunity to meet it in our columns, but have been repeatedly urged to do so. We hold ourselves ready to give a candid examination of any arguments which may be presented, and to either admit their validity or show their fallacy. Your supposition of the cause of their non-attempt to reply is probably correct.

TIME OF THE ADVENT.—Our readers are aware that this subject is again being agitated by some. And they well know our position respecting it. We shall meet it, when it is so presented that we can have a definite expression of their full argument.

We are pleased to learn by conversation with brother Edwin Burnham, that an article is soon to be prepared for the *Herald*, by the leading advocates of this theory, which will develop in full their position. We can assure them that it will be received and examined with Christian carefulness, and our reasons given for all points of dissent.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

Sunday School Libraries.

The Sunday School and Family Library, No. 1, consists of 100 select volumes, from 72 to 252 pages 18 mo., substantially bound, with muslin backs and marbled paper sides; each volume regularly numbered and ready for use, with twenty-four catalogues of the same. This Library will be found useful not only for Sunday Schools, but for families and public schools. The 100 volumes contain 11,628 pages, and are illustrated by more than 400 wood engravings. Only \$10 for the Library, at the rate of 10 cts. per vol.

The Sunday School and Family Library, No. 2, which contains 100 select volumes, from 72 to 270 pages 18 mo., substantially bound, with muslin backs; each volume regularly numbered and ready for use; with twenty-four catalogues of the same. Only \$10.

The Sunday School and Family Library, No. 3, contains 100 select volumes, from 72 to 270 pages 18 mo., substantially bound, with muslin backs; each volume regularly numbered and ready for use, with twenty-four catalogues of the same. Only \$10.

The Juvenile Library, containing 100 books, bound in 75 volumes, from 52 to 162 pages 18 mo., with muslin backs and marbled paper sides; each volume regularly numbered, with twelve catalogues of the same. Only \$5.

MY JOURNAL.

TOUR IN PENNSYLVANIA.

(Concluded.)

Aug. 26th.—I arrived at Karthaus in season for meeting in the afternoon. There being but few Adventists in the place, brother Yarnel, a faithful brother, fitted up a spot in the grove for the meeting. I gave the first discourse in the evening, to a small audience, another in the forenoon of the next day, and one on the covered bridge over the Susquehanna in the p. m., in consequence of the rain. On the Sabbath (28th) we again went to the grove, where I delivered two discourses to large and attentive audiences. This is a hard field, but something, it is hoped, may yet be accomplished in it. Bro. Laning preaches here a portion of the time.

Aug. 29th.—Preached by request at the steam saw-mill in the forest, about three miles from K. There was a large number present, who evinced much interest. The mill was erected about ten months previous, and this was the first religious service held in the place. Brother Laning will follow this meeting up by others, and will be cordially received, as I was, by the gentlemanly proprietors and workmen. This field promises much.

Aug. 30th.—I was conveyed to Snowshoe by Mr. Smith, one of the owners of the mill, who showed me their works, and stated their plans, &c. The firm own ten thousand acres of heavy timber land, and design sending six million feet of lumber to market per year. As may be supposed, they employ many hands, who are required to be temperate and industrious. Such a community cannot fail to exert a good moral influence in this region.

At Snowshoe I put up with brother Hinton, who received me cordially. His family were in affliction, his venerable father being at the point of death. I preached in the evening to a full house. There are but a few here who love and appreciate our hope. Bro. Laning occasionally visits them.

The mountains in this region are full of bituminous coal. I ventured into one of the mines to a distance of a quarter of a mile; and though I did not find the place so unpleasant as I had anticipated, I felt no desire to take up my abode there.

Aug. 31st.—Took the stage for Milesburg, and arrived there about 5 o'clock. Received letters and papers, and took conveyance direct for Marsh Creek, where I put up with brother J. Eckley, (a "pillar in the church,") who resides within a few rods of the camp-ground.

Sept. 1st.—The camp-meeting commenced. I gave the first discourse in the evening to a good

congregation. Brother Litch arrived in the evening from Clearfield. So, after a brief separation, we again found ourselves together in the same field.

Sept. 2d.—The tents being finished, and every preparation made, all were prepared to engage unitedly in the work. There were nine tents on the ground, among them two cloth ones, which reminded me of New England. The tents here are principally made of boards. It was not anticipated that this meeting would be permanently as large as meetings in former years. Brother Litch gave one discourse this day, and I gave two. It was a profitable day. Several interesting prayer meetings were also held, and both brethren and sisters labored heartily to enter into the work of God.

Sept. 3d.—We had three discourses this day, and good attention. I spoke in the morning. It rained in the afternoon, and we had to occupy the Advent chapel, a short distance from the ground, where brother Litch gave a discourse to a good audience, which was followed by signs of encouragement. At the close of the service the quarterly conference held its session, which was one of much interest and promise. I spoke again in the evening, in the chapel, the rain still continuing. The house was full, and the most solemn attention was given to the word. Brethren Gates and Litch followed in some very appropriate remarks. Many were deeply convicted, though few were prepared to give themselves openly to God. After a most interesting season of prayer, the meeting closed. The church and ministry were in an agony for the impenitent, and went to their homes sad and cast down.

Sept. 4th.—A beautiful Sabbath dawned upon us. A large number, from all quarters, were added to the camp family. I spoke morning and afternoon, and brother Litch in the evening. We had the best of attention, and all that we could wish in the way of civil and kind treatment; but none seemed to repent and believe, and the "arm of the Lord was revealed" as yet to but few. We all felt sad. We had labored for the immediate return of the "prodigal," and the repentance of the sinner; we had cried to God for his blessing on our labors, but there seemed to be a spell resting upon all, and nothing moved. We closed under the most solemn feelings, and our hearts were filled with anguish. Some spent the night in solemn silent prayer, others cried audibly to God, while none slept much. Some few were blessed before morning.

Sept. 5th.—In the morning service, I took up Mal. 3:10—"Prove me now—and see if I will not pour you out a blessing." Brother Litch spoke in the afternoon from 2 Chron. 15:7—"Be ye strong therefore, and let not your hands be weak; for your work shall be rewarded." In the evening I spoke on Matt. 22:5—"But they made light of it." These efforts seemed to be appreciated: the church and the impenitent yielded to the claims of the gospel, and the good work began with power. The altar was crowded with the anxious, six were converted, and many wanderers blessed. We now "thanked God and took courage." Our dear brother Laning, the pastor, who had labored so long and faithfully, and had become almost discouraged, was now cheered and comforted. We retired to rest, with many thanksgivings to God for his loving-kindness.

Sept. 6th.—I preached in the morning, and in the afternoon we repaired to Wallace's Run, where I baptized four. We had an excellent meeting at the water,—the Lord was with us indeed. In the evening brother Litch gave a powerful discourse, after which the usual prayer meeting was held. The work seemed to be deepening. In the midst of the prayer meeting a heavy thunder-storm commenced, which obliged us to take shelter in our tents. The preachers' stand and tent, as well as other tents, were crowded, and the meeting continued with great power until a late hour. Many rejoiced and praised God for delivering grace.

Sept. 7th.—The day was wet and lowering. The morning was spent in what we might call a feast of love. A large number spoke, and before we were aware, the time for preaching had gone by. However, I did not regret it, for even good preaching would have been uninteresting compared with the testimonies and songs of praise from converts and old saints. In the afternoon, the weather still remaining dull, we had no sermon; but in the evening it cleared off, and all nature seemed to smile again. The audience came together, and after a season of prayer and conference, I addressed them on the subject of the Lord's supper, which ordinance was then administered by brother Litch and myself. This was a communion season indeed. Another season of prayer for the penitent followed, when a good number came to the altar, some were converted, and some wanderers were reclaimed.

Having appointments that required us to leave

for Bellefonte this evening, brother Litch and myself concluded to have our parting circle at the close of the evening service. It was past ten o'clock before we were able to form the circle, and then it occupied two hours more in making our parting salutations. Every heart was full, and nearly every eye was moistened with tears. Saint and sinner wept together. After we had taken leave of all, at the hour of midnight, the carriage drove up, and brother and sister Litch and myself tore ourselves away from our beloved bro. Laning and his happy flock.

We arrived at Bellefonte at half-past 1 o'clock, and put up at the hotel, in order to take the stage for Lewistown early the next morning.

The field in Centre county was occupied by brother Boyer previous to his removal to Elk county. This field was so large, that several years since he was obliged to seek for help, so that he might devote his labors to new portions of it. He secured a Mr. Adams as a fellow-laborer, but whom he soon found to be unworthy of confidence. He ascertained that Adams was secretly engaged in circulating reports derogatory to his character, but in consequence of their timely exposure, the cause was saved, though not without injury. This effort of Adams to blacken character, seems to have been not unlike one that was recently made in New England, and which has given the actors in it such an unenviable notoriety. The result also was similar: brother Boyer was raised in the estimation of the whole community, while his selfish and wicked accuser met with a merited rebuke. While in Centre county, I understood that this Adams was circulating a certain pamphlet, with the evident design of thwarting my influence. The man and his work were fitly conjoined. The Lord forgive him. After Adams' exposure, brother Laning was called to take charge of the churches in this field. Bro. L. is an able minister of the New Testament, and a kind and faithful pastor. He cares for the flock, and has labored to the extent of his strength for their welfare. There is under his care a membership of over one hundred, who are generally in a good and healthful state. The churches have resolved on building a parsonage house, and providing him with means of conveyance to his various appointments, which will relieve him of much difficulty, besides meeting his necessary wants.

The Advent cause in Centre and Elk counties has been raised chiefly within the last five years. Societies have been put in gospel order as soon as formed, Sabbath schools have been established, class and prayer-meetings kept up, and quarterly conferences of the churches established, all of which have served to strengthen the cause, by promoting spiritual vitality and harmony. My visit was of great interest to me, and I hope it may not be unattended with some good to them.

Sept. 8th.—Having got a little rest, I took stage and arrived at the depot in Lewistown late in the afternoon. About 11 p. m. took the train for Philadelphia, where I arrived at 8 o'clock the following morning in safety and health. Here I learned that a letter had been received from Boston, to be sent to me with haste, but which had passed me on the way. I was thus left to dismal conjectures respecting loved ones at home; but by the aid of that most wonderful of all inventions of man—the Electric Telegraph—my fears were removed, and my heart comforted, by good tidings from home.

Sept. 9th.—Came to Morrisville, Pa., in company with brother Daniels, in whose excellent family and society I found a cordial welcome. I preached in the evening to a good audience, though the weather was very unpleasant. Brother D. has done well for this people.

Sept. 10th.—Stopped at Newark, N. J., had a pleasant interview with bro. Merchant and others, came to New York in the evening, and put up with my old friend Willard Ide, in whose family I have always found a welcome. I immediately called upon brother Mansfield, to learn the arrangements for the Sabbath. I found several old friends from the West at his house, and there learned of the death of brother H. L. Smith, of Auburn, N. Y., of whom I spoke in the journal of my last tour to Western New York. Brother Smith was a cherished friend of mine, a pillar in the church, and a most useful man to the cause. But he is gone! Thus one after another of the true-hearted are called away from us. We know not how soon our time may arrive; but it cannot be long ere we shall all "meet again," yes, "meet ne'er to sever." May God hasten the day.

Sept. 11th.—The sun rose clear, and the sky was without a cloud. Heaven seemed to smile, and our prayer was that God would graciously be present at the opening of the sanctuary. At 10 o'clock the new Advent chapel in Forsyth-street was filled with a respectable audience. The service was commenced with the reading of a hymn, followed by

reading of the Scriptures, by brother Mansfield, the pastor. After a prayer by brother Porter, pastor of the Advent church in the Seventh Avenue, brother Mansfield delivered an able and appropriate discourse from Luke 19:13—"Occupy till I come." He concluded his remarks by giving a brief history of the circumstances connected with the erection of the chapel, and stating, that though the liberality of friends had been great, the church was still in debt to the amount of a thousand dollars. This debt he proposed to cancel by the collections to be taken up through the day. He said this could be done, and he believed it would be. The collection in the morning amounted to one hundred and fifty dollars.

In the afternoon, brother Whiting gave an instructive discourse on Acts 17:1-3 to a crowded audience. Bro. W.'s sermons are always fraught with sound, solid matter, which never fails to do the thoughtful hearer good. He gave a clear view of the plan of salvation, as preached by the apostles, contrasting it with modern schemes, and showing that it was susceptible of no improvement. Success in the work of God, depends on adhering to the plan prescribed in the gospel.

At the close of the sermon, brother Mansfield again called attention to the debt on the chapel, when another collection of over one hundred dollars was taken up.

In the evening I gave a discourse on Mark 13:34-37, in which I spoke of the heavenly instrumentalities possessed by the Church for the salvation of men, Christ pleading in heaven for his Church and a lost world, the ministry and membership pleading on earth, praying men, in Christ's stead, to be reconciled to God; that when this work was done, the Lord would return, and show who is the blessed and only Potentate, the King of kings, and Lord of lords; that the time when this will take place is at hand, in view of which the "porter" and the household should be watching and waiting.

At the close, brother Mansfield again presented the subject of the chapel debt, which he stated was then seven hundred and fifty dollars, which sum he said must be raised before the meeting closed. In less than one hour, the sum was raised, making, in the three collections, one thousand and ten dollars, which frees the building from debt. All seemed to rejoice at this result, while some seemed much astonished, for they had not been accustomed to see things move on with such lengthened strides. It reminded me of that period, when the people brought in their offerings for the temple, and were told to stay their hands, in consequence of the abundance of their gifts. Never did people give more cheerfully, and, in proportion to their means, more liberally, than this long-trying and faithful flock. It is due to the strangers present to say, that their contributions were liberal, and generously bestowed.

Brother Mansfield has been laboring in the city of New York for about two years. He has had much to contend with, and much to discourage him; but, like Nehemiah, he has kept at his work with faith and zeal, until success has crowned his efforts. This work shows what the efforts of a zealous minister, combined with those of an equally zealous and faithful people, can accomplish, and affords an encouraging example to many churches throughout the land. And now, with peace and prosperity among themselves, and with a beautiful sanctuary in which to worship, we devoutly unite with the pastor and people of the "Advent Mission Church" in praying for "the peace of Jerusalem." "Peace be within thy walls, and prosperity within thy palaces." "For my brethren and companions' sake I will now say, Peace be within thee." "Because of the house of the Lord our God, I will seek thy good."

Notwithstanding there was so much to be done in the way of business, there was a solemnity in the audience that indicated good. At the close of the evening's service, there were a number of anxious souls, who I trust will give themselves to God.

Sept. 12th.—I gave a discourse in the evening. The interest was good, and several came forward for prayers.

Sept. 13th.—I was prostrated with one of my sick headaches and fatigue. Bro. Litch preached in the evening. The meeting was a good one.

Sept. 14th.—I spoke in the evening, on 1 Tim. 3:1-7, on the occasion of the setting apart of bro. Cox for the work of the ministry. Bro. Cox has charge of the little flock in Brooklyn, and it is hoped that he will soon be able to devote the whole of his time to the work.

Sept. 15th.—Spent several hours in the "Crystal Palace," but have no time to speak of the works of nature and art which there abound, brought together from all parts of the world. I left in the evening for home, and arrived in Boston the next morning, finding my family well. Praise God for his care and protection.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

THE DISCUSSION.

MR. EDITOR:—My last, in connection with the discussion, related to the difference between the records of Matthew and Luke. You replied to my queries, by saying that the direction given to flee from Judea to the mountains, establishes the identity between the abomination of desolation, in Matthew, and the armies which compassed Jerusalem, in Luke. And this consideration, as you express it in reply to another correspondent, "for ever settles the question." After attentively considering your replies, I am constrained to dissent from the conclusion to which you have arrived. Is there not a principle involved of too great importance to be set aside by so weak an argument? It is this, that both Matthew and Luke do profess to write under inspiration, and to relate the words, not the ideas only, in which Christ expressed himself. I dare not admit the idea for a moment, that either has failed to express Christ's ideas in the words he used. And while I believe this, I find a different, and what appears to me more reasonable solution of the difficulty, than you have given. Both faithfully relate what Christ said, so far as they go. But Matthew related what was said on one subject, and not on the other: Luke related what was said on the other, and not on the one of which Matthew wrote. There are therefore two occasions on which Christ directed his people to flee from Judea to the mountains. The first when Jerusalem should be encompassed with armies, prior to its desolation; the second, in connection with the end of this age, or dispensation. This will be made more clear by a consideration of the attending circumstances, related in the context.

If I have a correct understanding of your views, we agree that from verse 4 to 14 of Matt. 24th, he does not relate either the specific signs of Jerusalem's desolation, nor of Christ's coming; but that it is a prophetic history of the Christian dispensation, from the days of Christ to the end of the age; the 14th verse bringing us to that event, thus:—"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, then shall the end come." Those instructions embrace all the false Christs, false prophets, wars, famines, pestilences, earthquakes, persecutions, and apostasies of the whole gospel period, and relate as much to one age as another. The preaching of this gospel of the kingdom in all the world for a witness unto all nations, is the distinct sign of the end of this dispensation.

This announcement of the end, is introductory to the instruction concerning the abomination of desolation, and consequent flight to the mountains. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, then shall the end come." Οὐρανὸν οὐκ ἴδμεν. When there fore ye see the abomination of desolation spoken of by Daniel the prophet stand in the holy place, (whoso readeth let him understand,) then let them which are in Judea flee to the mountains."

I wish to call attention particularly to the logical connection between the subject of the 14th and 15th verses. On a former occasion, when this connection was pointed out, you met it by remarking in substance, that it did not impress your mind as being of any force. If you still adhere to that opinion, I beg you to give us some good and sufficient reason for ignoring the connecting term "therefore," in this passage. For that the word is usually used as a logical connecting link, you will of course admit. Why does it lose its force here? You must admit that I have the letter of the text on my side, when I affirm that there is an intimate logical connection between the 14th and 15th verses. And it is by the letter of the text, fairly construed by the well-established laws of language, I mean to abide.

If the logical construction does connect the 14th and 15th verses, then it is clear that the abomination referred to, is to be set up in connection with the end of the age or dispensation. And so there are two occasions on which Christ has instructed his people to flee from Judea to the mountains, viz., at the destruction of Jerusalem and the end of the age.

Again, it has been already conceded that the rea-

son assigned by Christ as recorded by Matthew, why his people should flee to the mountains, when they should see the abomination of desolation, &c., is, because "then shall be great tribulation such as was not from the beginning of the world to that same time, nor ever shall be." Daniel 12:1, 2 foretells just such a time in connection with the standing up of Michael, and the resurrection and glorification of the saints. He says of it, "There shall be a time of trouble, such as was not since there was a nation to that same time." This is clearly in the future; and if it is such as never was how can that which Christ predicts, be in the past, and be such as never was and never shall be again? I confess I have never seen a satisfactory solution of this difficulty, by those who adhere to the opinion that the great tribulation predicted by Christ is in the past. But admit the two descriptions to predict the same event, and the difficulty vanishes. And if the time of trouble predicted by Daniel and Christ are identical, and Daniel's is in the end of this age, then it follows that the abomination of desolation from which direction is given to flee, is also to come in the end of the world or age.

Once more, you admit the reason why Christ directs his people to flee, &c., was because "then shall be great tribulation." Now if that abomination of desolation was the paganism introduced into Judea by the Roman army, it follows that the great tribulation was consequent on it, and took place at the destruction of Jerusalem. But Christ says (v. 29), "Immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven," &c. Can you connect the tribulation at Jerusalem's overthrow thus immediately with the coming of Christ and its attendant events? But if the abomination of desolation and the great tribulation are future, immediately after it all those foretold events will come.

J. LITCH.

BRO. BLISS:—The argument in favor of a fulfillment of Matt. 24:15, at the destruction of Jerusalem, is based on the supposition that Luke and Matthew record the same, namely, the answer of Christ to the question proposed by the disciples on the Mount of Olives. Against this view the following objections are presented:

1. Luke does not profess to give what Christ spake on the Mount of Olives, while Matthew does.
2. The language of Luke's record differs so much from that of Matthew, that both could not be spoken at one and the same time.
3. The commencement and close of Luke's record, plainly indicates that he gives a report of what Christ spake in the Temple.

That these objections are valid the following quotations show: Luke 21:5-7—"And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?" He closes his record of Christ's reply to this question thus: "In the day time he was teaching in the temple, and at night he went out, and abode in the mount, that is called the mount of olives."—v. 37. Matt. 24:3—"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world," or age? The form of the question, here, differs from that in Luke, and shows that the questions are not identical; here the answers are different. One is asked and answered in the temple, the other, on the Mount of Olives. After hearing him in the temple speaking of his coming, and the end of the age, they afterwards on the mount, connect with the previous question and ask, "What shall be the sign of thy coming, and the end of the world?" The question here is answered more definitely as it regards his coming, that is, he speaks more definitely in regard to his coming, and the end of the age, and the signs are defined more particularly than in Luke; omitting the sign of the destruction of Jerusalem, as this was defined previous, and needed not a repetition. As it regards the destruction of the city and temple, they were instructed thus: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." How different is the language here from that of Matt. 24:15-22! It is alike in one particular, however, in both instances they

were to flee to "the place prepared before of God;" but in the latter instance their flight was to be more precipitate than the former; for in the latter instance, he that was on the house-top, was not to come down to take anything out, he that was in the field, must not return back to take his garment. And why this difference? Because when the abomination of desolation stood in the holy place, as prophesied of by Daniel, then commenced the "great tribulation such as never was since the beginning of the world," under the Papal abomination; while the destruction of Jerusalem was the result of the war between the Jews and Romans, and not a crusade against the Church of Christ. History settles the chronology of this event, while that of Matt. 24:15, should be settled by the prophetic periods of Daniel.

DEAR BROTHER:—If "Beta" may be allowed to offer reasons for his belief, that our Lord's answer to the questions put by his disciples in Matt. 24th had a two-fold meaning, he would observe—

1. That though the apostles might and probably did think that the destruction of the Temple would not take place till the second coming of the Lord and the end of the world, yet we know that the former took place nearly eighteen hundred years since, and that the latter is yet future. Hence there were two questions proposed, and we may look for a reply to both these questions in our Lord's answer.

2. While it is admitted on all hands that many of the tokens given were fulfilled previous to the destruction of the Temple, I for one must doubt any interpretation which shall apply vs. 29, 30, 31, to any other event than the personal appearance of the Lord, and the gathering together of the saints unto him.

3. It has never been my privilege to read any interpretation which has proved satisfactory to my mind, pointing out where our Lord ceases to speak only of the destruction of the Temple, and speaks only of the signs preceding his second coming. There must be such a separation if this prophecy has not a double meaning.

3. I conceive that infinite wisdom alone could foretell, and infinite power alone could bring to pass those events which, as I believe, have occurred and will occur, and prove to such as witness and take notice of them, that the words here spoken were to have a double fulfillment.

4. It is evident that the phrase, "let him that readeth understand," implies a difficulty; and I know of no teacher but God, who can enable us to understand what he meant to warn us of. That I be not tedious I add no more at present than one, to my mind, important observation. In v. 14 it is written, "And this gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come." We have the testimony of the Holy Spirit in Paul's letter to the Colossians (chap. 1:23), that the gospel which the Colossians had heard was or had been preached to every creature under heaven, at the time when the apostle wrote, which is commonly stated to be A. D. 63, some seven years before the destruction of the Temple.

But some twenty-five or twenty-six years after the destruction of the Temple, the same Holy Spirit directed John to record an event that was to take place shortly before the time when the harvest of the earth was to be reaped by Him whom he saw sitting on the white cloud, which harvest I suppose we all agree in understanding to be the end of the world.

The prophecy I refer to is in Rev. 14:6, 7, where John "saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth, (rather even) to every nation, and kindred, and tongue, and people," &c. Now if this does not mean the universal preaching of the gospel throughout the world, then I confess I do not know its meaning; and if it does, then you will see what appears to my mind one certain point in which this prophecy has a double fulfillment.

I am yours truly, BETA.

LETTER FROM LYNN, Mass.

BRO. HIMES:—In company with brother Sutherland, I spent the month of August last in Massena, N. Y., my native place. Perhaps a few words in reference to the state of the cause and our labors in that place, would not be uninteresting to the readers of the Herald.

We were exceedingly glad to greet once more our old fellow-pilgrims who remain unto this present steadfast in the faith. In days that are gone, we have wept and rejoiced together—we have prayed and waited for the kingdom together. We have been almost entirely separated for several years from each other's society, but not from each other's affections; and to meet once more to take

a retrospective view of the past, to encourage each other in the duties of the present, and to rejoice together in prospect of the future, was indeed refreshing. We were very forcibly reminded of the proverb, "As iron sharpeneth iron," &c. We seldom if ever met with a more hearty reception in any place than among our much esteemed brethren who have known us from our youth up. Our visit to them will be remembered by us with the sweetest of recollections—as a bright spot in our Christian experience—as an oasis in this dreary desert. May it be as such to them.

The state of the cause and church in M. we left in a good condition. The church has been destitute of regular ministerial labor since brother H. Buckley left them. The members live considerably scattered from each other in different parts of the town, and from this and other causes they have not at all times kept up meetings by themselves. Some of them have attended other meetings, to obtain, if possible, a "crumb" to feed upon, but have generally left disappointed, and sometimes disgusted, and often sad. They have also (in common with all the Advent churches in Northern N. Y.) had an introduction to the so-called "third angel's message," but they have not been affected by it. They have light and experience enough to know, that being under the "yoke of bondage" was not being under the "perfect law of liberty." We were with them four Sabbaths, and endeavored to break unto them the bread of life. Our meetings were well attended, and were generally profitable and interesting. There were some conversions during our stay there, which greatly refreshed and encouraged the hearts of the brethren and sisters, as well as ours. We had the pleasure of immersing five precious souls, one of whom was converted last winter, we believe, and asked for baptism at the hands of the Baptist minister of the place, but was refused, because she would not join his church.

We sincerely pray that those precious lambs may be fed with the "sincere milk of the word, that they may grow thereby." We pray that they may be kept from the "evil that is in the world"—"blameless unto the day of Christ." There were others awakened from a state of lukewarmness and indifference to a confessing, and we trust a forsaking of their backslidings. May they endure to the end and be saved. O! it is a precious thought, that Jesus is still on the mercy-seat, interceding for perishing sinners. Why will they not come to him, that they may have life! May they haste and shelter themselves under the wing of mercy.

Much good might be done in M. and the surrounding country, if a sound, judicious laborer could enter that field, and devote his time to the interests of the cause; and we have no doubt he would be well supported. The church in M. is in a good condition, we think, because—

1. All its members are united. Union, love, and peace prevail among them. They esteem each other—they love and sympathize with each other. They do not suffer a spirit of hardness, or strife, or any other spirit that would divide them, to dwell in their midst. If they differ on minor points, they differ in love. They exercise Christian charity toward each other. They all possess the "spirit of adoption," by which they can unitedly cry, "Abba Father."

2. They are active. They are not of that class that think the minister must do all. They are ready for every good word and work. Ready and willing to labor for the salvation of perishing sinners—not only ready to do so, but they do it. The Lord bless their labors of love.

3. They are a growing church,—growing in the Christian graces, and of the "knowledge of the truth." They remain rooted and grounded in the faith—they "abide in the vine"—they are not uprooted and transplanted every other week, but are established, settled, and increase in strength. Still, they love to advance in the true light.

4. They are healthy. They are not dainty and squeamish. We hardly think they know what it is to have a moral dyspepsia. Their appetites have not become so vitiated that they cannot eat and digest the good, strong, wholesome truths of the gospel. They will receive and rejoice in the truth, if the vessel through which they receive it is not quite so refined and polished. Truth they love; error they will not countenance, if they know it. They are careful, therefore, how they step. May the Lord of the vineyard send them a servant to give them meat in due season, is their prayer, and mine.

We have not made these statements concerning the church in M. to flatter them, and we are sure they will not regard them in that light. We do it as a Christian communication, which we think due them, that faithful and judicious laborers may be encouraged to call on them and preach the word.

They would be glad to see brethren Taylor and Dudley. They would be exceedingly glad to see you, brother Himes. They highly esteem you in love for your works' sake. We shall long remember our visit to them. The Lord bless them.

We returned home to Lynn safe and well as usual, after an absence of four weeks, and found the little flock holding on to the same blessed hope, in nothing terrified by their adversaries, whose influence has been near them in a special manner during our absence. Yours, S. I. RONEY.
Sept. 5th, 1853.

Letter Bro. Lewis Hersey.

[The following private note from brother Hersey, who left Boston a few weeks since in very feeble health, will be of interest to many readers.]

DEAR BRO. BLISS:—I thought you might like to hear how I made it in my journey, when I got here, and how I am now.

I left Boston the first day of August, and went to Worcester, to my brother. The next Monday I went to Schenectady, to my other brother, where I staid another week. The third Monday I went to Cape Vincent, two hundred miles, without any serious fatigue. The next morning I crossed to Kingston, and found my brother James, to whom I wrote "The Chue to the Time," and whom I had not seen for twenty-seven years. Thursday morning I came back to the Cape, and at 9 p. m. went on board the Bay State, and reached Lewiston about 8 A. M. The Lake was very rough, and I slept none. I then took stage for the Falls, where I stopped until 2 p. m., when I took the cars for Buffalo. The Falls did not meet my expectations. I intended stopping in Buffalo over Sunday, but brother Tanner being away, and brother Fassett not in, I concluded to keep on, and at 9 p. m. took the cars for Ashtabula, and ran the risk of passing another sleepless night. We arrived at Ashtabula about 4 o'clock the next morning. After breakfasting, took stage about 8 o'clock for this place. This was the pleasantest part of my journey, as it was a good plank road most of the way, and I arrived at my daughter's about 4 p. m. So you see, from starting at the wharf in H. B. M.'s dominions on Thursday morning, and getting my own tea (my daughter was out when I arrived) in Green, I was carried through considerable, for one so weak.

I came from Worcester to Albany with brother Wetherbee, and he was the only Advent brother I saw on my journey.

My son-in-law has a farm of eighty acres, and there is work enough to be done on it I tell you. I came just in the right time, for he is to work out, and wishes to again after harvest, if I am able to take the care of his stock, which I doubt not I shall be able to do. In fact, everything seemed to go right from the time I made up my mind to give up watching and take this journey. I can now see that it will be for my health, and the comfort and help of my folks here, that I came; and I think it will be some time before my "smiling face" is seen in Boston again. I ride on horseback, churn, feed the hogs, get up the cows, saw and split wood, and intend, as soon as I am able, to take my axe and go into the stumps, which everywhere abound.

My folks are adherents of the hydropathic doctrine, which they have begun to apply to me, to my advantage.

I have been to the Disciples' and to the Episcopal Methodists' meetings. There is also a Free-will Baptist, a Wesleyan Methodist, and an orthodox Congregational society here, but they are all very small, and do not hold meetings regularly.

The first time I went to the Post-office I found a bundle of *Heralds*, and they have come regularly since. I shall be obliged to you for its continuance. From your unworthy brother,

LEWIS HERSEY.

Green (Trumbull co., O.), Sept. 10th, 1853.

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." JOHN 11:25, 26.

DIED, in Sutton, N. H., Sept. 8th, 1853, HARRIET, wife of NATHAN CHAMPLAIN, formerly of Hopkinton, N. H., aged 63 years and four days. She had been complaining of her head a few weeks previous to Sept. 2d, when her disease assumed a more dangerous form, which terminated her life on the 8th inst. At the age of thirteen sister C. experienced religion and joined the Freewill Baptist

church, of which she remained a member until 1842, when she became a believer in the speedy coming of the Lord, in which belief she remained firm until her death. In her last sickness she was reconciled to go and be with Jesus, and exhorted her companion to be faithful to the end, and warned her children and neighbors to be ready to meet the Lord. She had her senses to the last, selected the text for the funeral (Col. 3:2-4), and according to her request, Elder B. Locke attended and preached on the occasion. She was loved and esteemed by all who knew her, as a consistent and devoted follower of Christ. Brother Champlain feels his loss, and desires the prayers of the brethren in his behalf. Com.

DIED, at Waterbury, Vt., Aug. 30th, 1853. bro. ALFRED BARTLETT, aged 62 years. The deceased was formerly a Congregationalist in his religious sentiments, but with a multitude of others embraced the doctrine of Christ's near approach, in 1843. About eight years since he removed to W., where he has since resided, and been connected with the Adventists as a sincere and faithful Christian. After an illness of somewhat more than six months, during which no medical skill seemed to reach his case, he has suddenly departed. Brother B. was a great sufferer, and has seen no little affliction. Consumption has made victims of most of his family. Three lovely daughters and an aged mother sleep by his side. At the time of his death sister B. was not with him, having been confined to the house, at a brother's adjoining, for several weeks with a fever. The only daughter at home was absent, and so rapid was the summons, that but one human attendant was near. But we trust he was not alone, and that one stood near him "like the Son of God" as he entered the death-furnace. A harmless and undefiled life, with a sure hope in Jesus, is his record on high, and the earnest pledge of his part in the first resurrection. There,

"Parted friends again may meet,
From the toils of nature free;
Crowned with mercy, O how sweet
Will eternal friendship be."

We have often kneeled by his side in prayer during his sickness, and as often been spiritually refreshed together from on high. "Tell the brethren," he would earnestly repeat, "to stand at their posts!" May the Lord soften the sad news of a father's death when it reaches a son at the West, and a daughter in Mexico, and also comfort the widow's heart with the solace of the blessed gospel. A sermon was preached by the writer to an attentive audience in the Methodist house at Waterbury Centre, from 2 Tim. 4:6-8.

New Works—Just Published.

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"GAUSSEN ON INSPIRATION."—Of this valuable work, which was referred to in the *Herald* by bro. Litch, we have now a supply. Price, \$1.

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"World's Jubilee," a Letter to Dr. Raffles on the Temporal Millennium. \$2.50 per hundred, 4 cents single.

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ADVENT HERALD.

BOSTON, OCTOBER 1, 1853.

Tour West.

DUTIES in Boston require my presence till the first week in October. I shall probably begin my appointments in Cleveland, O.; but if I can get off at an earlier date, I will comply with requests to call at Albany, Auburn, and Buffalo. In that case, due notice will be given, by letter, at least. I deeply regret that it will not be in my power to respond to the urgent requests of friends in many other places on my way, for I must at once enter the Western field. I shall commence with—

1. Cleveland, O., Oct. 6th, at 7 P. M., as brother Penfield may arrange.
2. Mansfield, O., Oct. 9th to 12th.—A course of lectures, as brother Snyder shall arrange.
3. Norwalk, or Fairfield, O., Oct. 13th to 16th, as brother Boone and others may arrange.
4. Detroit and Central Michigan, Oct. 18th to the 23d. In this time I will deliver lectures in Detroit, and hold a conference in Adrian, or Niles. As I cannot arrange definitely, I would be grateful to Elders Hoyt and Seymour, and brethren Armstrong, Case, and Tucker, if they would consult together, and arrange meetings to the best advantage.

5. Middlebury, Ind.—Elder E. Miller, or Dr. Chaplin, may arrange for Oct. 24th and 25th, and write me to Cleveland, O.

6. Milwaukee, Wis., Oct. 27th, evening.

7. Greenbush, Wis., Oct. 29th to 31st, as bro. Abrams and Elder Sweet may appoint.

8. Sheboygan, Wis., Nov. 1st, evening, as Elder Trowbridge may appoint.

9. Rockford, Ill., Nov. 4th, 5th, and 6th.—A course of lectures.

From Nov. 7th to the 30th, I will devote to such portions of the field as brother S. Chapman may deem the most advisable, in large conferences, and by day or evening lectures. Will brother Chapman arrange in season, and give notice in the *Herald*? I hope to have the company of brother C. a part of the time, as well as that of brother P. B. Morgan.

On my way home, I intend to visit St. Louis, Mo., Cincinnati, O., and many other places to which I have been invited.

I ask the prayers and sympathies of all the friends of the Advent cause, that God will grant me health and strength to perform the work before me in the proposed tour, and above all, bestow on me wisdom and grace to feed the flock of God, and bring the wandering sinner to the fold of Christ.

P.S. I shall leave home on Friday morning, Sept. 30th, and will preach in Albany in the evening; in Rochester, Sabbath, Oct. 2d; Auburn, 3d, evening; Buffalo, 4th.

The appointment of brother E. Burnham at Lake Village, N. H., will be deferred until Sabbath, Oct. 16th, in consequence of others subsequently making appointments for the same day. It is to be hoped that there will be a general attendance of the friends in that vicinity at his next appointment. He will no doubt "come to them in the fulness of the blessing of the gospel of Christ."

A NEW TRACT ON THE "TIME OF THE ADVENT."—This tract is now ready. It contains resolutions of the General Conference of Adventists at Salem, and also of Canada East on the question of time, together with an article on knowing the time, and the duty of watchfulness. A very important tract for circulation at this time. \$1.50 per hundred, two cts. single. Send in your orders without delay. Let it be circulated.

NEW WORKS.—We have now arranged to publish a volume of Elder O. R. Fassett's discourses, doctrinal and practical. Subjects:—

1. The Two Covenants.
 2. The Millennium—Two Resurrections, or Exposition of Rev. 20th.
 3. Exposition of the 11th chapter of Romans.
- This will be a timely and valuable work. We hope to be able to give it a wide circulation.

Memoir of *Permelia Ann Carter*, with a brief account of her life, and containing extracts from

her journal and letters, with miscellaneous articles. Edited by her sister. Sister Carter was originally a member of the Baptist church in Westboro'. On hearing the evidences of the personal advent of Christ, she became a convert to the faith, and was a bright and shining light of the cause while she lived, and in death she triumphed in the blessed hope of a speedy resurrection.

This work will not fail to be a blessing to all who read it, but more especially to young Christian believers of both sexes, in the Advent churches.

Anniversary of the "Bible Union."

We give the following notice with pleasure, and wish all success to the Society:

American Bible Union Rooms,
Sept. 13th, 1853.

MY DEAR BROTHER:—The Fourth Anniversary of the Bible Union will be held in the meeting-house of the First Baptist Church in this city, commencing on Thursday the 6th of October at half-past 10 o'clock, A. M. The exercises are expected to continue through Thursday and Friday. Among the speakers engaged, are, Rev. Spencer H. Cone, D. D., President. Rev. John L. Waller, LL. D., Louisville, Ky. Rev. T. C. Teasdale, D. D., Washington, D. C. Rev. James Lillie, Brooklyn, N. Y. Rev. O. B. Judd, New York City. Rev. G. Achilli, D. D., Italy. Rev. Prof. Wm. C. Duncan, New Orleans, La. Rev. P. F. Jones, New York. James Edmunds, Esq., Jeddo, N. Y.

The following also have been invited, and are expected:—

Rev. Prof. T. J. Conant, D. D., of the University of Rochester, N. Y., to preach the Annual Sermon. Rev. Prof. E. S. Gallup, Madison University, N. Y. Eld. R. L. Coleman, Richmond, Va. Rev. D. R. Campbell, LL. D., President of Georgetown College, Ky. Rev. Joshua Fletcher, Amenia, N. Y. Eld. James Challen, Philadelphia, Pa.

Your are particularly invited to attend, and bring your friends.

WM. H. WYCKOFF, Cor. Sec.

The Yellow Fever at Mobile.

We make some extracts from our latest Mobile papers showing the progress of the yellow fever in that city. The *Register* of the 29th says:

"The sickness has increased materially. The number of interments during the week ending on Saturday evening was seventy-six, forty-nine of which were from yellow fever. On Saturday there were twenty-two deaths, seventeen of the number from yellow fever. The Board of health reports eighteen cases of yellow fever yesterday, and nine from other diseases."

The *Advertiser* of same date says:

"We regret to have to state that there has been a very decided increase in the extent of the epidemic. At the same time we are not aware that there has been any aggravation of its virulence or malignity, as there are said to be a great number of very mild cases. It is stated that a large proportion of the deaths occur in the city Hospital, where patients are often carried in the last stage of life. We still adhere to the hope that there may be a speedy abatement of the disease, though its antecedents during the present season set at naught all speculation upon the subject. One thing is very clear—the best sanitary regulations are not sufficient to prevent the evil—however they may serve to mitigate it. No one is able to suggest any local cause in Mobile to which it may be attributed."

The following remarks are made by the *Tribune* of the 31st:

"We think that there is no exaggeration in saying that two-thirds of the sick are unable to get proper attention. We could describe some scenes that have occurred that appeal stoutly to the hearts of those who have the means to give more vigor to and increase the operations of our charitable societies. In some families every member is sick, while one perhaps is dying. Day before yesterday one of our doctors entered a room where a dead body had lain eight hours unattended to, while the only two living inmates were sick with the fever without aid or the first dose of medicine. A few such instances as this will account for the largely increased mortality of the past few days."

"Money will be needed, and in behalf of the poor, we beg leave to appeal to those of our citizens who are scattered about on the eastern shore, and at the springs and other salubrious places."

"There is every indication now that we shall have a season unparalleled by any of the past except 1839, and the charity of the public will necessarily be taxed to the utmost. Those who are absent we are sure will not forget us, while prompt aid will be doubly valuable. The necessity exists, with two-fold force in the first stages of the epidemic. It is then that the poor are most assailed."

Santa Anna.

It seems according to the statements furnished by *The Picayune*, that the administration of the dictator is as deficient in the elements of internal strength as it has proved in the origination of measures of public policy. Neither the confidence of the masses, nor the co-operation of influential men, nor financial resources, nor a powerful army can be counted among its means of duration; conspiracies, wide-spread and constantly recurring, abound against it; persons of rank are daily imprisoned or banished for being implicated in them;

and even the 12,000 men in arms who constitute the efficient force of the Dictator, are said to be ready on any promising occasion to desert his standard. At the same time he manifests an extraordinary inertia, and a singular carelessness with regard to his own precarious position; whether because he is only playing a part preparatory to some new *coup d'état* in the future, or because he thinks there is no other man in Mexico to compete with him for the supreme power, it is impossible to say. The fact, however, is the same in either case, and this is, that the work of social dissolution rapidly advances, and the recovery of the nation from its manifold diseases, long improbable, is rapidly becoming impossible.

It is a dreary and touching spectacle, that of a whole people lapsing from bad to worse, the victims of evil laws, false institutions, unfortunate traditions, and selfish men. When it will end and where it will end, no prophet can predict,—whether the confiscation of the church and the dispersal of that now compact mass of property, whether a civil war waged by petty chieftains, or new experiments in despotism, will form the end of the present and the beginning of a better era, only conjecture can assert. Whether continuous decay, or sudden catastrophe will wind up this strange, eventful history, lies beyond any foreknowledge of ours.

N. Y. Tribune.

THE YELLOW FEVER IN NEW ORLEANS.—A despatch dated Philadelphia, 20, says:—"Considerable alarm is felt in the vicinity of South-street wharf, owing to a large number of cases of yellow fever. They are generally of a mild type, and yield to proper medical treatment. It was thought that the disease was brought here by the barque *Mandarin*, but it is now believed to be caused by a sewer which empties into the Delaware, the filth from which accumulates in the docks, owing to a strong eddy which sets in around South-street wharf.—The Board of Health are taking all the necessary measures to prevent the spread of the disease."

A New Orleans despatch of 16th says:—"The accounts of the spread of the yellow fever in the interior of Louisiana and various portions of Mississippi, are of the most distressing nature. At Thibodauxville, in this State, almost every person who remains in the place is down with the fever. In one day there were 72 deaths, and 160 new cases. A number of cases are also reported in the parish of Plaquemine, and at Bayou Sara."

The London correspondent of the *N. Y. Tribune* says, in reference to the Turkish question:

"The independence of Turkey was for the last six months the rallying word for the Western powers, but scarcely begins Turkey to show her independence by asserting, in very modest terms, that 'the Government of the Sultan is the sole competent judge of its rights and independence,' by complaining that Turkey has not at all been consulted in the drawing up of the Vienna project, the diplomatists turn round against the Sultan and reproach him with ingratitude. Of course, since it was the Western powers who advised the Porte not to take the occupation of the Principalities for a *casus belli*, and who did not send their fleets to Constantinople when the Sultan requested them to do so; it was their diplomatists who drew up that precious project of Vienna, which contains no mention of the evacuation of the Principalities, and none of the costs, nor even a flat denial to the pretension of a Russian protectorate over the Greek Church. Having rendered such egregious service to the Sultan, and left matters just in the same position in which they found them, by preparing a note which is liable to double interpretation, and of being turned by the Czar into the means of further pretensions, the Western powers might now easily go one step further, and bully the Turks into submission; peace must be preserved; therefore, if the Czar, as it is possible, will not yield, it is the Sultan who must do it. In the mean time the intrigues of Russia continue unabatedly in London and in Paris, and it seems that Napoleon is now inclined to leave Turkey in the lurch and to side with the Czar. You will see from the papers that the hopes of the peace-makers are very strong; according to the latest advices the armaments in Russia continue without intermission, the Principalities all completely overrun with Russian soldiers, defences are raised on the Danube, but the commerce of Odessa does not suffer from that state of affairs. The Russian Commissariat consumes the harvest of the Principalities, the sudden and probably artificial stoppage of the mouths of the Danube makes every export from Wallachia impossible."

BRO. WILLIAM HARMON died at Richmond, Me., full in the faith of soon being raised to immortality. His last words were, "My work is all done." He was buried Sept. 18th, 1853.

"Youth's Guide."

The "Youth's Guide" is published the first week in each month, at this office. Terms (in advance)—Single copy, 25 cents a year; twenty-five copies, \$5; fifty copies, \$9; Canada subscribers (with postage pre-paid), \$1 cts.; English subscribers, 2s.

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Michael the Miner.	The Four Pistareens.
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Always Going to Church.	A Funny Petition.
Whitsuntide in England.	Self-Inquiries.
Daily Life of the Christian Child.	An Ingenious Puzzle.
Who was the Gentleman?	Enigma, &c.
How to Remember.	

Appointments, &c.

L. D. Thompson will preach at Exeter, N. H., Sunday, Oct. 2d; Portsmouth, 3d; Rye, 4th and 5th; Hampton, 6th; Kingston Plains, 7th; Kensington, Sunday, 9th; South Reading, Mass., 11th; Westford, 12th; Meredith Neck, Sunday, 16th; Tunbridge, Vt., 18th. Each (except Sundays) at 6 P. M.

ELDER Edwin Burnham will hold a meeting of two days (Oct. 8th and 9th) at Sugar Hill, N. H. The brethren and sisters from abroad are invited to come in and enjoy a season of hearing the word again, and of laboring for the advancement of the cause of Christ. (For the brethren.) I. H. SHIPMAN.

By request of Elder B. S. Reynolds, I would appoint a meeting to be held in West Derby, Vt., to commence Tuesday, Oct. 18th, at 6 o'clock P. M., and hold over the Sabbath. Elder S. W. Thurber may be expected to attend this meeting with me.—J. M. OSWICK.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

F. Coker.—The paper is mailed by Thursday noon of each week.

We have no means of hastening it to you, beyond the slow routine of the country P. O.

S. Foster.—We have credited A. Fuller \$1, J. Gilbert \$2, L. Lawrence \$1, and charged to your account. A. Fuller will find his Y. G. in the Post-office at Franklin, Vt., where his Herald is sent.

G. W. Mitchell.—O. R. F.'s work will come to 25 or 37 1/2 cents—the price will be given when sent. The Dictionary is 50 cts.

C. Stone.—The dollar paid from No. 639 to 665.

A. Brown.—Have not the tracts, but have sent you the bound volume that contains them.

Wm. L. Camp.—The address of S. B. Munn is Shrewsbury, Vt.

Charles A. Burnham.—Sent the Aug. No. of the Y. G. last week.

C. A. Thorp.—Sent you a box of books by steamer on the 23th ult., to care of Joseph Curry, Liverpool.

J. D. Boyer.—Sent your box to care of J. Litch on the 24th, to be forwarded. The Bibles for brother Brooks and others are sent in the same box. Bro. B. will please deliver.

C. B. Turner.—Sent you a small package the 24th by express.

I. T. Winner.—Your Y. G. has been mailed regularly. Again send you back numbers.

M. E. Church.—We think he did not.

Chas. Rollins.—Sent you books to Alton, N. H., the 26th by express.

DELINQUENTS.

PHILEMON KNAPP, the Postmaster of Cleveland, O., writes, stops his paper, owing..... 2 25

To Aid in Western Tour..... 10 00

J. Smith..... 75

R. R. Hill.....

FITCH'S MONUMENT.

Cost of Monument..... 75 00

Total received..... 38 00

THE ADVENT HERALD

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AT NO. 3 CHARDON STREET, BOSTON

(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

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Esq., 89 Grange Road, Bermondsey, near London.

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yearly, at the office where it is received, will be 15 cents a year to

any part of Massachusetts, and 26 cents to any other part of the

United States. If not pre-paid, it will be half a cent a number in the

State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year.

Will send the Herald therefor \$5 a year, or \$2.50 for six months.

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is our agent for England, Ireland, and Scotland.

RECEIPTS.

The No. appended to each name is that of the Herald to which the money credited pays. No. 606 was the closing number of 1852; No. 632 to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

F. Coker, 668; A. Fuller, 653; L. Lawrence, 663; Phoebe Page,

653; E. Powers, 671; S. Whittemore, 664; T. Smith, to bal. acct;

B. F. Carlton, 664; S. Martin, 664; A. C. Locke, 671; R. White,

671; R. R. Hill, 668; A. Parmelee, 664; A. B. Brant, 650—each \$1.

G. Gilbert, 653; E. Treadwell, 684; R. Andrews, book and to 665;

J. Whitman, 664; O. Jones, 658; C. Norris, 678; J. Wadsworth,

697, and \$4 to balance old acct.—each \$2.

Elder J. Howlett, 606; A. Brown, 684—each \$3. E. Elkins, 621

—\$1.16. W. Morgan, 636—50 cts.

ADVENT



HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 647.

BOSTON, SATURDAY, OCTOBER 8, 1853.

VOLUME XII. NO. 15.



MISCHIEF MAKERS.

Oh! could there in the world be found
Some little spot of happy ground,
Where village pleasures might be found,
Without the village tattling?
How doubly blest that place would be,
Where all might dwell in liberty,
Free from the bitter misery
Of gossip's endless prattling.
If such a spot were really known,
Dame Peace might claim it as her own;
And in it she might fix her throne,
For ever and for ever;
There, like a queen might reign and live,
While every one would soon forgive
The little sights they might receive
And be offended never.
'Tis mischief makers that remove
Far from our hearts the warmth of love,
And lead us all to disapprove.
What gives another pleasure,
They seem to take one's part—but when
They've heard our cares, unkindly then
They soon retail them all again,
Mix'd with their poisonous measure.
And then they've such a cunning way
Of telling ill meant tales, they say
"Don't mention what I said, I pray,
I would not tell another's."
Straight to your neighbor's house they go,
Narrating everything they know;
And break the peace of high and low,
Wife, husband, friend and brother.
Oh! that mischief making crew
Were all reduced to one or two,
And they were painted red or blue.
That every one might know them,
Then would our villagers forget
To rage and quarrel, fume and fret,
And fall into an angry pet,
With things so much below them.
For 'tis a sad degrading part
To make another bosom smart,
And plant a dagger in the heart.
We ought to love and cherish;
Then let us evermore be found
In quietness with all around,
While friendship, joy and peace abound,
And angry feelings perish!
Trenton True American.

Russia and Turkey.

The *Boston Journal* regards the news by the steamship *Washington* as decidedly belligerent, and remarks as follows:

The Emperor of Russia has refused to accept the modified note of the Porte, and the refusal has created great excitement in France and England. Movements of troops and other preparations for war, which before had no significance with the letter writers and conductors of the leading presses, are now chronicled with minuteness, and are regarded as ominous of the speedy breaking out of hostilities. The speculators on the Bourse and in the Stock Exchange of course share in the panic, and the funds have sensibly declined. And yet at the date of the previous advices, only three days before the departure of the *Washington*, everybody was confident that matters would be satisfactorily adjusted! The fact is that the public have been lulled into a state of false security by the diplomats and those who professed to have access to the best sources of information—whether for political purposes, or to keep up the prices of public securities, it may perhaps be difficult to determine.

We need not discuss the question whether sufficient reasons have existed to warrant the belief that the matters in dispute between Russia and Turkey would be speedily and satisfactorily adjusted. It is well known to our readers that we have considered this quarrel as a more grave complication of international relations than it has been generally pronounced by the influential London papers. We have not been able to see those evidences of a pacific and self-denying disposition on the part of the Czar, or of an earnest desire to adjust the difficulty on fair terms, which many of the letter writers from the continent have stated to exist. His acquiescence in the original note of the Vienna conference, unaccompanied as it was by any pledge or promise, direct or indirect, to evacuate the principalities, so far from being an evidence of a peaceful disposition, in reality was dictated by a sound

though crafty policy. He could not refuse the mediation of the Vienna conference without placing Russia in an attitude of hostility to the allied powers, and he could well afford to profess his moderation and to accede to the note which granted all that he had demanded, when by such a course he would gain time. Delay is of great importance to Russia, which, with immense resources, can keep up its present armament for an indefinite period. On the other hand, every week's protraction of the negotiations contributes to the exhaustion of the resources of the Porte, and, as has plainly appeared, cools the ardor of its allies.

We are not surprised that the Czar has rejected the modified note, and we regard the act as a conclusive evidence of an intention to push matters to extremes. Our readers will remember that the modifications made by the Porte, although of a nature to save the pride of that power, were really not important as affecting the concessions to Russia which were made in the original note. The modifications were merely verbal, and did not diminish one iota the rights and privileges which would be acquired by Russia. If the Czar had desired peace, he could have acquiesced in these changes without a sacrifice either of principle or national honor. But such a course would have left him no excuse for the continued occupation of the principalities, and would have involved a sacrifice of the real object of the recent aggressions upon his feeble neighbor, the annexation of those provinces to the Russian empire, and if fortune favors, the subjugation of the Turkish empire in Europe.

The next act in the drama will be anxiously awaited. It is evident that affairs are in a critical position, although actual hostilities may not break out for some time to come. Another attempt will undoubtedly be made to adjust the quarrel by negotiation. England and France have evinced an earnest desire to maintain peace. They have sacrificed their own honor in betraying that of the Porte. It is not likely that they will now relinquish their attempts to avert the crisis. They will endeavor to induce the Sultan to recede from the obnoxious modifications, and will probably menace him with their displeasure if he refuses to swallow the bitter pill. But will this avert hostilities? There is much in the present state of affairs which would lead to the belief that the time for successful negotiation has passed. The Osmanlis are thoroughly aroused. They feel that not only their national honor but their religion is at stake. The army could with difficulty be restrained, even while negotiations were pending, and there is good reason to apprehend that simultaneously with the reception of the news of the rupture of negotiations, some act of fanatical violence will precipitate a war. But even should the Sultan be able to restrain his own subjects, and make further concessions to Russia, there are other grave questions to be adjusted, connected with the evacuation of the principalities, and the indemnity for the expense incurred by the Russian Government, which will present formidable obstacles to the re-establishment of pacific relations.

China.

We live in an age of wonders, but the greatest of them all is this movement in China. It is, indeed, "the wonder of wonders." "The Chinese revolution," says the *Times* newspaper, "is, in all respects, the greatest revolution the world has yet seen." Such a testimony, by such a witness, in addition to all that has been said by others still more competent to give evidence, deserves and demands our profoundest attention, for it is as true as it is important. God is evidently coming forth from his place to do one of his greatest works in the earth, and, with a voice loud and awful as thunder, is summoning the Christian Church to do something worthy of Him, of itself, and of the events that have occurred. We must be stone deaf not to hear, and insensible even to death itself not to feel, the calls of God upon our devoted attention. The letters of Drs. Legge and Hobson, which have appeared in

these columns, leave us no longer in ignorance or in doubt of the marvellous change which is coming over the Chinese Empire, not only politically, but morally considered. If anything more be necessary to complete the proof, that Christianity, however corrupted, has much to do with this great movement, it is a document which I have lately read, which is an autograph letter of one of the insurgent chiefs, given to Dr. C. Taylor, when lately at Ching-Keang, which has been sent by Dr. Lockhart, our Medical Missionary at Shanghai, to Mr. Lockhart, now residing in this neighborhood, and of which the following is a translation:

"Lo, the fifth arranger of the forces, attached to the palace of the celestial dynasty of Thae-ping, who have received the command of Heaven to rule the Empire, communicates the following information to all his English brethren. On the first day of the 5th moon (June 5th) a brother belonging to your honorable nation, named C. Taylor, brought hither a number of books, which have been received in order. Seeing that the above-named individual is a fellow worshipper of God (Shang-te) he is, therefore, acknowledged as a brother: the books likewise which he has brought agree substantially with our own, so that it appears we follow one and the same road. Formerly, however, when a ship belonging to your honorable nation came hither, (the *Hermes*), she was followed by a fleet of impish vessels belonging to the false Tartars: now also, when a boat from your honorable nation comes among us, the impish vessels of the Tartars again follow in its wake. Considering that your honorable nation is celebrated for its truth and fidelity, we, your younger brothers, do not harbor any suspicions. At present both Heaven and men favor our design, and this is just the time for setting up the Chinese and abolishing the Tartar rule. We suppose that you, gentlemen, are well acquainted with the signs of the times, so that we need not enlarge on that subject; but while we, on our parts, do not prohibit commercial intercourse, we merely observe that since the two parties are now engaged in warfare, the going to and fro is accompanied with inconvenience; and, judging from the present aspect of affairs, we should deem it better to wait a few months, until we have thoroughly destroyed the Tartars, when, perhaps, the subjects of your honorable nation could go and come without being involved in the tricks of these false Tartars. Would it not in your estimation, also, be preferable? We take advantage of the opportunity to send you this communication for your intelligent inspection, and hope that every blessing may attend you. We also send a number of our own books, which please to circulate among you."

From this interesting document, the facts are clearly and fully established, that the new faith of the insurgents is substantially Christian, as evinced by the acknowledgment of the writer, in his admission of the sameness of their religious books with ours,—that they, on this ground, recognize us as their brethren, and are, therefore, of course, prepared and ready to enter into fellowship with us, and to receive our books. Thus, everything proves, that the insurgent party, with all their adherents, are accessible to the influence of British Christians, and that "a wide and effectual door is now set open" to the entrance of Christianity into China. It is pre-eminently, beyond anything that has taken place in the history of modern missions "the Lord's work, and is marvellous in our eyes." There is, in this movement, less of the hand of man, and more of the finger of God, than in anything that has recently occurred.

British Banner.

The Sunken Rock.

It is related that, some years ago, while a frigate was cruising in the Mediterranean, her commander was ordered to ascertain whether there existed, within certain lines of latitude and longitude, a shoal or reef, which had been reported as being there. The captain addressed himself to the task, with all the rough earnest-

ness of a British seaman,—at the same time entertaining a strong persuasion that nothing of the kind described would be found in the position pointed out. The undertaking was accordingly conducted in a superficial manner, and was speedily terminated by the captain declaring that the report which had occasioned the search was a perfect mistake, and originated in delusion or falsehood. But an officer on board—a man accustomed, himself, to accurate calculations and observation—was of another mind, and felt convinced, with more careful and prolonged examination, a different result might probably be obtained. None of his arguments, however, availed with the commander, who sharply rebuked him as wanting experience, and being a mere theorist. The officer, however, carefully treasured up his observations and reckonings, and, having left the frigate, persuaded the Admiralty to send him on a second expedition, with a small vessel, under his own command, in quest of the reported rock, or whatever else it might prove to be. His voyage was successful, and he returned with the clearly ascertained information, that in a certain spot in the Mediterranean there lay a dangerous sunken rock. This fact, for safety in the navigation of that sea, was of course very carefully marked down in the charts. For this service he was rewarded with promotion. The commander of the frigate, hearing of this sometime afterwards, was highly incensed, and declared that the report was a fraud to get promotion; adding:

"If ever I have the keel of this ship under me in those waters again, and do not carry her clean over where the chart marks a rock, call me a liar, and no seaman to boot!"

Two years afterwards he was bound for Naples, having some public functionaries as passengers on board his vessel. One autumn afternoon, as the ship took a northeasterly direction, threatening dark strips of clouds began to stream over the sky, and a gale sprung up, which made the sails and cordage creak as though they would burst, while the heaving waves tossed and tried the timber of the well compacted keel. Night came on, and the captain paced the decks rather anxiously, and consulted with the master of the ship, whose practical skill and experience rendered him a valuable counsellor. By the light of a lantern they examined a chart,—when the master pointing to a spot whereabouts they were, exclaimed:

"Look here, sir!"

There was the recently discovered point of danger, marked down under the name of the "Twills Rocks." The commander was reminded of former circumstances, and incensed beyond description at the remembrance, burst out in a passionate speech, abusing the officer who had reported the discovery, and repeating his own determination to sail right over the spot, and so demonstrate the whole thing as a bugbear, at the same time stamping his foot to give emphasis to his words.

On the ship speeded her way over the rolling billows, and down went the commander into the cabin to join his illustrious passengers, and to tell the story of the sunken rock, thinking to make them merry at the expense of the false lieutenant.

"In five minutes," said he, taking out his watch, with a laugh, "we shall have crossed this terrible spot."

But the intelligence by no means awakened sympathetic merriment in the company; they were terror-stricken, while he spoke gaily.—There was a pause, and then a slight grating touch of something that scratched the bottom of the noble ship—then a noise of alarm from the hatchway—then a shock—then a crash, and a quivering of the hull—and then the bursting of timbers, and the in-gushing of water. The frigate had struck, and was presently a wreck—the masts reeling over into the ocean, and the breakers threatening to swallow up all that remained of the ill-fated vessel. With desperate energy everything possible was done to save the passengers. The boats were hauled out, and all on board embarked, and were ultimately preserved,

except a few drunken sailors in the hold, and the commander, who would not survive his mad temerity. The last seen of the unhappy man was his white figure, bare headed, and in his shirt, looking out from the dark hull of the frigate, the foam bursting round her bows and stern.

He would not believe. He had possessed the means of ascertaining the truth; he had listened to the arguments, and heard the reports of others; there was evidence enough to satisfy an unprejudiced man; but he would not believe. And is not that captain's history a parable of what is commonly occurring among mankind? Persons will not hearken to those who are wiser than themselves; but, with some fixed idea of their own, which, though perfectly unfounded, nothing can move, they rush on to their own destruction. They are deluded by some falsehood they have created or adopted for themselves, while they pronounce the truth told them by others to be false and delusive. A man is warned against a certain course of conduct, which it is plain will ruin him; he is assured that a sunken rock lies before him; but he *will not believe*; and on he goes, till, in some dark hour, he makes shipwreck.

The rock is sunk and unseen. Some profess to have investigated the subject, and found it all delusion. But He who knows all things, who is the faithful and true witness, who cannot lie, declares to us that *there it is*. Men may ridicule the idea, and boast of their superiority to vulgar prejudices; but *there it is*. It is true you cannot see it; it lies at present out of sight; but *there it is*. Believing, or not believing, makes no difference with regard to the actual existence of a thing; and therefore, however men may think and feel about the future punishment of impotence and unbelief, the fact remains—*there it is*.

It must have been an awful moment when the commander of the frigate discovered his mistake—when the vessel actually struck on the sunken rock, and the wild waves came dashing over it—when he stood there on the shattered timbers, looking out in the dark night upon the watery grave opening at his feet. One can imagine, though hardly with sufficient vividness and power, what must have been his bitter self-mortification, reproach, despair, and agony, as he thought of the folly which had produced this irreparable mischief. In the few moments spent upon the wreck, in that wild raging sea, there must have been intense anguish. A far more awful moment will it be when a self-deluded soul awakes in eternity to the consciousness of his own infatuated unbelief—when the truth, long denied, opposed, ridiculed, and reviled, comes before the eye, and overwhelms the heart as a stern reality. Can any one adequately imagine what must be the feeling upon the discovery, when the mischief is beyond repair, of a life spent in a rejection of the Divine testimony respecting *eternal ruin*?

Let the reader ponder well this account of the sunken rock, and observe how the grossest credulity is connected with the rejection of what is reported on sufficient evidence; nor let him fail to recognize in the fact just related, the shadow of an awful spiritual reality to be verified in his future experience, unless by an early and earnest reception of the gospel he should prevent it, and henceforth steer his vessel by that heaven-sent chart—the Bible.

fulness he calmly reposed. To Jacob God made himself known at Bethel, as "the God of Abraham and Isaac," and engaged also to be his God; and a gracious God Jacob found him to be in all his toilsome pilgrimage, and could testify, at the close thereof, that "he had fed him all his life long, and redeemed him from all evil." (Gen. 48:15, 16). At the burning bush Jehovah refers to this gracious intercourse with these ancient pilgrims; and again proclaims himself as "the God of Abraham, the God of Isaac, and the God of Jacob;" and adds, "This is my name for ever, and this is my memorial to all generations." (Ex. 3:15). Nor should our Lord's comment upon this declaration be overlooked (Luke 20:37, 38), seeing that it carries the mind forward to that glorious resurrection state, "when the Lord shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously," and shows the indissoluble nature of the relationship established, and the eternity of blessedness and dignity which it gives birth to. Then, when millions "come from the east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of God"—when "all are glorified together with Christ" (Rom. 8:17, 18)—and when God fulfils his great promise, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son" (Rev. 21:7)—then will the blessedness of covenant relationship be realized, and the wonders of God's gift of Himself be fully unfolded.

But even now God is the pilgrim's God; he is the protector and portion of those who renounce this world as their chief good, and who seek their highest happiness in him. All his perfections are engaged for their defence, and become elements of happiness to them. They leave things which nature esteems valuable and glorious, and he gives them himself. Here is a treasure which they can never lose, never exhaust. How profitable it is to consider the acting of the minds of God's people, in all sorrows and trials, with reference to God as their God!—to see Abraham walking with God—Isaac meditating on him—Jacob wrestling with him—Moses dwelling in him (Psa. 90:1)—David in his sore trials encouraging himself in the Lord his God (1 Sam. 30:6)—and to hear Jeremiah amidst the storm sing, "The Lord is my portion, saith my soul: therefore will I hope in him." (Lam. 3:24). O believers, study their history and conduct to encourage your hope; for "these things were written for our learning, that we, through patience and comfort of the Scriptures, might have hope" (Rom. 15:4); and that we might learn to make use of Jehovah as our strength in the midst of all trials, and as our portion in the absence of earthly joys; and while thus acting, ever remember in what way it is that Jehovah is your God. He is our God, as the God of Christ (John 20:17), and in honor of Christ. As he gave the blood of his Son to seal the covenant of grace, so he gives himself as the great blessing of the covenant. (Jer. 32:38). He is our God to the full extent of his perfections, to do more than he has yet done, if the circumstances of his people require it. He who is the God of his people allows and enables them to call him such; they confide in him, call upon him, claim him as theirs, and feel sweet complacency in his character. What condescension does this imply on the part of God! What sweet communion does he favor his people with, and what rich communication of his favor and help does he vouchsafe to bestow upon them!

Thus God owns and honors the claims of his people. He approves of their faith when they can say, "O God, thou art my God; early will I seek thee." He approves, because he is glorified, seeing that his gracious proclamations and precious promises are believed, and his faithfulness depended on.

It is beautifully said by the apostle, that "he is not ashamed to be called their God." Three different views have been taken of the meaning of these words. Some connect them with those which immediately follow, "for he hath prepared for them a city;" and argue thus: "This proves that God is not ashamed of the relation he stands in to them, since he had made a provision for them to dwell with him to all eternity;" thus Dr. Gill. The view of Dr. Goodwin is similar: "God would have been ashamed to be called their God upon such terms as only giving them earthly things: he hath prepared for them a city worthy of his own name." Another writer refers the reason to God's faithfulness: "Speaking after the manner of men, he might have been ashamed of the designation, if he had given them promises which he never fulfilled, and excited hopes, which he never realized." But there is a third view, which refers to character, and which seems to cast most light upon the context, and which is truly practical and consoling: "A thought occurred to me the other evening" (says a good man, when writing to a friend) "about the future state, when at once elevated and humbled me: the high intelligence of the inhabitants of heaven: 'They are saints in light.' Notice their purity—'saints,' without spot, in the glare of glory. All the re-

pulsive principles of their nature smoothed into the harmony of love. Now, it is only to such that God will acknowledge himself a God. It is because they seek a better country that he is not ashamed to be called their God. As if he had said, 'The mind that is contracted to the dimensions of this little world is unworthy of my notice; but that which expands and soars to the spiritual realities of the world to come, meets with my complacent regards, and shall share in my bliss through eternity. I have prepared for such a city.' Thus we learn that a right connexion with God's promises detaches from this world and associates with another; and that those who thus renounce earthly things, and desire those which are heavenly, are approved of God, and shall be helped by him to appropriate himself as their portion, and his house as their home. The expression, that "he will not be ashamed to be called the God of such," contains an implication and an affirmation. He will be ashamed of those who act differently from those ancient worthies, and yet presume to wear his name and call him their God. He will say of such, "Ye are not my people, and I will not be your God; I am ashamed of you." All such lovers of the world, and all cowards who fear to confess him in the evil day, or, confessing him, contradict with their lives what they say with their lips, Jesus will be ashamed of, when he comes in his glory. But these words also affirm strongly God's delight in his own people, who love him and confide in him. Such negative expressions in Scripture are the strongest affirmation, and breathe the tenderest love. (Lev. 26:12; Heb. 2:11; 4:15.)

Let us now consider the profession made by these pilgrims, which is so highly commended. "They confessed that they were strangers and pilgrims on the earth." Such is the testimony borne for them, and on this testimony we have the following inspired comment—"They who say such things declare plainly that they seek a country." They had lost their relish for earth, and possessed a meetness for heaven. They could not join in the song of this world, because their hearts were tuned for the melodies of eternity. They had acquired a taste for spiritual sublimity. They were not like those who are pious for want of opportunity of acting otherwise—not like Doeg the Edomite, "detained before the Lord." If opportunity of being great in this world offered itself, they had not the inclination to avail themselves of it. Such being their preferences, they made no secret of them; but they did not ostentatiously parade them. When opportunity offered, they confessed their true character, and their lives confirmed what their lips uttered. Their confession was made before men, and could not be gainsayed. It was also made in God's ear, and he has endorsed it. Ah! what avails our confession unless God thus hears it, and says, "It is even so"? Let us be earnest to be "upright before him," and to act as in His sight.

(To be continued.)

The Dying Thieves on Calvary.

Does not one of these thieves tell us that death, so often relied upon to awaken the impenitent, has no such power? Here is a man obviously, consciously, meeting death; meeting death by slow approaches; gazing into the eyes of his enemy, as inch by inch he steals upon him. And yet not a sin looses its grasp; not a pang of compunction shakes his soul. Hardy, unflinched, a determined adherent of sin, he hangs dying on the cross,—rude blasphemies the last uses of his breath. And yet men who are spending youth, and health, and life, in sin, dream that age and sickness and death will be effectual preachers to them—will awaken and bring to repentance those who have resisted Divine truth, the faithful preaching of the gospel, the long suffering of God, and the power of the Holy Ghost; while every day is furnishing like proof to that which arises from this scene, that the dream is a vanity and the thought a delusion. Yes, sinners now sicken, grow infirm and die, and love their sins through all; spend their last breath in the utterance of bitter passion, and use their last remains of strength in grasping at sensual indulgence. "If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead." If you use through life your awful ability to resist a preached gospel, do not fancy your own dying pangs will be the more effectual to awaken and convert your obstinate soul than Christ crucified "evidently set forth" before your eyes.

The following anecdotes may serve to illustrate and confirm these assertions:

The writer walked with a coast-guard on the shores of Antrim, and talked with him of his past life. "Yes, sir," said he, speaking of an adventure in the bay of the county Cork, "our galley was upset, and every man had to strike out for his life. The sea ran high, and the night was dark; and for three hours I had to float and swim as well as I could before help reached me." "And what did you think of during those three

hours?" said I: "did you not think sometimes of your soul and pray for mercy?" "Sir," said he, "I must tell you the truth, since you ask me. I never once thought about it." "And what did you think of?" "Just saving my life, sir, and nothing else."

A woman was dying in a lone room of a large house in the town where I now reside, with broken limbs and a wounded head: her husband had savagely beaten her a few hours before, a licentious woman having been the cause of the quarrel. He was lying a prisoner in a cell not far distant from the place where his wife lay dying, and was awaiting his trial on a charge of murder. She was watched through that dreary night by a solitary female. The cold gray dawn of the morning began to break, when the watcher heard some mutterings from the bed. She listened: they were words of imprecation, directed against the wretched person who had caused the strife. She rose and approached the bed: the dying woman's eyes were darkened, the jaw fell, and the last breath went forth the next instant.

But here on this other cross what do we read? A divinely warranted answer to those thoughts of despair which are often suggested by the father of lies to the self-condemned and dying wretch: "Your necessities drive you. If they did not, you would not think of God. How, then, can you expect Him to hear you?" Here is a man driven by his necessities, but yielding to that terrible force, and attracted by the grace of Christ. Had not this malefactor heard Him say, "Father, forgive them?" He cries, "Lord, remember me when Thou comest into Thy kingdom!" And how must Christ's gracious response have fallen like a balm upon his heated and fevered soul,—*"To-day shalt thou be with me in paradise!"*

It would, however, be a mistake to reckon that such impulses are the growth of an hour. We find this man a subject of the force of truth as early as he appears before us. Why may he not have been so for years, though for years a sinner? Are there none who live "holding the truth in unrighteousness," and suffering from its power, as the Spartan boy from the gnawings of the fox he concealed beneath his cloak; their judgment and their memories as tenacious of the truth and its convictions, as their passions are eager and wills resolute in pursuit of sin? A wanderer after mischief, why may he not have met Him, who "went about doing good?" The character of Christ is not unknown to him; why may he not have heard the gracious words apt to proceed from His lips? His first movements under our notice are not those of a man just awakening out of the dulness of an uninstructed sinfulness; they are those of one chastened by his sufferings because of crime, and who has already in his dungeon been led to consider his ways. This man, overwhelmed with shame, racked by suffering, in the grasp of death, cries for mercy, and obtains it; finds life in death; is, by the Almighty arm, lifted to heaven, from the very verge and brink of hell.

And so from one cross the warning reaches us, *Let none presume upon the hour of death*; and from the other the gracious counsel, *Let none despair, even when the shadows of the last hour encompass him*. From the one, *Death cannot loose the chains of sin*; and from the other, *Sin cannot hold those who fly to Christ for life*.

Varieties.

DREAMS—THEIR PHILOSOPHY.

DREAMS, ordinarily, are nothing but the return of our waking thoughts—the phenomena or activities of the mind during sleep—vivid conceptions, so vivid as to give the full belief of objective reality. They are not absolutely new creations or revelations. They are rather restorations or resurrections of previous ideas, either in their simple or natural form, or in fanciful combinations. This is shown by the fact, that whatever strongly engages and excites the mind when awake, is likely to recur to the same mind in the state of sleep. The dreaming memorizer is wholly supplied with his materials from the past: he dreams within, and never beyond, the circle of his waking knowledge. An idiot, for example, may have the dream of an idiot; but an astronomical or mathematical dream, we venture to say, never crossed his brain. General Washington never figured in the dreams of any man, who had not previously either known him or heard of him. The fundamental element of all natural dreaming is undoubtedly memory, often combined with processes of the imagination, and always regulated by the laws of mental association. The dreamer re-thinks his waking thoughts, with such modifications as result from the state of sleep. He reasons, communes with objects, is the subject of hope or fear, under precisely the same laws that govern the actions of intellect and feeling when he is awake; the whole process, however, being less subjected to the control of the will, and less modified by the activity of the senses. Hence, dreams are not to be regarded as extraordinary presentiments of

Patriarchal Pilgrims.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Continued from our last.)

Thus leads us to contemplate the *possessions or privileges of these pilgrims*, as expressed in the following remarkable words:—"Wherefore God is not ashamed to be called their God." What a precious privilege is this! "Blessed indeed are the people who are in such a case; yea, blessed are the people who have the Lord for their God;" and this is only their happy case who are pilgrims, "seeking a better country." To this pilgrim people of old God gave many earthly blessings. It was said of Abraham that "God blessed him in all things, and gave him flocks, herds, silver, and gold" (Gen. 24:1, 35). In his old age he gave him a son, the child of promise, to cheer him—to be a witness of God's truthfulness, and a pledge of future blessings to him and his posterity. In like manner he dealt with Isaac and Jacob (Gen. 26:13; 30:43); increasing their substance, and raising up for them the dear relationships of life to gladden their tents, and cheer their pilgrimage; but beyond all these, and infinitely above them in their estimation, was the gift of HIMSELF. How did Jehovah proclaim his name to Abraham as "his shield, and his exceeding great reward" (Gen. 15:1), and as "God all-sufficient!" (Gen. 17:1). And how did he give Abraham occasion to call him by the name of Jehovah-jireh! (Gen. 22). He was also "the fear of Isaac," that great and awful Being on whose glory and grace he loved to meditate, and on whose faith-

good or evil, as divine intimations of what is to come. They are natural events, capable of sufficient exposition, without resorting to any supernatural cause. This is the philosopher's view of dreams, adopting the principle of never referring to the supernatural, where natural causes adequately account for an event.

(N. Y. Evangelist.)

LAST MOMENTS OF JOHN KNOX.

On Monday, the 24th of November, 1572, he got up in the morning, and partially dressed himself; but, feeling weak, he lay down again. They asked him if he was in pain? "It is a painful pain," he answered, "but such a one as, I trust, shall put an end to the battle." His wife sat by him with the Bible open on her knees. He desired her to read the fifteenth chapter of the first of Corinthians. He thought he was dying as she finished it. "Is not that a beautiful chapter?" he said; and then added, "Now, for the last time, I commend my spirit, soul and body, into thy hands, O Lord." But the crisis passed off for a moment. Towards evening, he lay still for several hours, and at ten o'clock they went to their ordinary prayer, which was the longer, because they thought he was sleeping. When it was over, the physician asked him if he had heard anything? "Ay," he said, "I wad to God that ye and all men heard as I have heard, and I praise God for that heavenly sound." Suddenly thereafter he gave a long sigh and sob, and cried out, "Now it is come!" Then Richard Bannatyne, sitting down before him, said, "Now, sir, the time that ye have long called for, to wit, an end of your battle, is come; and seeing all natural power now fails, remember the comfortable promise which oft time ye have shown to us, of our Saviour, Christ; and that we may understand and know that ye hear us, make us some sign; and so he lifted up his hand; and incontinent, thereafter, rendered up the spirit, and sleepit away without any pain." In such sacred stillness, the strong spirit which had so long battled with the storm, passed away to God.

Westminster Review.

PRAYER FOR THE ILL AT EASE.

When sickly thoughts or jarring nerves invade
My morning sunshine or my evening shade;
When the dark moon careers without control,
And fear and faintness gather on my soul,
O Lord, whose word is power, whose gift is peace,
Bid my spent bosom's tides and tempests cease;
Bid thy blest Jesus walk a stormier sea
Than ever chafed the azure Galilee;
Or, if too soon my spirit craves for ease,
Hallow the suffering that thy love decrees:
Work my soul's faith from out my body's fears,
And let me count my triumph in my tears.

CHRISTIANITY IN CHINA.

A CORRESPONDENT of the *N. Y. Journal of Commerce* gives the following interesting information relative to the influence exercised by the celebrated Missionary, Gutzlaff, in planting the seeds of Christianity in China:

Among the incidents worth recalling to mind that have preceded the present revolution in China, in connection with its Christian element, the influence of Gutzlaff, the missionary, is important. Seven years since, in Europe, I heard read a letter from this distinguished missionary, in which he mentioned that, at that moment, there were twelve editions of the New Testament in Chinese being printed by Chinese printers in different cities of the Empire, as a speculation, and to answer a certain demand which existed for information about Christianity. In the same letter, Gutzlaff affirmed that he was a member of a society of Chinese, consisting of scores of persons, who were devoted to the spread of Christianity in the Empire; and this was at a time when the number of proselytes, in connection with the Protestant missions, was very small, and when the members of those missions, it must be confessed, did not fully sympathize with the methods of operation adopted by Gutzlaff, who at this time was British Interpreter. The members of this society were in the habit of traveling from city to city, supporting themselves jointly by their own labors, and by contributions to a common fund.

LITTLE THORNS.

The sweetest, the most clinging affection is often shaken by the slightest breath of unkindness, as the delicate rings and tendrils of the vine are agitated by the faintest air that blows in summer. An unkind word from one beloved, often draws blood from many a heart which would defy the battle-axe of hatred, or the keenest edge of vindictive satire. Nay, the shade, the gloom of the face familiar and dear, awakens grief and pain. These are the little thorns which, though men of rougher form may make their way through them without feeling much, extremely incommode persons of a more refined turn in their journey through life, and make their travelling irksome and unpleasant.

LEAVE YOUR "LITTLE SELF" AT HOME.

A CELEBRATED English preacher, now deceased, in a charge which he delivered to a young minister at his ordination, thus addressed him:

"Let me remind you, sir, that when you come to this place, and address this people, you are not to bring your little self with you. I repeat this again, sir, that it may more deeply impress your memory. I say you are never to bring your little self with you. No, sir, when you stand in this sacred place, it is your duty to hold up your great Master to your people, in his character, in his offices, in his precepts, in his promises, and in his glory. This picture you are to hold up to the view of your hearers while you are to stand behind it, and not let so much as your little finger be seen."

TEMPLE OF JUGGERNAUT.

For many years, improbable though it may seem, the British government has paid an annual allowance towards the support of the temple of Juggernaut. Some two or three years ago this monstrous act was brought to the notice of the public, and the comments then made, it seems, induced the British government to discontinue the allowance. A despatch was accordingly forwarded to the government of India, on the 5th of May, 1852, authorizing the discontinuance of the allowance, "in lieu of which some final payment may be made in the way of compensation to any persons who may appear, upon a liberal construction of past engagements or understandings, to be entitled to such indemnification." It does not appear, however, that the India government acted on this authorization, for it is stated that on the 11th of April last, the subject was still under consideration.

MATRIMONIAL TROUBLES OF CLERGYMEN.

THE Supreme Court, in session at Greenfield, in this State, was last week engaged in hearing two cases in which the wives of clergymen have sued for divorce from their husbands. In the first case, Judge Bigelow decreed a divorce on the ground of desertion, and ordered that the lady should resume her maiden name, and that she should have \$100 a year as alimony, in quarterly payments. The husband deserted his wife because she charged him with preaching in bad grammar, and had advised him to give up preaching until he knew more.

The other case has not yet been decided. The clergyman is charged with treating his wife with coldness and harshness, and on several occasions with violence; that he subjected her to drudgery, and neglected her in sickness, intercepted her letters and restrained her liberty, and that last December he carried her to the 'Brattleboro' Insane Hospital on a pretence of insanity.

Transcript.

MAGNIFICENT CEREMONY.

ONE of the most imposing and beautiful spectacles we have ever witnessed, was presented yesterday morning, and we were not a little surprised at the very small number of persons who were present to behold it. This, perhaps, may be accounted for from the silence of the city papers on the subject, and that managers did not see fit to issue any "posters" or programmes. Superadded to this the fact that nearly everybody was out of town, "in the land of Nod," and the reason for the small audience is pretty clear. The ceremony was nothing less than the opening of the *Gates of Day*, and the sun standing upon the threshold looking forth, like a prince in bright armor, upon his kingdom. The blue walls of night parted, but without a crash, nay, even without the soft and silken rustle of a curtain. The lights aloft were put out, one after another, to give effect to the scene—the gates of red gold swung back, noiseless as the parting of soft lips in dreams, and a threshold and hall, inlaid with pearl, were disclosed. There was a flush, a gleam, and a glow over the water and the city, and there paused the sun, as if enchanted with the scene he smiled on. A moment, and he stepped forth, but there was no jar; a moment more, and cloud and spire and dome were all of a glory. There was no acclamation, no song—the days have gone by when the deep blue heaven is full of the voices of unseen birds, that are fluttering at the pale portal of morning. All was silent, yet beautiful and sublime.

N. Y. Tribune.

The Early Baptists Millenarians.

By the early Baptists I mean those who were distinguished in England by that name, and who published their confession of faith in 1611; did not these devoted disciples of the Son of God hold, and maintain the doctrines of our Lord's pre-millennial advent;—the first resurrection; and the personal reign of the Saviour upon the earth?

Mosheim tells us repeatedly that both the general and particular Baptists held "the doctrine of Menno with respect to the Millennium, or

thousand years' reign of the saints with Christ upon earth," which he considered a serious delusion. And Mr. Brooks, the author of the "Elements of Prophetic Interpretation," says, p. 97, "In Germany, so long back as the latter end of the sixteenth century, Simon Menno, originally a popish priest, but afterwards the founder of a sect, succeeded in setting before them the true principles of primitive Millenarianism; and this sect continued through the next and greater part of the following century to exhibit much real piety; and they are stated by Mosheim, in his time, to have maintained the 'ancient hypothesis of a visible and glorious Church of Christ upon earth.'"

From Crosby's History of the Baptists, he quotes the following passage:

"We believe that there will be an order in the resurrection; Christ is the first-fruits, and then next, or after, they that are Christ's at his coming; then, or afterwards, cometh the end. Concerning the kingdom of our Lord Jesus Christ, as we do believe that he is now in heaven at his Father's right hand: so we believe, that, at the time appointed of the Father, he shall come again in power and great glory; and that at, or after, his coming the second time, he will not only raise the dead, and judge and restore the world, but also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his father David, on mount Zion, in Jerusalem, for ever." In this plain and striking passage, we have set before us,—

1. The pre-millennial and personal coming of Christ in power and glory.
2. The resurrection of them that are Christ's people at his coming.
3. The infliction of judgment upon the world; and then its renewal, or restoration.
4. The personal reign of Christ, and the establishment of his kingdom; he will "reign on the throne of his father David."
5. The seat of his government; "on mount Zion and Jerusalem."
5. The duration of His reign; "for ever."

Not only during the millennial period of putting down all rule, authority, and power, except that of God; but after this is done, He reigns for ever. It would be difficult to produce a document more clear and explicit than this.

From the same History, Mr. Cox of Woolwich, the author of several works on Prophecy, presents us with the following article from the Confession of Faith, presented by the Baptist body to Charles II., March, 1660.

Article 22.—"We believe that the same Lord Jesus who showed himself alive after his passion, by many infallible proofs, which was taken up from his disciples and carried up into heaven, shall so come in like manner as he was seen go up into heaven: And when Christ who is our life shall appear, we also shall appear with him in glory." For then shall he be King of kings, and Lord of lords. For the kingdom is his, and he is governor among the nations, and king over all the earth, and we shall reign with him on the earth. The kingdoms of this world, which men so mightily strive after here to enjoy, shall become the kingdoms of our Lord and his Christ. For all is yours, (ye that overcome the world) for ye are Christ's, and Christ is God's. For unto the saints shall be given the kingdom, and the greatness of the kingdom, under (mark that) the whole heaven. Though (alas!) now many men be scarce content that the saints should have so much as a being among them; but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron. Then shall they receive a crown of life, which no man shall take from them, nor they by any means be turned or overturned from it, for the oppressor shall be broken to pieces, and their vain rejoicings turned into mourning and bitter lamentations, as it is written, Job 20:5-7. Acts 1:3, 9-11; Luke 24:31; Col. 3:4; Rev. 19:16; Psa. 22:28; Zech. 14:9; Rev. 5:10; 11:15; 1 Cor. 3:22, 23; Dan. 7:27; Rev. 2:26.

In this document we are clearly taught,

1. That the Lord Jesus Christ visibly and personally return to the earth before the establishment of his kingdom: "shall so come in like manner as he was seen to go into heaven."
2. That then his believing people, raised from the dead, and changed, shall appear in glory with him.
3. That then the kingdoms of the world shall become the kingdom of Christ, and of his saints; partners with Him, they shall have power over the living nations; and shall "rule them," not with moral suasion, but by coercion, which is signified by the rod of iron.
4. And—the consequence of these things—the wicked shall perish from the earth.

This confession is "subscribed by certain elders, deacons, and brethren, met in London, in behalf of themselves and many others unto whom they belong in London, and in several counties of this nation who are of the same faith with us." Then follow forty-one names, after which it is written, "Owned and approved by

some twenty thousand." Hence it appears that the dissenters (Baptists) had once the honor of contending for the personal reign of Christ on earth, and of suffering for professing the same.

Since then, many great and good men of the same communion, have held and taught the same truths. A synopsis of Dr. Gill's six Prophetic Sermons, preached in Great East Chapel, 1750—1755, lies before the writer, in which these doctrines are maintained, though not with that clearness and distinctness which they are taught by the Rev. John Cox, and other Baptist ministers of the present day. The following extracts from Mr. Cuninghame's Review of Dr. Wardlaw's Sermon on the Millennium, will show what were the views of the late Rev. Robert Hall, of Bristol. "I had the privilege of two long interviews with him in the beginning of May, 1830. Mr. Hall conversed largely, and with the deepest interest, upon the doctrines of the Lord's advent and reign, and stated his acquiescence in the views of prophetic truth advocated in my works. When I pressed him to give his testimony in favor of these doctrines through the Press, he said that his own views were not sufficiently matured for him to write upon the subject. I know not whether I ought to add, that he used arguments to induce me to write a more complete work than any I had yet published."

"A Christian friend, in a letter informing me of the death of Robert Hall, says, 'I am just returned from gazing on the lifeless remains of my dear and valued friend, R. Hall. His death was remarkably sudden. He rose and dressed as usual. His medical attendant left him at noon, and thought him better. At 3 o'clock the last agony began, and after a sharp struggle of half an hour, he fell asleep in Jesus with the words on his lips, 'come, Lord Jesus, come quickly.' He spoke of death without any fear."

"I had not seen him since the 11th, when I thought him weaker, and thinner, and paler;—but he entered largely into the subject of the state of the world and the approaching Advent. He was firm in holding our views, and rejoiced in the views advanced in your Propositions. He was quite convinced that the 144,000, Rev. 14: 1, and the white robed multitude, chap. 8:9 are different bodies."

Without quoting further testimony, the writer feels disposed to congratulate the readers of the *Christian Observer*, because they read, and support, a publication, which in these days of abounding infidelity, is not recreant respecting those truths, for holding and propagating which, their pious predecessors suffered. Long may they hold up to other churches the lamp of prophecy; and when the Bridegroom cometh, find their own lamps trimmed, their vessels full of oil, and their lights burning.

Toronto Christian Observer.

Views of Dr. Duffield.

At a late meeting of the Presbytery of Detroit, Dr. Duffield, who has just returned from the East, was chosen Moderator. A correspondent of the *N. Y. Evangelist* writes to that paper as follows:

Instead of a sermon, Dr. Duffield, by request, gave a narrative of his foreign tour (and his observations and views of the religious condition of society in Europe and the East,) during the past year. Dr. D. has been absent, by sickness and travel, from the Presbytery for two years. He first referred with gratitude to God for his preserving care, to the fact that though journeying constantly for over a year and traveling 16,000 miles, yet he had met with no disappointment or damage, and with recruited energies again mingled with his brethren. He expressed himself as more than ever convinced of the soundness of his peculiar views of prophecy and literalism in reference to the Scriptures—his belief that the world was not to be converted to God by the gospel, and that now, instead of there being progress, there was a downward tendency, the world becoming worse and worse all the time. How far his brethren coincide in these views, I know not, but am told that there is but one or two, if any, in the Presbytery, that so do. His narrative of the state of Protestant and Egypt and Syria, was peculiarly interesting. The existence in Papal Europe of a gross and sensualizing idolatry, the fact that the chief towns have their patron saint, and the nature of Roman Catholic idolatry, which exalts these saints and leaves God and Christ out of sight, as well as the little respect for Sabbath in Protestant cities, and the want there of religious freedom, were to my mind a strong argument in favor of the American and Foreign Christian Union, which is laboring to counteract this state of things abroad, and prevent it by resisting the encroachments of Rome at home, in this country.

The Lord's Coming.

We are here told of a man of sin, against whose delusions we are called upon to guard, and by whose authority we must not be enthralled,

else we shall be deceived into all unrighteousness. Save us, O Lord, from falling away, lest we share in the perdition that waiteth upon the great apostasy. We hold the usurpation of Rome to be evidently pointed at, and therefore let us maintain our distance, and keep up our resolute protest against its abominations. But may we not forget that there are other usurpations in the Church of Christ; and let us not be led away by the spell of great names in theology, even though on the side of Protestantism. We do very strongly feel that the controversies and confessions of the reformed churches have given a cast to the doctrine of Scripture which has to a great extent transformed it from the pure and original model. Deliver us, O Lord, from the magic power of Antichrist in all its forms, and give us the love of the truth that we may be saved. Meanwhile let us wait the coming of our Lord, who will destroy all adversaries, and will dissipate every darkening influence by the brightness of His appearance. In His light we shall clearly see light. And I desire to cherish a more habitual and practical faith than heretofore in that coming which even the first Christians were called to hope for with all earnestness, even though many centuries were to elapse ere the hope could be realized: and how much more we, who are so much nearer to this great fulfilment than at the time when they believed! And whatever obscurity may rest on the prophetic matter of this chapter, there is much of clear principle bearing upon present duty. Let me especially remark that the unbelief of the truth is brought in as a counterpart to pleasure in unrighteousness; and that, on the other hand, the belief of the truth is bound together in indissoluble alliance with the sanctification of the Spirit—both in fact being essential constituents of our salvation, and wanting either of which we shall have no part or lot in that glory which is to be revealed. Let us stand fast, therefore, by the word of the apostles, and not by the corrupt traditions of after ages; neither let us stop short at the Bible, but hold converse with the living realities which are set forth there. May the Father and the Son take up their abode with us, and may the fruit of their blessed manifestations be our establishment in all truth, and in the practice of all righteousness!

Dr. Chalmers.



The Advent Herald.

BOSTON, OCTOBER 8, 1853.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAAH. CHAPTER XXVI.

In that day shall this song be sung in the land of Judah:—v. 1.
That day, is the day of deliverance referred to in the previous chapter, when death shall be swallowed up in victory.

The song comprises what follows to the close of the 4th verse; after which is a song prophetic of the scenes which shall precede that deliverance. The song referred to, is to be sung in the land of Judah; and yet it is to be after the earth "is utterly broken down," and "is clean dissolved," (Isa. 24:19,) which shows that it is in the new earth wherein, according to 2 Pet. 3:13, "dwelleth righteousness."

We have a strong city; salvation will God appoint for walls and bulwarks.
Open ye the gates, that the righteous nation which keepeth the truth may enter in.
Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.
Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength.—vs. 1-4.

"The strong city" is in contrast with the city of the enemy which is laid low (25:2). The city of the redeemed is that for which Abraham looked, (Heb. 11:10,) "which hath foundations, whose Builder and Maker is God." And John saw (Rev. 21:10) "that great city, the holy Jerusalem, descending out of heaven from God." The phrase, "strong city," is a substitution for the defences which the Lord would extend to his redeemed.

"Salvation" implies all that is embraced in the redemption and restoration of fallen man,—including the protection of the Giver of eternal life. Its being for walls and bulwarks, is a simile, implying that God has guaranteed the defences and protection of his people. Of Jerusalem God has said (Zech. 2:5), "I will be unto her a wall of fire round about, and will be the glory in the midst of

her." Of the restored sanctuary he said (Isa. 60:18), "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." And Jeremiah said (3:23), "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel."

"Open ye the gates," is a demand for admission. Said the Psalmist (118:19-21), "Open to me the gates of righteousness: I will go into them, and I will praise the Lord: this gate of the Lord, into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my salvation."

"The righteous nation" are the people of God gathered out from all lands. Said Peter (1st Ep. 2:9, 10), "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light; which in time past were not a people, but are now the people of God." These are the ones placed in opposition to the Jews, when the Saviour said to them (Matt. 21:43), "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Of the New Jerusalem John said (Rev. 21:24-27), "The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

In v. 2, "helleth" is a metaphor expressive of adherence to the truth. There is the same figure in v. 3, in the word "stayed," expressive of support and trust. In the same verse, "him" and "he" are put by synecdoches for all who trust in Jehovah. In v. 4, "everlasting strength," is in the margin, "the rock of ages"—a metaphor, expressive of his immutability, and unchangeableness, like that of a great rock on which a building may securely rest. Deut. 32:4—"He is the Rock, his work is perfect: for all his ways are judgment; a God of truth and without iniquity, just and right is he."

For he bringeth down them that dwell on high: the lofty city, he layeth it low;
He layeth it low, even to the ground; he bringeth it even to the dust.
The foot shall tread it down, even the feet of the poor, and the steps of the needy.—vs. 5, 6.

In these texts, human defences are contrasted with the walls and bulwarks of salvation. Consequently, to "dwell on high," is on an elevated and easily defended eminence; and to bring them down, is a substitution for their defeat. The "lofty city," is one surrounded by high walls and other fortifications, and by a synecdoche is put for all fortified cities. To lay it low, is a metaphor for its demolition. The "foot shall tread it down," is expressive of its humiliation—"foot," by a synecdoche being put for feet. Their destruction shall be so complete, that instead of being fortified towns, the defences of which no enemy could penetrate, the very beggars might walk over them unmolested.

The way of the just is uprightness: thou, Most Upright, dost weigh the path of the just.
Yea, in the way of thy judgments, O Lord, have we waited for thee; The desire of our soul is to thy name, and to the remembrance of thee.—vs. 7, 8.

"The way," i. e., the path of the just, is a substitution for their rule of action. Mr. Barnes understands the original to read, "The way to the just," i. e., that God's dealings with them are upright. It may refer to the requirements which God has given for his people to conform to; which Paul says (Eph. 2:10), "God hath before ordained that we should walk in them."

The Hebrew word for "uprightness," is often used for straightness, and is rendered "straight" in the translation of Bishop Lowth. Thus Paul writes (Heb. 12:13), "Make straight paths for your feet, lest that which is lame be turned out of the way."

"Thou Most Upright," is an apostrophe to God. To "weigh the path," is a metaphor expressive of its being estimated in accordance with just principles—the use of scales and balances, being for the purpose of exact estimates. The word rendered "way," may however "mean, and does usually, to make straight or smooth, to beat a path, to make level."—Barnes. Psal. 37:23—"The steps of a good man are ordered of the Lord; and he delighteth in his way."

Waiting in the way of God's judgments, is a substitution for conforming to the requirements of God's statutes, for which the word judgments is often used; and which were enforced by calamities on the disobedient. To wait in that way, is to abide by God's teachings. Thy "name," is put for God

himself, to whom the desires of the righteous are directed—"soul" being a metonymy for the mind.

With my soul have I desired thee in the night;
Yea, with my spirit within me will I seek thee early:
For when thy judgments are in the earth, the inhabitants of the world will learn righteousness.—v. 9.

"With my soul," implies the earnestness of desire, and "in the night" and "early," are put for its being constant and unremitted.

"Judgments," in this text, are used in the sense of punishments for disobedience. These alone will bring some persons to a recognition of God's requirements. In the last address of Moses to Israel, he cautioned them (Deut. 6:10-12), that when they should be in prosperity, "then beware lest thou forget the Lord which brought thee forth out of the land of Egypt."

Let favor be showed to the wicked, yet will he not learn righteousness:
In the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.—v. 10.

This is an illustration of the sentiment of the previous text. Prosperity has no tendency to impress the ungodly with a sense of God's goodness. They rely on the gifts, and recognize not the Giver. Even when they live in a land where God is recognized and worshipped, they will continue to work wickedness, and will not perceive the demonstrations of God's sovereignty—for which "behold the majesty of the Lord," is a substitution.

Lord, when thy hand is lifted up, they will not see:
But they shall see, and be ashamed for their envy at the people;
Yea, the fire of thine enemies shall devour them.—v. 11.

"When thy hand is lifted up," is a substitution for the acts of God's providence which manifest the majesty and goodness of the Lord. And "they will not see," is the same figure, expressive of their not recognizing God's agency in his dealings with men.

But "they shall see," is a substitution for, they shall be compelled to realize and know that Jehovah reigns, when they will be ashamed, confounded and seized with consternation, because of their refusal to recognize him, and for the envy and hatred they had shown to his people.

The "fire of their enemies," is the fire that is for their punishment. And "devour," is a metaphor expressive of their being consumed in it. Their being made to recognize the majesty of Jehovah, is therefore no indication of their conversion. Refusing to recognize the agency of God in the acts of his providence which were adapted to lead them to him, they only see him in those which are sent to punish them for their incorrigibility.

Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us.—v. 12.

"Peace" is put for all the blessings in store for the righteous, upon their exemption from all the trials of the present life. And God's having "wrought all our works in us," is a substitution for the acts of his providence to which we are indebted for salvation: it is a recognition of his grace, without which we should have continued in rebellion against him.

O Lord our God, other lords beside thee have had dominion over us:
But by thee only will we make mention of thy name.—v. 13.

"Other lords" having "dominion over us," is usually understood of the kings of the earth to whom the people of God had been in subjection; but as God only is worthy of adoration, his name alone should be had in reverence—"thy name," by a metonymy being put for the Lord, and denoting the same as "by thee." To "make mention," is to celebrate, to speak of with reverence and affection.

They are dead, they shall not live; they are deceased, they shall not rise:
Therefore hast thou visited and destroyed them, and made all their memory to perish.—v. 14.

"They," has reference to the kings and tyrants, who have oppressed the Church, and who, with their adherents, will all have perished when the fire of God's enemies shall devour them (v. 11). "Shall not live," is in contrast with others who shall live. (See v. 19.)

"Deceased," is from a word which in all other places of its occurrence is rendered the dead. Isa. 14:9—"Hell from beneath is moved to meet thee at thy coming: it stirreth up the dead for thee." It is a name given by the Hebrews to the shades or manes of the inhabitants of sheol, implying that they are weak and powerless.

"Shall not rise," is a metaphor implying that they shall not live, or be resuscitated—i. e., they will not at the epoch referred to. As all the tenants of the tomb are ultimately to come forth, this must refer to the first resurrection, in which those only have a part who are Christ's at his coming. (1 Cor. 15:23; Rev. 20:5.)

"Therefore," is used in the sense of "for." The reason they will not then live, is because God has destroyed them. To make their memory to perish, is to cause their celebrity to cease.

The Number of our Subscribers.

We had New Subscribers and Stoppages,

In July	74	49
August	43	43
September	67	24

Total for the qr. 184 116—gain, 68

During the first six months of the present year we had 292 new subscribers, and 390 stops—or a loss of 98 subscribers. We hope for the coming quarter to do more than to recover the balance of that loss. A continued effort on the part of our friends, as during the last quarter, will effect it. Shall it not be done!

To Correspondents.

A. FERGUSON—We do not see your precise difficulty, or what connection exists between the days in Dan. 8th and the 1260. If those of the 8th are 2400, it does not follow that their commencement should not be long before that of the 70 weeks.

W. RAMSEY—Your article will be given in the Herald, and then put in tract form, as soon as our type, now engaged in other works, shall be out of use.

H. L. SMITH—The sketch of our lamented bro. H. L. Smith's life and last sickness has been deferred, in consequence of my numerous engagements and indifferent health. His obituary will appear next week, God willing.

FAMILIAR SPIRITS IN THE CHURCH.

"The Ministry of Angels realized. A Letter to the Edwards Congregational Church, Boston. By two members of that Church."

"A Review of the Criticisms of the Congregationalist on the 'Letter to the Edwards Church,' including the Reply, rejected by that Journal, and embracing a truthful exhibition of the unfairness, injustice, dogmatism and Pharisaism of its editors, with a thorough refutation of the great argument, the puzzling Hypothesis of Orthodoxy against modern communications from the Spirit world. By A. E. Newton."

The above are the titles of two pamphlets, of 26 and 28 pages, by the same author, and sold by Bela Marsh, at No. 25 Cornhill, Boston. We have read them both with a good deal of attention, and consider that the circumstances of the case require more than the passing announcement of them, which we made a few weeks since.

The two members of the Edwards Church are Mr. A. E. Newton, who is connected, we believe, with one of our city papers, and another person bearing his name. Solicited by a friend to witness the phenomena of the so-called "spirit rappings," and becoming impressed with what they witnessed, they pursued the subject till they were led to give full credence to the communications, and, as a necessary consequence, to change their view materially respecting the teaching and claims of inspiration.

With all apparent sincerity, and with an earnestness and force worthy of imitation in the defence of truth, they address the circular letter, comprised in the first pamphlet, to the members of the church with which they were connected—professing to detail their experience during two years of investigation, and to give the reasons for their new views, as an act due those they were associated with.

The Congregationalist of this city, an organ of the body to which these members belonged, in noticing the "Letter," expressed astonishment that persons who could write so well should not have seen the fatal inconsistencies into which their views had led them; and said they had misrepresented texts quoted from the Bible, and the views of those who propose to account for them on natural principles. And the notice closed with the hope that the Edwards Church would "have grace to exorcise this delusion in such a spirit as shall please Him who said 'regard not them that have familiar spirits,'" &c.

Mr. Newton then addressed a note to the editors of that paper, asking them in Christian kindness to point out the "inconsistencies" and "misrepresentations" referred to, either in a public or private manner; and expressing a desire for any assistance that might relieve them from their "delusion," if such they were in, and disavowing any interest except to know the truth.

This note was followed by a long article in the paper, headed, "The Congregationalist's Strictures," which, we think, made good its charge of "inconsistencies," and of "misrepresentation" of Scripture—provided we may call a misinterpretation a "misrepresentation," but failing in that of misrepresenting those who propose to account for it on natural principles. But in doing this, it went on the supposition that those holding such views are not to be reasoned with as sane persons, that it would be like showing that two and two do not make five, or as having a controversy with a clerk, who, disputing his accounts, would not be bound by any particular multiplication table; accused Mr. Newton of not believing the Bible; claimed that it would be "as sane to contract to light the streets of Boston by ignis fatui instead of

gas lights, as to attempt to reason with such a mind?" quoted Cowper's lines on "sagacious fools" who invent to cheat themselves by warping Scripture; laid down as a hypothesis, in disproof of the pretended spirits, 1st that they were not needed, 2d that God works no deeds of supererogation; and 3d that in the face of those principles no evidence could prove their existence; denied that any phenomena existed that could not be accounted for by natural causes; compared the evidence in support of such, to that which a man has who supposes his legs are "pipe stems," pronounced it as absurd as would be the testimony of all the solid men in Boston should they make affidavit that they saw Herr Alexander take down Bunker Hill Monument, pick his teeth with it, and put it back in its place; declared him to be "utterly, and thoroughly, and totally and tremendously deceived," without "a particle of truth in his theories;" and closed with: "If you ever get back to belief in the Bible, come and see us, and we will talk with you."

To this article Mr. Newton replied in seventeen and a quarter pages, which the *Congregationalist* refused on the ground that Mr. N. had no farther claim on their space; which Mr. N. thinks not the only reason; and so he publishes it in the second pamphlet noticed with the article to which it is a reply, the original notice, and such notes as were called forth between the parties.

With this statement of the case the way is prepared for our own comments, in writing which we shall have, in a measure, to criticize both parties.

The "Letter" begins with the assumption, that to "prove all things, and to hold fast that which is good," is a maxim sanctioned equally by common sense and Divine authority: from this, it is not our purpose to dissent. We acknowledge our obligation to canvass the merits of whatever receives the assent of any considerable number of thinking minds, or which presents claims of possible truthfulness. It is only by so doing that we can become able to point out the sophisms, inconsistencies, and contradictions of any theory; and to defend the truth from the attacks of error. We will not adhere to any dogma merely because it is old; nor will we embrace it because it is new. But while we recognize the authority of the command to "prove all things," we also recognize the authority of the standard by which is to be tested the goodness of whatever we are called on to prove, and the specific tests which are prescribed for the proving of given things.

The writers of the "Letter" claim to come before us as witnesses of what they profess to have seen and heard; and they ask those to whom it is addressed to receive them as credible witnesses. They testify, that at first what purported to be the spirit of a departed parent addressed one of them, communicating things known only to the one addressed, and some things that were unknown: that other intelligences then communicated, and that soon they could hold daily converse with them; that the communications were first made by slight sounds as letters of the alphabet were pointed at; thus spelling out words and sentences; that articles of furniture then began to move, often with great force; that at first this required the presence of some person of a certain peculiarity of constitution; that afterwards the hand of some person, possessing the proper physical and mental qualities would be seized, and writing performed of which the writer had no premeditation: that others by abstracting their minds, would find words of wisdom dropping from their lips, for the expression of which they exerted no mental agency; that others would have their interior vision opened so as to see the spirits; and the writers claim that on one occasion, such were seen hovering over each one of the members of the church they address.

These we are asked to assent to as facts. Without questioning the credibility of the witnesses, we have some things to object to. For the public to admit that what purported to be a departed parent, was such, they must be put in possession of the evidence presented in proof of identity. Withholding such proof, the writers ask us to admit their opinions, as well as their testimony. Instead of giving us the means of proving the thing, they ask us to permit them to prove it for us; which is not in accordance with the apostolic injunction that they start with. We have only the facts to which they testify, to judge from. We permit them to volunteer as witnesses, but not to judge for us. We admit the fact that they did have spelled out to them, things within, and things without their knowledge, respecting a family history. How things beyond their knowledge, could be evidence of identity, they do not inform us, nor do they claim any subsequent verification of them; and that the things within their knowledge could be known only to themselves, we only have their opinion; for no one can know that other per-

sons do not know any specific fact,—though there may be a probability that they do not. On the supposition that they were addressed by a spirit, the very claims they put forth respecting the nature and powers of spirits, makes it possible for a lying spirit to have possessed itself of such facts and to have acted the part of an impostor with them. The very nature of the case makes it impossible, on their own premises, to demonstrate that a deceitful intelligence did not impose on them by personating a beloved parent, for the purpose of misleading them.

Of the other phenomena to which they testify, they have not distinguished between what they were agents in, and what others. In the case of the spirits seen over the heads of the members of the Edwards Church, it is not announced who saw them; and in the case of writing and speaking mediums, they do not affirm that they are such; so that we are in the dark whether we are listening to first, second, or even fourth hand testimony. They should have been more implicit, if they wished to impress those in the habit of proving things for themselves,—judging from well attested facts.

On analyzing all they present which is evidence, and separating from it their opinions,—which should have no effect aside from the facts in influencing those capable of forming opinions from facts—it only amounts to the declaration, that they have received communications, purporting to come from the departed, and that they have seen and conversed with such intelligences. On these points, without questioning their credibility, there is room for error in judgment. What they supposed were spirits, may have been figments of their own imagination; and the communications spelled out, may have been the result of juggling. We have seen La Roy Sunderland so pathetize individuals that they fully believed they saw and conversed with such; but their testimony to the fact did not establish it. To demonstrate the reality of what the Messrs. Newton affirm, the spirits must be presented to the senses of those they address, and the communications must be made in their presence, that they may scrutinize the *modus operandi*, and judge for themselves respecting their origin. If that is not practicable the least they should do in presenting a claim of such magnitude, would be to specify minutely, all the circumstances attending each manifestation, and its specific nature. In that case the reader could judge of the bearing of such facts, thus attested. As it is, the facts certified to in the pamphlet are expressed in so general and loose a manner that little weight can be attached to them. The deficiency in this particular is very marked.

We took our pen, however, to reason the case, not on this ground, but on the supposition that all the phenomena which they affirm, is a reality; and that the communications they have received are from the departed. Without questioning the reality of it, what evidence have we of its reliability? The Messrs. Newton admit "that there are false and wicked spirits seeking in this way to communicate with men;" how shall we know that all which communicate are not such? Their own profession, would not be decisive; for wicked spirits would have no compunctions in personating good.

They first quote John 4:1, "Beloved, believe not every spirit, but try the spirits whether they be of God," as proof that some spirits are of God. This is one of the passages which the *Congregationalist* specifies as a misrepresentation of Scripture. We would designate it by the milder term of misinterpretation. That disembodied spirits are not referred to, is evidenced by the context, which gives as a reason for trying the spirits, that "many false prophets are gone out into the world." With this, no conclusion can be arrived at, in accordance with any law of language, than that spirits are put for teachers, whom they were to square by the word of God.

They quote John 4:2: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God," as the test by which to try disembodied spirits; but the same argument is decisive in this case as in the other—the context making false prophets the subjects of discourse.

Applying the rule to spirits, there is, however, room to question whether those with whom the Newtons communicated, would stand by it. We discover no testimony, purporting to come from them, that Jesus did come in the flesh. But the text requires more than that—not only that he once came, but that he still possesses the flesh in which he came, which was nailed to the tree, and this we understand the Messrs. Newton to deny, not in words, but in fact; for they deny any resurrection except what is eliminated at death, and as Christ's is to be our pattern, they virtually deny to him any revivification of his body, which

makes him cease to have come in the flesh, and proves the spirits to be not of God on their own showing.

They argue the possibility of communicating with good spirits, on the ground that angels are ministering spirits sent from God to minister to saints here, that angels have communicated with mortals, and that our departed friends have become as the angels—quoting Matt. 22:30. That scripture, however, is predicated of the saints, not before, but subsequent to the resurrection. "They are equal unto the angels, and are the children of God, being the children of the resurrection." To apply it to the saints before they have reached that state, is therefore a misinterpretation.

They think to obviate this difficulty, by denying, as all do who believe in the reliability of these manifestations, that these physical frames of ours, which crumble to dust, will ever be resuscitated. They speak of the doctrine of the resurrection, as having "become strangely misunderstood and perverted throughout all Christendom;" and they argue that "the dead are raised," by a process constantly progressing under the great law that evolves the plant from the seed. They say: "That this was the teaching of Christ is evident from his argument with the Sadducees: 'Now that the dead are raised (not shall be) even Moses showed when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead but of the living; for all live unto Him.'" (Luke 20:37, 38.) They also quote 1 Cor. 15:16, "For if the dead rise not, then is not Christ raised;" and they refer to Paul's illustration of the resurrection by the germinating of grain, as proof that not the same body, but another will be that of the resurrection. On these two passages they base their argument for the resurrection past.

We marvel at such an argument. Filling the position that Mr. Newton does, he cannot be ignorant of the fact, that the future is often spoken of in the present tense. Such a form of expression, divorced from its connection proves nothing for his purpose. Prof. Bush, when arguing in support of the same position, and leaving no scripture unnoticed which he thought might subvert his purpose, laid no stress on the tense of the verb in this text, though he quoted it. He even quoted what the false witnesses said they had heard Christ say, (Mark 14:58,) referred to Hymeneus and Philletus (2 Tim. 2:16-19) as evidence of the truth in the apostles' day, and to show the impossibility of a future resurrection asked the significant questions, which Paul said some fool would ask, "How are the dead raised? and with what body do they come?" (1 Cor. 15:35, 36,) but he did not presume to adduce the tense of this verb. The Messrs. Newton think that if it did not mean this it could mean nothing; but they forget that he was reasoning with Sadducees, who denied both angel and spirit, as well as the resurrection, and that the denial of the former was their great obstacle in the way of the latter. Proving the existence of the departed, if they had not perished their resurrection was no longer impossible. The context here, however, settles the question. The Sadducees asked not respecting the woman with seven successive husbands, all of whom, woman and all, were dead: "When they rose from the dead, whose wife was she?" as they should have asked on the hypothesis of the Messrs. Newton; but they inquire, (Mark 12:23), "When they shall rise, whose wife shall she be of them?" And the Saviour answered not: "Those who have risen from the dead," &c.; but he said, "When they shall rise from the dead, they neither marry," &c.

The passage from Paul affords them no more support. True, he said, "if the dead rise not;" but he affirmed that it was an event to transpire at a future epoch: that those who are Christ's are to be made alive at his coming, that at the last trump we are all to be changed in the twinkling of an eye, living and dead at the same time, and caught up together to meet the Lord in the air.

Scripture must be interpreted in its connection, and according to its agreement with other scriptures. It will never do to isolate passages from their context and dwell on forms of a word, irrespective of the teachings of other scriptures. The doctrine of the resurrection is not one that depends on disjointed texts, but is the subject of prophecy in numerous passages. And we are to inquire what is the current teaching of the Scriptures on the subject. It is represented as a change to which the dead are to be subjected. The dead in Christ shall rise first. The Saviour comforted the sisters of Lazarus with the assurance that he should rise again. The Messrs. Newton would have told them that he had risen! The Saviour affirmed that those in their graves shall come forth. What a fine opportunity to have taught that they have come forth! Said the angel to Daniel, Many of them that sleep

in the dust of the earth shall awake—not that they are awake. Our vile bodies are to be fashioned like unto Christ's glorious body; this can be predicated only of this corruptible body which is to put on incorruption. On this subject the Messrs. Newton have taken precisely the position of Philletus and Hymeneus who overthrew the faith of some by teaching that the resurrection is past already. Failing to prove the resurrection in the past, their argument fails, that the departed are now equal to angels or can communicate with mortals.

They notice the prohibition to communicate with the dead, and say, "We know no evidence of such prohibition, except as regards evil or undeveloped spirits." What an "undeveloped spirit" can be, we know not, unless it be one still in the body—not developed from it,—with which there is no prohibition of intercourse. The distinction made, is one not found in the Bible; nor is the prohibition limited to one class of the dead. It is full and explicit: Deut. 18:10-14, "There shall not be found among you any one, that useth divination, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer."—i. e., one who talks or consults with the dead; "for all that do these things are an abomination unto the Lord." Lev. 19:31—"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them." 20:6—"And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people." Isa. 8:19—"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God? for the living to dead?"—i. e., will ye inquire respecting the living of the dead? No one class of the dead are specified to which these prohibitions are limited: they are extended to the dead as a whole—to all who have familiar spirits, or who are mediums—to all diviners, charmers, wizards, and witches, who pretend to operate by the dead—and to all necromancers, or talkers with the dead. In instituting a distinction which the Bible does not recognize, and in making limits to an unlimited prohibition, is not the Bible virtually ignored?

They reply to this: "If the prohibitions given through Moses, included good as well as evil, then they were transgressed by Moses himself,—for, did he not talk with the angel at the bush." Acts 7:30, "And did he not receive the law by the ministration of angels? It was transgressed also by Samuel, Elijah, Isaiah, Ezekiel, Daniel, and doubtless all the prophets, for do they not describe their interviews with spiritual beings, sometimes terming them 'men,' and again 'angels of the Lord?' . . . It was transgressed by Christ at the transfiguration, and by the apostles, and others in numerous instances. And lastly, John the Revelator wrote the whole book of the Apocalypse under the dictation and inspiration of an angel, who at the end announced himself to be 'one of his brethren the prophets.' Rev. 22:9."

As the prohibition has respect only to talking with the dead, and consulting with spirits of the departed, and with mediums who pretended the attendance of such familiar spirits, &c., communications with "angels" or with "men," are no infringement of it. And therefore to adduce scriptures where "angels" or "men" are communicated with, against which there is no prohibition, as evidence that it is right to communicate with the dead, against which there are prohibitions, is not only a misinterpretation, but a perversion of Scripture.

In the case of Christ at the transfiguration, the Spirit of Prophecy, himself, was the one who communicated with his creatures, not to be instructed by them, but as he had a right to communicate with them, being their Creator. A prohibition of a Law given to creatures, is not necessarily applicable to the Lawgiver. It was not given for Him, but for them. A prohibition that creatures shall not seek to the dead for instruction, does not conflict with the Creator's communicating instruction to the dead.

In the Apocalypse, the one by whom it was signified is declared to be "an angel," (1:1;) and the passage in Rev. 22:9 is not correctly quoted. It reads "I am thy fellow servant and of thy brethren the prophets"—i. e., he was a fellow servant of John, and a fellow servant of the prophets, and a fellow servant "of them which keep the sayings of this book"—not one of the dead, but "an angel" as he is expressly denominated, who are our fellow servants.

The Messrs. Newton have, however, a solution of the problem, how to communicate with good spirits, and to avoid evil disposed intelligences. They say:

"At length the whole question was solved in a manner so plain, that we wondered it should have caused us any difficulty. We were taught that the great law of attraction, or affinity, holds as universally in the spiritual as in the physical

world—that we draw around us spirits like ourselves, those whose motions, feelings, aspirations, are most in affinity with our own,” &c.

They say, “we were taught.” Taught by whom?—by the spirits! They prescribe the rule by which their own goodness is to be tested! And they prescribe one the most likely to flatter those they communicate with. Suppose a deceiver in the flesh should lay down a similar rule; it would work like this:—“How shall I prove to you that I am a good man? Only good men associate with good men. You are a very good man. Therefore as I am attracted to you, I must also be good!” Thus the spirits, if such they are, gain the confidence of those they address by complimenting them on their goodness, and lay down for their own advantage a rule, so framed that those who receive it must admit that they are good spirits, or else confess to their own wickedness!

This rule, also, is defective in another particular. On the principle that like attracts like, persons on entertaining erroneous sentiments, would only attract spirits whose sentiments are like theirs. And instead of being instructed in the truth by such, they would only be confirmed by them in error. Persons denying the resurrection, holding lightly the inspiration of the Scriptures, or disposed to disregard the prohibitions respecting converse with the dead, would attract only such spirits as would strengthen such erroneous views; and to question the goodness of the spirits, would be questioning their own goodness, and offensive to their self-complacency! The four hundred prophets of Ahab, in whose mouth was a lying spirit that had been sent to persuade Ahab to go up and fall in battle, by prophesying good of him, felt extremely chagrined when Micaiah exposed the nature of the intelligence that had communicated with them. (1 Kings 22:19-33.) This argument, of like seeking intercourse only with its like, is entirely unscriptural. We are told that Satan goeth around as a roaring lion seeking whom he may devour. When he approached our first parents, he found them innocent and holy; and the Saviour whom he tempted for forty days and “quoted scripture” to, had no moral assimilation to him in any particular. The unclean spirit who had gone out of the man seeking rest and finding none, when returned found his house empty, swept and garnished, yet he took possession. As in the time of Job, “the sons of God came to present themselves before the Lord, and Satan came also among them,” so now he as much as ever desires the disciples of Christ that he may sift them as wheat, and no more adroit rule could he devise, which should admit himself as an angel of light, than this that like only attracts its like.

Another argument in the “Letter” is that “by their fruits ye shall know them.” The fruits, that is we suppose the teachings of the spirits being good, the teachers are to be recognized as such. They claim that the spirits inculcate “elevated thoughts and purity of purpose,” that they bow with them around the family altar, join in worship with them,—“helping our infirmities and making intercessions for us;” that they inspire them with thankfulness, “instruct us in the nature and qualities of the different kinds of food, that we may select only such as is convenient for us;” that they cause undiscovered truths to beam forth from the Bible, &c. &c.

To this we reply, that any spirit, however depraved, possessing only an ordinary degree of shrewdness, would assume an air of goodness if seeking to deceive. Satan approached our first parents in that manner. Having never sinned, they were of course good; and on the rule laid down by the Messrs. Newton’s familiar spirits, would only attract the good. Satan being attracted by them, must, if the principle is correct, also be good. He contradicts the word of God respecting death; but this is no more than these spirits do respecting the resurrection of the dead, and therefore would excite no suspicion in minds disposed to receive these spirits. Satan is only anxious for their good: how could an evil spirit so desire that their eyes might be opened, that they might become as gods, knowing good and evil! Our simple-minded mother Eve, no doubt, received him as a paragon of goodness. Satan also instructed them “in the nature and qualities of the different kinds of food”—instancing one kind as particularly “convenient” for them; and they saw “that it was pleasant to the eyes, and a tree to be desired to make one wise.” He also caused what he advanced as new truths, to beam out before them; and they fell into his snare. They had every excuse, and every argument, and every rule for proving the goodness of Satan, that this “Letter” advances for proving the goodness of these familiars. It is no new thing for “false apostles,” “deceitful workers,” to transform “themselves into the apostles of Christ,” (2 Cor. 11:13-15),

“And no marvel; for Satan himself,” the apostle testifies, “is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness.”

The only remaining argument, which we recollect, is that “miraculous gifts” have also been granted to prove the heavenly origin of this new revelation. “The casting out of undeveloped demons; the healing of the sick, the lame, the blind, either by instantaneous cure or by more gradual recovery under the use of means prescribed by superior direction; the use of unknown tongues, the foretelling of future events, the power of discerning spirits.”

All these, they claim, are well attested. They forget that they are not the judges, but only witnesses. They present no evidences of these miraculous performances. They give neither dates, places, persons, nor names of witnesses. How then can we judge how well they are attested!

According to the ancients, a demon was the spirit of a departed person. An “undeveloped demon,” then, must be the spirit of a living person. To cast out such a demon, then, must be to kill the person possessing it. Such miracles have been often performed. For a person to begin to get well gradually, is nothing very miraculous. No such miracle is enumerated among those of the Saviour. The “use of unknown tongues” can be no proof, from the fact that there would be no way of demonstrating the correctness of their use. We suppose however they mean known tongues, which the speakers had not been instructed in. When the disciples spoke with tongues, it was for the purpose of reaching those who could be addressed in no other language, and not for a display. We are not told the circumstances under which this power is now manifested; but it appears to be for the purpose of display merely, and to consist in the utterance of a jargon which no one can understand.

Granting their claim to be the power of miraculous performances, what does it prove? John says (Rev. 16:13, 14): “And I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.” It is no where recorded that this power shall accompany good spirits in the last days; but it is to accompany unclean spirits.

We have however a test by which to try the spirits: “When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter,” Isaiah tells us, (8:20) “To the Law, and to the Testimony: if they speak not according to that word, it is because there is no light in them!” And Paul says (Gal. 1:8), “Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” These are the tests which Inspiration gives, by which to try pretended spirits; and by it, those of the Messrs. Newton fail.

The law says, There shall not be found among you a consulter of familiar spirits: these deny that prohibition. They speak not according to that word, and consequently there is no light in them. Paul taught that “there will be a resurrection of the dead, both of the just and of the unjust,” (Acts 24:15),—that “God hath raised up the Lord, and will also raise up us,” (1 Cor. 6:14). These deny any future resurrection, and are therefore “accursed.” Paul taught that “as many as have sinned without law shall also perish without law,” (Rom. 2:12): this Letter teaches that “The evil that we see in man arises only from imperfect or incomplete development of what was made to be, and what will be when completed, good;” and that we have no evidences that God “will withhold from any soul in the future life, the means or opportunity of advancement.” They think they prove this by Paul, and quote that “all things shall be subdued unto him”—but *subjection* is hardly analogous to conversion. Paul cautioned Timothy to “hold fast the form of sound words which thou hast heard of me;” but these say, “We wish no longer to be considered as bound to any particular view of truth, or any form of its expression—for we feel that we have caught but the first beams of a glorious day now dawning,” and while the Saviour, in closing the volume of inspiration, pronounced a curse on him who should add to or take from the words of the book, these writers say, “We are not to look for it [for truth] only in here and there an individual in ages by-gone, or in the pages of one book, or one set of books, written centuries ago and never to be extended.” And they deny that what has “been compiled and included in the volume called the Bible, is in any respect superior to that of revelations given in our own day, through precisely the

same agencies, attested by similar outward miracles, and bearing to the reason and the conscience of men of vastly higher interval evidence of Divine wisdom and goodness”—thus placing the God of the Bible on a level with the gods of the heathen. Squaring the spirits by the Bible, their fruits prove them to be unreliable.

We now have a word to offer respecting the notice in the *Congregationalist*, which has called forth the second pamphlet. We regret that the “Letter” was not met with a candid, searching, and scriptural review. The writers of it, are a specimen of hundreds and thousands similarly situated, in the churches and out of them. We have been astonished at the extent and rapidity with which these principles are spreading and eating into the very vitals of Christianity. Those impressed in this manner are enthusiastic and serious. And when they come and ask us to show them their errors, we should do it in the fear of God.

The manner in which the *Congregationalist* advanced its strictures, is also objectionable. We never convince a man by treating him as a maniac, a fool, or an impostor. Cuffs and kicks, only excite his combativeness, and confirm him in his errors. If true that reasoning with him would not benefit him, it might benefit others, who are spectators of the controversy, and whose sympathies side with the one who is dealt with unjustly, or indecorously. When the Christian ceases to be gentle towards all men, or courteous, he violates a positive scriptural obligation. Religious controversy should not provoke gladiatorial displays, effusions of wit, or sharpness of manner; but the Christian teacher should commend his theology, by the sweetness of his temper, and the gentleness of his demeanor.

The offer of the *Congregationalist* to talk with them when they get back on to Bible ground, strikes us as deferring the attempt to benefit them, till they no longer need the effort. On the same principle they might say to the heathen, “When you become Christians we will send missionaries to you.” It is while they are away from a correct position, and express a willingness to receive instruction, that Christians as watchmen, should go and take them by the hand, and attempt to win them back—knowing that he who turneth a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins.

These manifestations are a great and growing evil. The tide of infidelity which is drifting in under them, must be stayed, or it will sweep multitudes to perdition. We must reason the case on tenable grounds, or our efforts are worse than lost. It will not do to dispute the facts which they present, though we may scrutinize them as closely as we will. When men testify as Mr. Simmons does, that a pencil, held by placing it in the thumb hole of the handle of a pair of scissors, wrote the name of his son, in the presence of a score of persons he is a credible witness; and to talk about pipe-stem-legs, and bunker-hill-monument-tooth-picks, will not disprove his assertion. To deny that there can be any manifestations that are not in accordance with natural laws, is to deny the teachings of inspiration respecting demoniacal possessions.

The *Congregationalist*, in specifying falsities in the “Letter,” took no notice of the denial of the resurrection which is so prominently presented there. This omission has excited our surprise; and we can account for it only on the supposition that the writer of the strictures, acquiesced in the view which the writers of the “Letter” took on that point. In specifying misinterpretations of Scripture, the *Congregationalist* also passed by a series of passages on page 20, quoted from Isaiah and other prophets, which are applicable only to the regeneration, but which are usually applied by those who believe in a temporal millennium to a condition of things in time, and which the writers of the pamphlet adduce as proof that we are now entering on the realization of those glorious promises through the ministration of these familiar spirits. On the common ground assumed by theologians, we should not know how to meet the pamphlet on that point. If the new heaven and new earth, is a new dispensation in the flesh, who can prove that this is not that dispensation? But if the regeneration ushers in the new dispensation, then all previous applications of them, are misinterpretations of Scripture. To discuss this question, theologians will have to re-examine the meaning of those passages.

We would like to see this question met as it should be. And we hope some pen competent to the task will unfold all its sophistries, and unveil its inconsistencies and misinterpretations. Both parties are welcome to our advice, neither of whom will thank us for meddling with their matters. As the pamphlets were sent to be noticed, we have aimed to do our duty with them.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

LETTER FROM ILLINOIS.

DEAR BRO. HINES:—Soon after the date of my last, (Burlington, Wis., June 20th, I returned to unite with brethren Morgan, Spencer, and others, in conducting a conference held at Painspoint, June 30th. (as reported by brother M.) The season, from its commencement to the close, was truly refreshing. On the Sabbath, it was supposed that the congregation would number about five hundred. After the morning service, the Lord’s supper was administered, in which a large number joyfully participated. Besides the friends from Winnebago, Lee, and Dekalb counties, with whom we were intimately acquainted, it was pleasant to meet and mingle with brethren and sisters Berry, Jeffreys, Allard, and others, from Crane’s Grove, Stephenson county, (late from West Shefford, C. E.)

Directly after I left this county in March last, to meet my engagements in Dekalb, one E. C. came among the brethren, claiming to be an Adventist, and that he embraced the faith seven years before Father Miller published his views, and was of course qualified to “expound unto them the way of God more perfectly.” He also claimed, that in the course of his ministry he had performed many wonderful miracles. On entering upon his work, the first business was to expose and then correct the various errors into which “brother Chapman” had ignorantly led them. Said he regretted that they had been instructed to believe that the kingdom of God was not already set up in the hearts of men. Also, that Jesus Christ was not in every respect the eternal God and Father. Was astonished that any enlightened mind should consider “the new Jerusalem, seen by John in vision coming down from God out of heaven” was a literal “city.” Pointing at the figures which we had left on the door of the sanctuary, he sneered at the idea of “writing the vision and making it plain on tables,” and regretted exceedingly that brother C. should teach immersion for baptism, as preferable to pouring or sprinkling. He also wondered, that on communion occasions lay brethren should have been permitted to pass the bread and wine to the members of the church, when that right belonged exclusively to the minister, or high priest. On one occasion he assumed the prerogative (in connection with Elder N.) to administer the sacrament, and to distribute the elements to the church, after which it was ascertained that he himself had never been ordained to fill any office whatever. In brief, he was a complete impostor,—intruding himself upon warm-hearted babes in the Advent faith. He had arranged his plans to conduct a camp-meeting, commencing June 29th, but brother Morgan arrived just in time to defeat his design, and save the church from confusion, if not distraction. I do hope our infant churches in every place will be on their guard, lest they also be imposed on by such “blind guides.”

After the conference, it seemed expedient that I should remain in this region for a while. Accordingly I have visited and labored in the various sections where we had established churches during the past fall and winter, entering also upon some new ground, and the result is, the brethren in every place have been strengthened and thoroughly confirmed in the faith. Several sinners have been converted to God. Quite a number have newly embraced the blessed hope, and twenty-five precious souls have received baptism at our hands. By particular request of Elder Hitchcock and others, I attended the conference at Crane’s Grove, which commenced Aug. 19th. During the first two days, considerable time was wasted or unprofitably spent in listening to brethren from abroad, who endeavored to advocate or defend the modern theory of probation for the Jews and others, “who know not God, and that obey not the gospel,” (see 2 Thess. 1:7, 8), after the advent of Christ. That system, the more we examine it, (saying nothing of its evil tendency in various places where we have labored and established flourishing churches,) appears to us increasingly absurd. After those “brethren” gave way for others to present arguments showing that the Lord was soon coming, and to urge men without delay to prepare to meet the event, every-

thing went on in harmony and love. Bro. J. Cummins, (late from Pennsylvania,) and a brother Collins, from Wisconsin, were present and took part in the public services, which added much to the interest of our meetings. Brother Hitchcock conducted the conference. By request, I improved the morning and evening of the Sabbath. Had usual freedom in speaking. Our subjects were Acts 26:6 and Matt. 24:3. On the whole, we had an interesting conference. The brethren in that community were much revived, and established extra meetings for religious worship. Brother H. is an excellent brother, and will give to the household in that section meat in due season. It was hard parting with him and other dear friends there; but we are cheered with the hope of soon meeting them again in the kingdom of God.

After the conference at Crane's Grove I went to Roseo, some forty miles east of there, where I preached to respectable congregations eight times. This people had never before heard on the all-important subject. On the Sabbath several came in from Beloit, (a beautiful village in Wisconsin, three miles from our place of worship,) the house was full, and the best attention paid to the word. (Subject, "restitution of all things.") By this time several of the brethren had become deeply interested. At or near the close of the morning service, when all were silent as the house of death, a backslider of the M. E. order (who had before annoyed us considerably) arose, being much excited, and said if the congregation would listen to him, he would show them that the stuff to which they had listened was perfectly delusive. Being very abusive in his remarks, I called the house to order, said a word in prayer, and then dismissed the congregation. As he resumed his position, I took my hat, remarking to the congregation, that I must retire, so as to be prepared for the afternoon service. The entire congregation responded by doing the same, leaving the backslider warmly engaged in talking to the walls. This put an end to our trouble from that source. We continued our meetings there several days longer. Some received the word in the love of it, and did not hesitate to confess it openly. Several brethren of the Wesleyan order urged me to return and take part in the services at a camp-meeting of theirs, which was to commence in a few days. Others were so deeply interested, that they entreated me to remain longer, or visit them again if possible. One precious soul was converted, and seemed to rejoice in the prospect of soon seeing the Lord.

From R. I returned to meet an appointment at Painspoint (Sunday, 4th inst.) Met a large congregation in the same grove where the conference was held. After the morning service, seventeen happy souls gave a brief account of their conversion to God, and united with the Jefferson Grove church, increasing their number to seventy-nine members. Others are waiting only for an opportunity. We then participated together in the Lord's supper, (a heavenly season indeed,) after which we listened to an animating discourse from brother J. Cummins, on the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.) Bro. Cummins had just arrived, having left his late field of labor expressly to visit us and see how the cause prospered in this region. He has since travelled with me, preaching and visiting the churches at White Oak Grove, Watertown, Jefferson Grove, White Rock, and Killbuck, by means of which the brethren in each place have been further edified and strengthened. Brother C. is yet with me. We came to this place on Tuesday last, (a new field of labor,) where it seems to be my province to lay the doctrine before the people. Last evening our congregation was large and very attentive. Some of the leading members are becoming quite interested. After preaching from Dan. 2d, one of the most active and ardent pious brethren of the church commenced singing an appropriate hymn, viz., "We have sisters in that day who will rise and fly away," &c. Many of the brethren and sisters uniting in the song, made it very melodious. Before they had completed the hymn, the dear brother became so exceedingly happy that he shouted aloud for joy. He then offered the concluding prayer, in which he sought the blessing of God upon us, as I have not before heard it, out of the Advent ranks, for several years, if ever. From present appearances, we cannot but hope much good will be effected by this effort. We think much of brother C.; for a young man, he is mighty in the Scriptures. His recent inquiries through your columns, asking "brother Chapman to explain more fully what he conceived to be" the author's designs relative to the 24th of Matthew, and the discrepancy in the chronology touching the book of Daniel, have been explained to him personally in so satisfactory a manner,

nothing more is needed on his own account, and I have no time now to speak further to the public on that point. Brother C. will probably speak for himself before long. If I had the entire world assembled before me, it would afford me pleasure to give them my views of the 24th of Matthew. The book of Daniel also in skilful hands yet remaining a powerful weapon, and indeed I long to see the author (so "greatly beloved" of God,) "standing in his lot." (Dan. 9:23 and 12:13.)

Brethren of the household, you see, and doubtless realize, that we are in the "perilous times" predicted by the apostle, when all that will live godly in Christ Jesus shall suffer persecution. (2 Tim. 3:1-12.) Also in that time when "the just shall live by faith." Let us not therefore "draw back unto perdition, but be of them that believe to the saving of the soul." (Heb. 10:37-39.)

You have, I am confident, remembered unworthily me in your supplications at the throne of grace.—I think I have felt the influence of your prayers. Don't forget me now, while the last sands of time are falling, and the wicked are waxing worse and worse, for I am comparatively alone, far away from most of you with whom I am intimately acquainted. I therefore need your prayers and your sympathy.

And to you, brother Himes, I will say, the friends in the far West are waiting and looking for your arrival with pleasing anticipations. We hope and trust the Lord will be with you in a special manner, so that your coming may be like that of Titus. Love to all the friends. Amen.

My Post-office address is, as heretofore, Springfield, Ill., care of Dr. M. Helm.

Yours in tribulation and hope,
Sept. 15th, 1852. SAMUEL CHAPMAN.

LETTER FROM BRIMFIELD, MASS.

BRO. HIMES:—We are very much interested in the "Discussion," and are glad that it ever commenced. We love to see this subject investigated. Although satisfied before it commenced in our own minds in regard to the "abomination" &c., yet it strengthens us to hear from others of like precious faith.

There are a few in this place that meet together to exhort one another, and so much the more as they see the day approaching; for they do see the day approaching, and most of the professed Advent people in this place believe that the 1335 days will end next year; when Daniel will stand in his lot, and all the saints with him, shall be delivered from this bondage of corruption and gain immortality, to live forever, and no more curse. "O, what a blessed hope is ours, while here on earth we stay."

There are quite a number who have lately come out and confessed the Lord, and there are others who are interested. The preaching of the time has done what nothing else would,—it has aroused those that were slumbering or sleeping, and caused those that were far backslidden from God and truth to bestir themselves, and make preparations for the coming judgment. The effect of this truth has been most blessed in this place; I say truth, because I believe it is truth with all my heart. Yes, I believe that another year, and the trials and sorrows of the "saints of the most high God" will be ended, and they will have done struggling and fighting, their warfare accomplished, and victory won. O, what a prospect is before the weary, worn pilgrim; a few more months, and all is over. O, how it becomes us who look for such things to live as pilgrims and strangers,—live as becometh the gospel of Christ. I do thank the good Lord that I ever heard the cry, "Behold, the Bridegroom cometh!" It aroused me, and by God's grace assisting, I will endeavor to watch the remainder of this dark and stormy night, that when the morning dawns I may say, "This is my God, I have waited for him, and he will save me." That we may meet then, is my prayer.

HARRIET J. WETHERELL.
Sept. 11th, 1853.

NOTE.—We like the spirit of the writer of the above letter, and wish that all who believe in the "new time," would manifest the same. We rejoice to hear of the salvation of sinners, and the return of the wandering. The earnest, faithful preaching of the gospel will always produce these results when the church and the ministry are "full of faith and the Holy Spirit." The good effect of publishing a time for the Saviour's coming, is no proof of its correctness; if it were, the Lord would have come in 1844. The truth of a definite time rests on other evidence. Having looked with care at the calculations which have been made by some of late, we are free to say, that we can discover no evidence of their correctness. We have no doubt many have been aroused by hearing on the subject, and have as little doubt that they will go to sleep

again when the time passes. Such can live only under the stimulus of "time" preaching; and when one date fails them, they take the next, and so on. This has been their course in the past, and we have no reason to expect them to pursue a different one in the future. We have never had any confidence in calculations concerning the advent since 1843-4. Those which then obtained our confidence, were supported by evidences that we could not resist,—such, we venture to say, that do not accompany the "new time." Various times have been fixed on by one and another, which have resulted in much keen disappointment; and though we are constrained to believe that God has overruled these disappointments for the good of his people, yet the course which has led to them should not be disregarded. The truly honest may have received a benefit by this trial of their faith, while the faith of the "stony-ground" believers in time, and almost everything else, has been utterly extinguished.

However, let each one honestly walk up to the light he may suppose he possesses. We are all agreed that the Saviour will come soon, and that we should be watching and waiting, with our lamps trimmed and burning. No amount of excitement, or strength of belief in the time of the advent, is of the slightest worth; nothing but a pure heart, and a conscience void of offence toward God and man, will enable any one to "stand" when the Bridegroom makes his appearance.

Letter from Homer, N. Y.

DEAR BRO. HIMES:—Please say in the Herald, in explanation of my silence in view of the kind requests of many brethren and sisters, that I should give an exposition of the 13th chapter of the Apocalypse,—that my health since June last has been such that I have been able to do but little preaching or writing, and medical men direct, as indispensable to my recovery, that I must avoid the exertion required for public speaking and writing for at least six months. That advice, however, I cannot comply with but in part; and when I occasionally feel able to devote some time to write such laborious articles, then the necessity of maintaining an honest livelihood and a pilgrim's home, requires me to devote that strength to physical toil. Since the weather has become more bracing I seem to gain, so that yesterday forenoon I was able to preach. Secular duties, in addition to pastoral, must occupy my time at present; yet I hope to be able and at leisure to communicate on that interesting feature of divine truth within a month.

Private correspondents, requesting of me an article on the abominations spoken of by Daniel the prophet, are referred to the truthful articles of brother Bliss, published editorially in the Herald, which meet that question as I desired to meet it, only more ably. However, brother Bliss is not alone in giving the go-by to certain features of that subject, which might justify suspicion, if published, that he is a "timist": for certainly one main object in the enunciation of that prophecy was, "to make Daniel understand" the length of time from the taking away the daily or continual abomination, to the end. While I have no confidence in definite time, still I would investigate and encourage investigation, of a sound and judicious character, on the time when the great Head and Husband of the Church shall return from the distant country. Yours in the truth,

Sept. 26th, 1853. H. H. GROSS.

EXTRACTS FROM LETTERS.

D. CAMPBELL writes from Canada West:—"I have lately been on a tour of about three hundred miles, and preached in fourteen different places, in almost all of which I had a very candid hearing. The Lord has also been present to comfort and strengthen the faith of his people. Adventists should be careful in these times of peril how they hear, and what they hear. If we had one or two able men to hold forth the truth in this Province, I verily believe that much would be accomplished. The two peculiar sins of the day are, love of the world, and neglect of the signs of the times. These sins generally go hand in hand. How inconsistent for men claiming to be looking for the Lord from heaven, at the same time forsaking the assembling of themselves together. I found in no place where I visited lately, any degree of prosperity, or a preparation for the Lord's coming, when known duties were neglected. All the virgins who have heard the 'midnight cry' are standing with burning lamps. Your brother in the blessed hope."

S. HEATH writes from Lunenburg, Mass.:—"We in this place are divided and in a trying state, from the imprudence of making the time ('54) a test

question, &c. Yet there are two or three of our company who are endeavoring to stand with Christ in the truth, looking up and lifting up their heads, with a positiveness that their redemption draweth nigh. They still love the reading of the Herald, and feel to sympathize with and pray for you and others who are bearing the burden with you, that you may be sustained in this trying time, and ultimately have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ."

[Our brethren will have to meet with severe trials where this new test is introduced; but let them stand fast in the liberty wherewith Christ has made them free, and not suffer themselves to be moved away from the blessed hope.]

N. W. SPENCER writes from Clinton, (De Kalb county, Ill.), Sept. 5th, 1853:—"Permit me to say to the dear brethren through the Herald, that I am still looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. I am trying to proclaim the gospel to my fellow-men. Doors are open on every hand, while the Macedonian cry, 'Come over and help us,' is heard continually. The harvest truly is great, but the laborers are few. O, that the Lord would send more laborers into this vast but destitute field. I thank my heavenly Father, that he has put it into your heart to come to this Western region. May God speed your mission. Your brother, looking for the kingdom."

New Works.—Just Published.

"MEMOIRS OF WILLIAM MILLER."—480 pp. 12 mo. Price, in plain binding, \$1.00. Postage, when sent by mail, if pre-paid, 20 cts.

"PHENOMENA OF THE RAPPING SPIRITS."—With this title, we shall issue in a tract form the thirty-two pages of the Commentary on the Apocalypse,—from p. 254 to 286—which treats of the "Unclean Spirits" of Rev. 16:13, 14. It comprises only what was given in the former pamphlet with this title from pages 22 to 54, which is all that was essential to the argument then given, and will be sent by mail and postage pre-paid 100 copies for \$3.30 for \$1. Without paying postage, we will send 100 copies for \$2.50, or 36 for \$1. Single copies 4 cts.

A NEW TRACT ON THE "TIME OF THE ADVENT."—This tract is now ready. It contains resolutions of the General Conference of Adventists at Salem, and also of Canada East on the question of time, together with an article on knowing the time, and the duty of watchfulness. A very important tract for circulation at this time. \$1.50 per hundred, two cts. single. Send in your orders without delay. Let it be circulated.

"THE ETERNAL HOME. Strange Facts, confirming the Truth of the Bible. Lot's Wife a Pillar of Salt. Daniel's Tomb. Records of the Israelites, or the Rocks in the Wilderness of Sinai. Ruins of Nineveh. Spiritual Manifestations. The Restitution, Lake of Fire," &c.

Published by J. LITCH, No. 45 North Eleventh street, Philadelphia. In marble covers. For sale at this office. Price 6 cts.

"HISTORY OF THE REFORMATION."—Vol. V. of this great work, by D'Aubigne, is now published, and may be obtained at this office. Price—12 mo. half cloth, 50 cts.; full cloth, 60 cts.; fine edition, cloth, 75 cts.; 8 vo. paper, 38 cts.; the five vols. 12 mo. cloth, \$2.50; do. do. fine edition, \$3.50; five vols. in one, 8 vo. \$1.50.

"THE SAINTS' INHERITANCE, or The World to Come." By Henry E. Hill, of Genesee, N. Y. 12 mo. 247 pp.

Price, \$1.00; in gilt binding, \$1.38. Postage, when sent by mail, pre-paid, 18 cts.

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"THE MOTIVE TO CHRISTIAN DUTIES, IN THE PROSPECT OF THE LORD'S COMING."—This is an article published some time since in the Herald—now issued in eight page tract form. 75 cts. per 100.

New Edition of Tracts.

"World's Jubilee," a Letter to Dr. Raffles on the Temporal Millennium. \$2.50 per hundred, 4 cts. single.

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"That Blessed Hope." This tract embodies twelve principles relating to the Advent and Reign of Christ, supported by argument and numerous scripture references. \$1 per hundred, 2 cts. single.

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Romanism and Protestantism—bound in one volume, 133 pp. This work contains facts on the condition and prospects of the Catholic and Protestant Churches. 37 cts.

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ADVENT HERALD.

BOSTON, OCTOBER 8, 1853.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.
6. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.
7. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
8. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
9. By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

Tour West.

- I will preach as follows:
1. Norwalk, or Fairfield, O., Oct. 13th to 16th, as brother Boone and others may arrange.
 2. Detroit and Central Michigan, Oct. 18th to the 23d. In this time I will deliver lectures in Detroit, and hold a conference in Adrian, or Niles. As I cannot arrange definitely, I would be grateful to Elders Hoyt and Seymour, and brethren Armstrong, Case, and Tucker, if they would consult together, and arrange meetings to the best advantage.
 3. Middlebury, Ind.—Elder E. Miller, or Dr. Chaplin, may arrange for Oct. 24th and 25th, and write me to Cleveland, O.
 4. Milwaukee, Wis., Oct. 27th, evening.
 5. Greenbush, Wis., Oct. 29th to 31st, as bro. Abrams and Elder Sweet may appoint.
 6. Sheboygan, Wis., Nov. 1st, evening, as Elder Trowbridge may appoint.
 7. Rockford, Ill., Nov. 4th, 5th, and 6th.—A course of lectures.
- From Nov. 7th to the 30th, I will devote to such portions of the field as brother S. Chapman may deem the most advisable, in large conferences, and by day or evening lectures. Will brother Chapman arrange in season, and give notice in the *Herald*? I hope to have the company of brother C. a part of the time, as well as that of brother P. B. Morgan.

On my way home, I intend to visit St. Louis, Mo., Cincinnati, O., and many other places to which I have been invited.

THE EASTERN QUESTION.

By the latest arrival the Eastern question has assumed an aspect more complicated than before, and very much that which we have often suggested we had reason to expect that it would. It is hard to say how any new negotiations can prevent matters from coming to a crisis. As the Sultan modified the note prepared by France and England, its rejection by the Tzar leaves him in an unpleasant attitude respecting them. He cannot demand their support as he before could, and the refusal of the Tzar being unaccompanied by new modifications on his part, leave no visible door open for a peaceful solution of the question. An article in another column from the *Boston Journal*, presents a very clear view of the question. The following is the latest intelligence received:

The Tzar has refused the Turkish note. The impression was that war is now almost inevitable.

It was currently reported, although no foundation was apparent for the report, that the Turks had attacked the Russian outposts, but no general engagement had taken place. This whole rumor is doubtful.

The words of the Vienna despatch are as follows: The Tzar rejects the Turkish modifications, but abides by the Vienna note, and proposes to evacuate the principalities if the Porte accepts it *pure and simple*. This yet leaves one chance for peace.

Another telegraphic despatch says a new manifesto is expected from Russia.

The Turks were quite ripe for war. Omar Pacha had difficulty in restraining his troops from hostilities. Fanaticism on both sides was at its height. Anonymous placards on walls, calling on the faithful to attack the Russians, had much excited the

people, and it was only on special demand of representatives of powers, that the Sultan had consented to postpone issuing his manifesto to his people. This manifesto is in warlike language, and is indeed a declaration of war.

The Turks continue their armaments. The Turkish levy of 80,000 additional men went on actively, and detachments were constantly marching to join Omar Pacha on the Danube. A reserve corps was formed at Adrianople, under Mehmet Reschid Pacha, Colonel of the Sultan's Guard.

On the 30th the Sultan reviewed the Egyptian troops. Members of the French embassy were present. Mebas Pacha, of Egypt, promises to send 15,000 more men from Bucharest.

The Russian Commander-in-chief had addressed an order of the day to his troops, and concludes by saying, "Russia is called to annihilate Paganism, and those who oppose her in that sacred mission, shall be annihilated with the Pagans. Long live the Tzar."

Omar Pacha wrote to Prince Gortshakoff, that if the Russian gun-boats approach too near Turkish batteries they would be fired on. Gortshakoff briefly wrote on the back of the letter, "If fired on, they will return the fire."

Until recently, Turkish operations all seemed directed towards Gonedrovo, to prevent the Russians crossing there to attack Rensleked Tarnova. Since the Turks carefully fortified the line of the Balkan, between Shumla and Tarnova, Gen. Daneberg's corps has established its general quarters at Crajra, and the operations in crossing the Danube will be by Widdenessa and Sophia. The Turks will of course fortify the passes, as they have the lines of Shumla and Tarnova, in which case it is thought that the Russians will ascend the river and cross into Servia.

Mar Gyropolons, Chief Dragoman of the Russian embassy, had arrived at Constantinople from Odessa, attended by several steamers. The arrival caused a sensation, but his visit relates to affairs of the commercial chancellarie.

It is said the French ambassador urgently attempted to persuade the Porte to recall their modified note even after it was forwarded to St. Petersburg. Trouble continued between the Hospodars and Porte.

Latest despatches from Constantinople, to the 5th, state that the Sultan gives the Hospodars authority to remain in the principalities.

Emperor Nicholas was to arrive at Olmutz on the 23d, accompanied by one or two of his sons; also Count Nesselrode, Banim, Marydoff, and a suite of 200, to meet the Emperor of Austria and King of Prussia. The fate of Turkey is the supposed subject of the interview.

The London *Times* announces that the Emperor of Russia had rejected the Turkish modifications, and war was therefore considered inevitable.

The troops of Omar Pacha, on the Lower Danube, insist on fighting the Russians, and it is feared that the Pacha will not be able to subdue their fanaticism in order to effect farther negotiations.

Telegraphic accounts from Constantinople to the 29th of August state that the Turks were waiting impatiently for a manifesto from the Sultan explaining the position of Turkey with respect to the other powers. The Egyptian troops, after being reviewed by the Sultan, were to march to Shumla.

The warlike preparations of the Turks are carried on with unabated vigor, both in Europe and Asia. The troops were literally day and night at the fortifications on the right bank of the Danube, and a cavalry cordon has been formed from Widdin to Shumla, and from Shumla to Varna. Towards the end of August another detachment of 2300 men was conveyed on board a steam frigate and another vessel to Varna. The Turkish army in the neighborhood of Varna is estimated at 90,000 men, with 250 guns. In the various fortresses, and in the passes of the Balkan, are guns of a large calibre. In Varna, there are six batteries of heavy metal. The order and discipline maintained in Omar Pacha's camp are highly spoken of, but the financial difficulties which he has to contend against are great.

The *European Times*, which has heretofore scouted the idea that war would grow out of the existing difficulties, now says:

"We cannot help repeating what appears to us self-evident, that if France and England had shown timely firmness, the Russians would never have dared to cross the Pruth. Resolution and vigor can alone now save Europe from a terrible war, and we trust no further dallying will take place."

At present we are enduring all the mischiefs of war without its compensatory benefits. Funded property has fallen frightfully in value during the week. Both in London and Paris the national banks have been drained of enormous sums of spe-

cie and bullion, and the export still goes on. The interest of money is again raised, and a crisis of a very severe nature can only be averted by the speedy adjustment of this unfortunate rupture between Russia and Turkey.

"We shall not know for some days the effect of the news at Constantinople. That some frightful explosion of public opinion will take place seems to be inevitable. The position of our ambassador and countrymen will not be enviable. There is increased agitation in the camps along the Danube."

"As far as we can judge, we should say it will be impossible to restrain the ardor of the Turks when the news of the Tzar's refusal reaches them, and in fact it would be sacrificing their golden opportunity if they did not strike a blow before the winter sets in."

"It is very doubtful whether the British and French fleets in Besika Bay will be directed. To return to Ourla Bay in Smyrna would obviously be a retrograde step, and under existing circumstances would, we believe, endanger the life of Lord Stratford, at Constantinople. However, the events now occurring on the Danube will most probably settle that part of the question, by their presence being required in the Dardanelles."

"The patriotic zeal of the Turks is everything that could be desired. They are impetuous in offering their services from all quarters of the empire, and well officered they may read the Russians a lesson which may be long remembered. We expect to receive hourly the Sultan's appeal to his subjects, in the form of a new manifesto, being a virtual declaration of war."

"For the first time in the history of the Turks the walls of Constantinople have been placarded with lithographic notices, calling upon the people to take up arms against the Russians, and reproaching the Ministers for their cowardice in modifying in place of rejecting, the Vienna note."

A Paris letter of the 15th ult. referring to the report that the Emperor of Russia, while rejecting the modifications, has at the same time declared that if the Porte even now accept the Vienna note, he will give orders to his troops to evacuate the Principalities, says:

"If the Emperor has really said so, it is because he is convinced that the Sultan dare not accept the note on these conditions, and that compliance would very probably be followed by a demonstration on the part of the army and the population, that would place his crown, if not his life, in danger. The war party has certainly the upper hand for the present, and whatever may be the Sultan's personal wishes, he is powerless before them. The warlike element has received some addition by the adhesion of the Spanish General Prim and his fiery comrades."

Prim, who went to Constantinople merely with the intention of witnessing any field operations that might take place, has no doubt found in the military preparations at Shumla and Varna a temptation it was impossible to resist; and the descendant of one of those mountain warriors who, after centuries of warfare, drove the Moslem back to Africa, now sides with the former foe of his native land, and is prepared to battle for the crescent. The gallant and impetuous general has actually taken service with the Turks.

"Here we have pretty nearly lost all hope of maintaining peace between Turkey and Russia; they must come to blows; and when once the combat begins no man can say how long it will continue or to what extent it will spread. We are awaiting with much anxiety the result of the conference between the Emperors of Russia and Austria."

TRACTS FOR THE TIMES—No. 3.—"The Glory of God Filling the Earth." By J. M. Orrock. Published in connection with the Second Advent Conference in Canada East. This work may be had of Dr. R. Hutchinson, Waterloo, C. E., or at this office. Price, \$1.50 per hundred.

"THE RUM PLAGUE; a Narrative for the Admonition and Instruction of both Old and Young, Rich and Poor. [From the German of Zschokke.] New York: John S. Taylor, 17 Ann-street, 1853."

This is a little work of deep interest, and well calculated to impress the reader with the baneful effects of the use of intoxicating drink. The tale is admirably told: no one will be disposed to leave it without seeing the end.

Gunner's Essays.

"TWELVE ESSAYS ON THE PERSONAL REIGN OF CHRIST, and Kindred Subjects, by F. Gunner, Minister of the Gospel. Philadelphia, 1851."

CONTENTS—Introduction—On the Revealed Purpose of God in Christ—On the Means in operation for Accomplishing the same—On the Agency and Character of Christ—On the Character of the Expectant Church—On the Right and Title of Christ to an Inheritance—On the Character and Location of the same—On the Manner of Taking Possession—On the Jewish Restoration—On the Fall of Man, and the Means of His Recovery—On the Kingdom of God—On the New Heavens and New Earth—On the Signs of the Times—Conclusion—Scriptural References.

A notice of this work has already been published in the *Herald*. It is neatly got up, and may be obtained at this office. Price, in boards, 62 1-2 cts.; paper, 50 cts.

Memoir of Pernelia Ann Carter, with a brief account of her life, and containing extracts from her journal and letters, with miscellaneous articles. Edited by her sister. Sister Carter was originally a member of the Baptist church in Westboro'. On hearing the evidences of the personal advent of Christ, she became a convert to the faith, and was a bright and shining light of the cause while she lived, and in death she triumphed in the blessed hope of a speedy resurrection.

This work will not fail to be a blessing to all who read it, but more especially to young Christian believers of both sexes, in the Advent churches.

"Youth's Guide."

THE "YOUTH'S GUIDE" is published the first week in each month, at this office. Terms (in advance)—Single copy, 25 cents a year; twenty-five copies, \$5; fifty copies, \$9; Canada subscribers (with postage pre-paid), 31 cts.; English subscribers, 2s.

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The Two Homes.....	The Sailor and his Bible.....
Mother, with my Sister Die?.....	A Fanny Petition.....
Influence of Low-Bred Children.....	A Happy Release.....
A Hero and a Martyr.....	The Watch.....
Education.....	The Judgment of Solomon.....
The Temple of Juggernaut.....	Crying Children.....
Whitenside in England.....	The Negligent Youth.....
A Well-Stocked Mind.....	Enigmas, &c.....
The Glory of the Creator Seen in his Works.....	

Appointments, &c.

Le D. Thompson will preach at Kensington, N. H., Sunday, Oct. 9th; South Reading, Mass., 11th; Westford, 12; Meredith Neck, Sunday, 10th; Tunbridge, Vt., 18th. Each (except Sundays) at 6 p. m.

Elder Edwin Burnham will hold a meeting of two days (Oct. 8th and 9th) at Sugar Hill, N. H. The brethren and sisters from abroad are invited to come in and enjoy a season of hearing the word again, and of laboring for the advancement of the cause of Christ. (For the brethren.) I. H. SHUPHAM.

By request of Elder B. S. Reynolds, I would appoint a meeting to be held in West Derby, Vt., to commence Tuesday, Oct. 18th, at 6 o'clock p. m., and hold over the Sabbath. Elder S. W. Thorne may be expected to attend this meeting with me.—J. M. ORROCK.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. M. Wilson, of Chicago, Ill.—Sent a box of books to your care for J. V. H. on the 1st, by the Western M. O. R. R. Trans. Co. Will you see that it is kept safe until he arrives?

Thos. Smith—Sent you books to Bangor the 3d, by Hodgman & Co.

J. M. Orrock—Sent your tracts to W. Wood, Derby Lin., Vt., the 5th, by Cheney & Co., and have charged them to S. Foster.

FITCH'S MONUMENT.

Cost of Monument..... 75 00
Total received..... 38 00

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
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BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at *disco*. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

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ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2. per year. 6s. sterling for six months, and 12s. a year, pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the *Herald* therefore \$5 a year, or \$2.50 for six months.

Agents.

ALBANY, N. Y.—W. Nicholls, 185 Lydian-street.
AUBURN, N. Y.—Wm. Ingthire.
BUFFALO, N. Y.—John Powell.
CAROT, (Lower Branch), Vt.—Dr. M. P. Wallace.
CHENNAI, N. Y.—Joseph Wilson.
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DUNHAM, C. E.—J. M. Orrock.
DREY LINE, Vt.—Lester.
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ADVENT



LUKE 9:28, 30.

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BOSTON, SATURDAY, OCTOBER 15, 1853.

VOLUME XII. NO. 16.



THE CLOUDLESS.

"Sorrow and sighing shall flee away."—Isa. 33:10.

No shadows yonder!
All light and song;
Each day I wonder,
And say, How long
Shall time me sunder
From that dear throng?

No weeping yonder!
All fled away;
While here I wander,
Each weary day,
And sigh as I ponder
My long, long stay.

No partings yonder!
Time and space never
Again shall sunder;
Hearts cannot sever;
Dearest and fondest
Hands clasp for ever.

None wanting yonder!
Bought by the Lamb;
All gathered under
The evergreen palm;
Low as night's thunder
Ascends the glad psalm.

London Quarterly Jour. of Prop.

The Eastern Question.

It transpires that, on the 4th ult., on learning the Czar's rejection of the Turkish modifications, the conference at Vienna hastily assembled, and immediately despatched a courier to Constantinople bearing intelligence of the rejection, together with a private despatch from the conference to the Sultan, hoping to induce him to accept the original note. It was expected at Vienna that by dint of haste, the favorable answer of the Sultan might be known to the meeting of sovereigns at Olmutz, about the 24th or 25th ult. There was reason to believe that the Divan will not act with any haste in the matter, but will await advices from London and Paris transmitted in despatches which left Marseilles in the British war steamer Triton, on the 17th ult.; and as the Triton is not expected to reach Constantinople before the 25th, and allowing the Divan two or three days, at the least, to weigh the resolution, it will be seen that we cannot learn the result before the second or third week in October.

The *London News* of the 21st makes the following important statement:

"Of the Czar's rejection of the 'note,' as offered by the Sultan, our correspondent merely states that it was absolute. We have, moreover, been unable to discover in any quarter a confirmation of the statement which figured in some of the telegraphic despatches last Tuesday, namely, that in refusing the altered note, the Czar again offered to accept the original Vienna draft, and thereupon evacuate the principalities. Upon the whole there seems to be much ground for the suggestion of our Paris correspondent, that this assertion is built upon the hopes of the diplomatists at Vienna rather than upon any declaration of the Czar. The *Official Dresden Journal* published on Wednesday a despatch from Vienna, representing the Czar's rejection of the note as absolute, and making no mention of the assurance referred to.

"On the other hand, the Austrian correspondence gives an official stamp to the statement that the Czar is still content to accept the first Vienna note."

The *Paris Journal des Debats* of Sept. 13, gives the following version of the instructions lately sent to Constantinople from the English Cabinet. The *Debats* is reliable authority:

"The English Ambassador at Constantinople is instructed to demand from the Turkish government the retraction of the modifications which it proposed on the 19th of August, and its adhesion, *pure et simple*, to the draft note already accepted by the Emperor of Russia. He is to represent to the Porte that the question has now become one of peace or war.

"He will insist strongly upon the dangers of

war, and will declare that if Turkey, disdaining the counsels of her allies, shall resolve upon war, it will be at her own risk and peril, since she must no longer reckon upon the support of Europe. These considerations will doubtless induce the Porte to give way, which it may still honorably do, without injury to itself. If, as it seems to be thought in London, the government of the Sultan listens to the counsels of his allies, any insurrection which may break out in Constantinople, or any *coup de tete* of Omar Pacha, will be easily got under. The French and English squadrons would speedily put a stop to an *emeute*, for in such an event they would enter the Dardanelles to defend the life, crown and authority of the Sultan against insurgents of all nations, Mussulmen, Christian, or renegades.

"As to any enterprise which might be undertaken by Omar Pacha without authority, the Emperor Nicholas would have no difficulty in admitting that it would not be just to hold the Turkish Government responsible for it, since that government itself would, on the hypothesis, be compelled to defend itself against the violence of the party whose designs Omar Pacha would have served. On these grounds we do not believe there will be any war. Doubtless it would be a strange solution of the Eastern question, if it should be brought about by the intervention of the French and English squadrons entering the Dardanelles, not for the purpose of protecting Constantinople against Russian invasion, but to defend the Sultan against an insurrection at Constantinople, and to preserve his liberty and independence of action. This spectacle would astonish the world. But on reflection it would be admitted that the squadrons, after all, had not departed from the true object of their mission, which was to secure the peace of Europe. The means would, indeed, be different, but the essential result the same."

The *Debats* adds that these instructions were sent to Constantinople by Mr. Reeves, one of the Secretaries of the British cabinet, who passed through Paris on the 14th, and communicated the instructions of which he was the bearer to the French cabinet. The French cabinet is understood to have concurred in the instructions sent to Lord de Redcliff. The following, in the *Pays*, is deemed semi-official:

"The time has not yet come for considering what part Europe would take in case a collision between Russia and Turkey should become inevitable. If in spite of the numerous interests opposed to it, such a collision should take place, the European powers which are united in the direction of the negotiations, must necessarily adopt a line of conduct which, while enabling them to influence events, would permit them not to engage themselves further in the affair than their common interests require.

"Whatever happens, we repeat, the integrity of the Ottoman empire must be maintained. This essential guaranty of the equilibrium of the world must not disappear in a tempest on the Black Sea. Turkey must not perish. Europe, while granting to Russia what is reasonable, will never allow her to dictate anything inconsistent with the rights of an independent sovereign recognized by treaties, or with the true conditions of her own political existence."

The *London Times* says it has the best reasons for knowing that there is no foundation for a current report, that the English Ambassador at Constantinople had been instructed to demand from the Turkish Government the withdrawal of its modifications of the Vienna note.

The state of feeling among the Turks was decidedly warlike, and if the Sultan withdraws his modifications, the guns of the English and French squadrons will probably be required to enforce tranquillity. It is stated that anonymous placards had been posted in the streets of Constantinople, designed to arouse a warlike spirit among the people, which should overawe the Government. Several parties suspected of having originated them had been arrested, but discharged for lack of evidence against them. A correspondent of the *London Times* says that Mehmet Ali Pasha, Minister of War, and Red-

schid, Minister of Foreign Affairs, accuse each other mutually of being the authors or the instigators of the placards. The following is a translation of one of these placards, numberless copies of which were stuck up in that capital on the night of 29th August:

"O Padiſchah Most Mighty! for the love of thy sacred person all thy subjects are ready to sacrifice goods, life, and family. But are you also not bound to draw from its scabbard the scymetar of the glorious Mahomet, which, like your illustrious ancestors, you girded on in the Mausoleum of Ebi Eyoub Errisary?

"Your ministers, loving pleasure and ease more than country, hesitate.

"A great danger threatens.

"God, who wills our safety and prosperity, is ready to aid and succor us; your valorous army and the entire nation demand loudly to fight for your incontestible rights.

"Padiſchah, open thine ear; listen to the voice of thy children."

The following statement will show the temper of the Turkish army which is now on the frontier, "eager for the fray."

"Meantime, it cannot be concealed that the course of events is rapidly tending to remove the case from the sphere of negotiation, and to plunge at least two States of Europe into all the calamities of war. The Turkish army is daily increasing in numerical strength, and the character of these troops is such as to destroy in a great measure the control which every government should possess over its soldiers. The force under Omar Pasha is constituted mainly of wild and ferocious tribes of Asia, who have swarmed across the Straits in defence of their religion and in the hopes of battle; and it is doubtful whether they would quietly endure what to them would be the disappointment of peace.

"Over these fierce and barbarous auxiliaries the Sultan himself exercises but little authority, and every despatch may bring us intelligence that the arbitration of Europe has become superfluous. For these consequences, however, with all their deplorable fatalities, Russia is exclusively responsible; and the Emperor Nicholas, who lately pretended to the lofty dignities of a pacificator, will have broken the peace of the world, not only without warrant, but by acts of such audacious injustice as can nowhere find a defender."

Letters from Constantinople, of the 5th ult., describe the measures of the Porte to restrain the popular excitement, which daily takes a more warlike form.

The Jews of Constantinople had made a voluntary offer of a million of piastres towards the expense of the military operations. The Jews of Smyrna proposed to do likewise.

Constantinople, Sept. 16. The position of affairs remains unchanged. Fifteen thousand troops from Egypt have been shipped off to Varna, whence they will proceed to Shumla. The Turks are still full of enthusiasm. According to accounts received from Bucharest of the 6th, Prince Gortschakoff is about to proceed to the frontier to inspect the corps of the general who is marching into Wallachia from Odessa. It now appears certain that the Russians are preparing to pass the winter in the Principalities.

In Bulgaria, the Turks can no longer remain in their open camps on account of the cold, and in the Principalities, too, the Russians will soon have to leave their tents for barracks.

Popish Progress.

So long has the work of Popish conversion been going on among us, that it has ceased to excite attention; it is, in fact, viewed very much as a matter of course. But the truth is, the alarm on this subject seems to be in the inverse ratio of the grounds for it. Conversion succeeds to conversion, and money passes over to Rome by thousands, and by hundreds of thousands! Rank and power are constantly changing sides; scarcely a day is passing without adding something to the interests of the Vatican. The Hon.

Mrs. PERRIN has just sold her estate, by which she is said to have realized £270,000. This lady was left sole executrix to her husband, with the whole property at her disposal, and, having taken the veil, the whole of her fortune goes, as a matter of course, to the nunnery she has entered. Such a convert may count for tens of thousands of the common people.

The leading Popish journal boastfully announces the fact, "that the Duchess of Hamilton attended mass on the 21st ult., at Hamilton." The Rev. M. Condon received from her Grace a supply of church ornaments, consisting of a statue of the Madonna and child, flowers, vases, vestments, of all the colors, and of the richest kind; altar-linens, cope, humeral veil, and six superb silver candlesticks; a thurible, incense-boat, cruets and cruet-stands, ciborium, chalice, bell, grand altar-cross, and monstrance, all of solid silver, and of exquisite workmanship. The gratitude of the congregation was extreme at the sight of the princely gifts, and at the presence of the noble princess. There were tears of thanksgiving to God for these gorgeous gifts."

This dazzling medley sounds strangely to the ears of simple students of the Scriptures, but strikingly harmonizes with the New Testament account of the Antichristian system. We should have liked to see such a present made to the apostle PAUL, and to have heard his opinion of the "princely gifts" of the "princess." These are sad omens for Scotland!

The Cholera.

THE fell destroyer, the genuine Asiatic cholera, is again on its march westward. It follows the same track as in 1831-2 and in 1847-8. No cordons sanitaire can resist its progress, but its course is onward from the eastern to the western bounds of Europe. It has already reached England, and it is probable the broad Atlantic will not stay its progress, but that we shall again have a visitation from this mysterious epidemic during the next year. We should be found prepared to receive this unwelcome intruder—prepared by a strict attention to cleanliness, to ward off its attacks and to make its visit short. This disease has become in a measure naturalized in some parts of this country, and fortunately the faculty have acquired so much skill in combating its ravages that it no longer inspires terror. But the authorities can do much to prevent its introduction in places which are not subject to its ravages—not by quarantine regulations, but by removing everything which would contaminate the atmosphere—by abating every nuisance—and by diffusing information among the people in relation to the proper precautions to ward off an attack. The sanitary precautions should be taken before the disease develops itself; and our large cities and towns should be constantly kept in a state of defence against the insidious attacks of the enemy. The General Board of Health for Great Britain have officially announced the prevalence of the cholera, in a communication, from which we make the following extract:

"It is the painful duty of the General Board of Health to notify a third visitation of epidemic cholera. This disease again, first breaking out in Persia, has extended within the present year over a large portion of Russia, stretching as far northward as Archangel, on the shores of the Arctic ocean; it has ravaged Denmark, Norway and Sweden, and then developing itself in the north of Germany, it has attacked Stettin, Berlin, Rotterdam and Hamburg; and subsequently it has appeared in England, again breaking out on its north-east coast, in the near neighborhood of the town in which it made its first appearance in this country in 1831.

"In this wide-spread course it has everywhere over-leaped the barriers which quarantine has erected to stay its progress; and where this means of protection has been most rigidly enforced, it has not only disappointed the expectation of those who have relied upon it as a safeguard, often to the neglect and exclusion of the most important precautions, but has aggravated the

evils of the pestilence, and added disastrous consequences of its own.

"The experience already obtained of this pestilence at Newcastle, Gateshead, and Hexam is decisive, that where the conditions are favorable for its localization and development, as is the case in these towns, the disease has lost nothing of its former virulence. In the two former, indeed, the severity of the disease, as far as it has yet extended, has greatly exceeded any former visitation, and it has attacked in all those places, as it has abroad, a much larger proportion of the middle and higher classes."

Turkish Prophecy.

It is remarkable that the Turks themselves are impressed with the belief that their religion is near extinction. Dr. Walsh has given a copy of a warning issued from the Mosque of Santa Sophia in 1823, containing among other prophecies the following, viz: that in 1270 of the Hegira (that is in 1855,) the sun (which is the emblem of the Ottoman empire) will rise no more; in 1280 (that is A. D. 1864) the Koran will disappear, and in 1300 (of the Hegira) antichrist will appear.

The Mahometans believe that antichrist will come near the end of time, to pervert and seduce mankind, and turn them into the path of perdition; that after him Jesus Christ will appear, whose presence antichrist will not be able to support, but will be stricken dead at the sight of him, and be melted like salt. They also hold that Christ, as the vicar of Mahomet, will invite all men to embrace their faith, and leave them no other choice than Mahometanism or the sabre. Death will be the lot of those who are insensible to the light of truth and to the power of Christ's preaching. Under one and the same faith all the world will then be united.

These ideas, which originated from Mahomet himself, and are preserved by an unbroken tradition, shows the doctrines of Islamism concerning our Lord Jesus Christ and his second coming. They profess, indeed, to receive him as the greatest of prophets, who appeared before Mahomet, and as the only saint predestined to visit this world in the fulness of time, to unite all men in the same religion. But in order to derive from this a system favorable to Mahomet, the Imams have impiously subjected our Saviour to the sacerdotal authority of Mahomet as his vicar, accounting him the last of the universal Caliphs, who shall come at the end of time to exercise, in the name of Mahomet, the rights of the priesthood and Supreme Power over all the people of the earth.

"I am a Lost Man!"

The newspapers inform us that these were the last words of Bugeaud, Marshal of France, and Duke of Isly. When he uttered them, he was just closing a brilliant, many would say a useful life. He had led vast armies to battle. He had governed extensive States. He had been conspicuous in the councils of nations. The President of France made anxious visits to his death-chamber. The stern Cavaignac wept as he looked upon the dissolving frame of his old comrade; and the Convention was profoundly affected when the news of his death was announced. With all this accumulation of honor, he was by his own confession, "a lost man." How mournful the contrast between the glory of his life and the deep gloom of its close!

From the same source we learn that Bugeaud had a pious mother. In the history of his eventful life, this seems to have been the only quarter in which good influence was exerted upon his heart. His mother's voice alone warned him of his danger, and spoke to him of eternity; all other influences led him astray. In the camp he heard God only in blasphemy. In civil life he saw nothing but a desperate struggle for earthly place and power. In the saloons of Paris he heard wit mocking, and philosophy denouncing the religion of his youth. The quiet voice that warned him, and prayed with him, was, alas for him! overborne and lost in the midst of these babbling voices of the world.

In the hour of death, however, these voices die away and are forgotten. The acclamations of a world could not have made the failing pulse of Bugeaud beat faster. Other tones were in his ears; for the accents we will not listen to when they admonish us, we are often forced to listen to when they accuse. The dying moments are often the time of resurrection for abused privileges and neglected gifts. They "stalk forth from the burial place of memory," to foreshadow our doom, and to convince us of its undeniable justice.

Thus we explain that fearful expression that fell from the dying warrior. He heeded a voice which he had long neglected and forgotten. Across the waste of years, through the storm of battle, it comes clear and distinct upon his failing ear. It asks for the fruit of early counsel; it asks for the result of pious care and zeal. One

comprehensive glance over his life satisfies the man that he has wasted it. His own conscience condemns him. In this he knows that he but anticipates the sentence of God, and he sinks into death, "a lost man."

The lesson of this sad incident is easily read. It is only another instance of the ease with which carelessness can turn our best blessings into curses. A mother's love and a mother's pious care are inestimable gifts of God's mercy. Indifference and impenitence can make them causes of our deeper damnation, and so change the soft voice that sung our young infancy to sleep, that it will haunt our dying pillow with accusations that we can neither gainsay nor resist.

Rev. M. B. Grier.

Messiah's Advent.

"He came unto his own, and his own received him not."—John 1. 11.

He came not in his people's day

Of miracle and might,

When awe-struck nations owned their sway,

And conquest crowned each fight;

When Nature's self with wonder saw

Her ancient power, her boasted law,

To feeble man give way—

The elements of earth and heaven

For Israel stayed, for Judah riven!

Pillar and cloud Jehovah gave,

High emblems of his grace;

And clave the rock and smote the wave,

Moved mountains from their place.

But judgment was with mercy blent;

In thunder was the promise sent.

Fierce lightning veiled his face;

The jealous God, the burning law,

Were all the chosen people saw.

Behold them—pilgrim tribes no more—

The promised land their own;

And blessings theirs of sea and shore,

To other realms unknown;

From age to age a favored line

Of mighty kings, and seers divine,

A temple and a throne;

Not then, but in their hour of shame,

Woe, want, and weakness—then "He came."

Not in the earthquake's rending force,

Not in the blasting fire,

Not in the strong wind's rushing course,

Came He, their souls' desire!

Forerunners of his coming these,

Proclaiming over earth and seas,

As God, his might and ire:

The still, small voice, the hovering dove,

Proved him Messiah, spoke him "Love!"

Of life the way, of light the spring

Eternal, undefiled;

Redeemer, Prophet, Priest, and King—

Yet came he as a child!

And Zion's favored eye, grown dim,

Knew not her promised Lord in him,

The lowly and the mild!

She saw the manger and the tree,

And scornful cried, "Can this be He?"

Try the Spirits.

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying; Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams, for the Lord your God proveth you, to know whether you love the Lord your God with all your heart, and with all your soul."—Deut. 13: 1-3.

In these days of "lying wonders," in which many are deceived by spirits, said to be exorcised from the caverns of *hades*, or invoked from the unknown regions, to commune with the living through the *mediums* of *rappings*, and *knockings*, and *dancing tables*, it is well now and then, to turn back to the pages of sacred record, that we may know how to act.

It is but a few days since the question was gravely asked, "Can wicked men, for wicked purposes, perform wonders or seeming miracles?" Without answering the question in the present tense, let us see what *has been done*.

God sent Moses to Pharaoh, to tell the oppressor, "Let my people go, that they may serve Me." He directed Moses to perform several miracles to convince Pharaoh, and to show his power. When Moses, as God had directed him to do, cast his rod upon the ground, and it became a living serpent, the magicians, whom Pharaoh had summoned, did the same—their rods, too, became serpents. So when the river was turned to blood—and they brought frogs and lice, also upon the land in swarms, in like manner as did Moses.

Other facts in history might be mentioned. But whether these things can be done at the present time or not, we will not assume. That wicked deceptions quite as important to us, may be

practised, "to deceive, if possible, the very elect," is intimated. An apostle wrote, "Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world. Hereby know we the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. And this is that spirit of anti-Christ whereof ye have heard that it should come; and even now, already is in the world."

That this spirit of anti-Christ is powerful and artful none can doubt. And it will be strange if he does not impose upon some true Christians. They are the ones to deceive. The wicked are already in his power. He can afford to let them alone! Jesus Christ has placed his truth in the possession of his people, and sent his Spirit into their hearts. If they will abide in him the deceptions of anti-Christ will not harm them.

"Try the spirits!" Do they lead you to Christ? Do they draw you more closely to his cross? Do they fill your soul with his words? Then follow them—and fear not.

Do they give you *dreams* instead of the "sure word of prophecy?" Do they teach you to believe in the foolish sayings of "Andrew J. Davis," instead of Paul? Do they fill your mind with doubts in relation to the religion of Christ? Then "have no fellowship" with them. They are anti-Christ!

"My sheep hear my voice, and I know them, and they follow me. . . a stranger will they not follow." "An angel of light" may seem to repose in innocence under the garb that conceals the "spirit of anti-Christ," but let the voice be heard, and the sheep will flee for safety to him whose voice they know, whose words they love, and whose ways delight them.

While these revealers of dreams—these show-ers of wonders—these spirit-rappers, profess to bring us communications from dead saints and sinners, all alike—communications in no wise adapted or intended to increase our love to God and his cause—the "Good Shepherd," by all his communications, seeks to make us more acquainted with our own hearts—with his word—with holiness, and to fit us for heaven. What a difference!

Suppose even, that such blasphemous pretenders as Davis, *et id omne genus*, could raise the dead, what would it prove? Certainly not their friendship for Christ. They pretend nothing in his name. No, they only offer to reveal to us the words of departed friends. They labor to make us believe there is no good in serving the Lord our God.

But what is the voice of Wisdom—the voice of the great Shepherd? "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is, as thine own soul, entice thee secretly, saying, let us go and serve other gods, which thou hast not known, thou and thy fathers—thou shalt not consent unto him, nor hearken unto him!"

The bare pretense of bringing communications to draw the soul away from Christ should close the Christian's ear against the pretender. No matter what morbid "reformers," or "progressives," may say about "free discussion" and all such resorts to infidel *finesse*. Let the devil alone, and he will not hurt you.

But, says one, you just quoted a command to "try the spirits." Yes, so I did. But we need not run after them for that. If they were good, and Christ-like, and Christ-loving, they would be found in prayer-meetings, where Christ and his children meet, to encourage and bless them. But do you ever find them at any such place? No, indeed! While the children of God are at prayer-meetings—these spirit wonders hire a saloon in some tavern and fit it up for exhibitions. They charge from fifty cents to three dollars for admission. They seek to draw Christians away from *praying* to witness their sorceries. And when all has been seen, what good has been done? Is any one more holy and Christ-like? O, no! The merest glance at the things is sufficient for the test. The *trial* needs no personal contact. You can see and know just as well a little way off. "Go ye not after them." No matter who else goes, *go ye not!* "Thou shalt not hearken," &c.

How easy to save men from these wicked delusions, if all would confide in the teachings of the Bible and live in the Spirit. It is only the "itching ears" of cold professors—backsliders—cavillers and Bible neglecters that are found among the followers of those travelling *grave-lifters*; who galvanize sleeping spirits by physical electricity!

Really, if there were no souls to be led away and deceived by the subject, it would be almost justifiable to follow it up for the purpose of showing to what perfection of absurdity human mind can be led. But it is too serious. Insane asylums—suicidal hearse—and revolting blasphemies warn us to "go not after them—not to hearken to them."

New York Baptist Register.

The Gospel in China and the Rebellion.

THAT the Gospel was carried into China at a very early period, is well known. Whether the Syrian tradition that Thomas, one of the apostles, travelled into that country, is reliable, we need not stop to inquire. The Nestorian Christians, however, had their churches in China, as early as the seventh century, if not earlier. Two monks, who came to Constantinople in the year 552, bringing with them the eggs of the silk-worm, (from which period is to be dated the culture of silk in Europe,) had resided for a long time in China. The probability is that these monks were Nestorians, and that they had labored in China for the promotion of the Gospel. But be this as it may, the discovery, at Singan fu in Shensi, in the year 1625, of a stone tablet, bearing a remarkable inscription, setting forth that in the year 636 the Christian religion was introduced into the Empire, and received the sanction and countenance of the Emperor, places it beyond reasonable doubt that the missionary labors of the Nestorians were carried on quite extensively. According to this document, "There was a man in Judea of superior virtue, called Olopan," who came into China promulgating the Gospel. The Emperor made inquiry regarding the religion, and being convinced that it was true, gave command for its promulgation. "He raised Olopan to the rank of high priest and national protector. The law spread in every direction. The wealth of the State was boundless. Churches filled all the cities; and the families were rich, illustrious, and happy."

It must be borne in mind, that Singan was at this time the capital of the Empire, and the sovereign was one whose efficient administration made China one of the happiest nations on the earth. He enjoyed a world-wide renown, the princes of distant countries sending him their salutations by their Embassadors. Even the Greek Emperor Theodosius sent an Envoy to Singan, carrying presents of rubies and emeralds, as did also the Persians. Such was the favor shown to the Nestorian missions by this Emperor, and such the progress of Christianity under his reign, that while Europe was wrapped in the darkness and degradation of the middle ages, China was a land of light and religious freedom.

How extensive the prevalence of Christianity was, may be judged of, in some degree, from the fact that no less than *three thousand priests*, of the sect that came from Tu Tsin, [Judea] were by an imperial edict in the year 845 commanded to retire to private life. Numerous as the Christians were, however, and flourishing as were their churches, the wars of Gengis Khan and his descendants, which threw all Asia into commotion, and gave prevalence and strength to Mohammedanism, involved them in many trials. The systematic opposition of the Roman Catholic missionaries, who had in the meantime obtained a footing in the country, also contributed to undermine them. At length, in the 14th century, all traces of their churches and efforts were lost. And though there may still exist, somewhere in the isolated parts of the Empire, some writings or journals, which indicate the measure of success which they enjoyed, they have not yet come to the knowledge of the world. The probability is, however, that Buddhists and other opposers have sought out and destroyed such books as existed. We must await the disclosures of the future, therefore, to ascertain the names and labors of those teachers of the Nestorian Church who lived and died for the Gospel among the Chinese.

According to a statement which appears on our first page, it appears that the Christianity of the Rebels, now moving against the Manchu Dynasty, dates back 200 years; at least, they profess to have had the Scriptures in their possession for so long a time. Their copy of the sacred records, they say, was obtained from Peking, to which place they had been taken a thousand years ago. There is nothing in this statement, which enables us to trace any connection between their Christianity and the labors of the Nestorians. A thousand years ago falls somewhere near the close of what is called the Tang Dynasty, near the beginning of which the Nestorians first came into China. But though the reigning sovereign treated the Nestorian missionaries with kindness, and heard them rehearse the leading tenets of their doctrine, there is no certain evidence now remaining that any portion of the Bible was done into Chinese at that time. Still it is not improbable that a translation may have been effected. But why should it have been carried to Peking? It were more reasonable to suppose that, if the translation was effected at all, it was laid up at Singan, the capital, among the archives of the State, or in some apartment of the temple which the emperor ordered to be erected for the Christians. For Peking did not become the capital of the empire till some hundreds of years afterwards.

It is still more difficult to connect the Christianity of the Rebels with the efforts of the Roman Catholic missions in China is the thirteenth cen-

tury, or about six hundred years ago; and it is not three hundred years since they assumed any degree of importance. It also appears that, during the sway of the Mongol princes, the Roman missionaries carried on their labors chiefly among their tribes, and did not labor much among the Chinese.

As for modern Protestant missions to China, none of them date prior to the commencement of the present century. Whence originated, then, the Christianity of the Rebels? How came they by the Scriptures? Whence came their knowledge of God and of his Son Jesus Christ? If faith cometh by hearing, and hearing by the Word of God, by what means were they brought into contact with the truth which makes free? These are interesting questions upon which we trust future disclosures will throw some light.

Certain it is, that no Protestant missions have been planted in that part of China where the Rebellion took its rise. But may it not be, that some traces of Nestorian missionary labor yet remain in the mountainous and secluded parts of Quangs? In those parts dwell a race of people that were never subdued by the Tartars, and between them and the rest of the empire there has been but little intercourse. They have ever been actuated by that love of freedom, which the gospel always inspires; and may it not be, that among them has lingered that knowledge of divine truth, which the Nestorians once communicated, and which God is now making the animating principle of a mighty revolution?

Sabbath Recorder.

Discoveries in Holy Land.

A work has been issued from the London press, of great promise, detailing some extraordinary discoveries in Syria and the Holy Land. It is the translation of the itinerary of a French traveller, M. de Sauley, who made the journey round the Dead Sea, and through the whole of Palestine and that part of Syria mentioned in the Scriptures, in 1850 and 1851. M. de Sauley is a member of the French Institute, a scholar of high repute, a liberal Catholic, and possessed of ample means to make a journey under the most favorable circumstances. The tour was the fruit of long-cherished interest in Bible study, and was made with the determination to solve some of the problems which Holy Land has been the theatre of. He was well acquainted with the Hebrew, Arabic and Greek languages, and took every precaution to render his journey safe, intelligent and fruitful of results. If his narrative of this tour may be credited, he has achieved some results of surpassing importance and interest. We have no further knowledge of the work than is supplied in a copious review in the *Dublin University Magazine*, which fully accredits all his statements, and ascribes to him all the importance of a discoverer. He left Paris in September, 1850, and reached Jerusalem in December. The many interesting relics of antiquity abounding in this city he carefully investigated in three separate visits, in which some information was gleaned after the learned labors even of Dr. Robinson, Clarke, Smith, Maundrell, Wilde and Schultz. Immediately after Christmas, M. de Sauley left for a careful tour round the Dead Sea. Passing through Bethlehem, he soon reached the shores of this remarkable asphaltic lake, and pitched his tent by the side of a spring. For more than twenty nights he and his companions encamped upon the shores, and in the neighborhood of this dreaded lake, without accident or malady, generally in places where there was no lack of fresh water. He asserts that the current stories respecting the sea are mostly fabulous. There are no pestilential vapors; the climate is not worse than the average of places in the same latitude. There are trees and verdure in the neighborhood and on the shore, the birds singing in the thickets and sometimes resting on the waves. The fruit which turns to ashes is an idle exaggeration, and the alleged impossibility of horses wading through the waters, and of men swimming, on account of their density, false. But it is equally certain the Dead Sea contains no fish. The water is excessively nauseous. The whole circuit of the lake was made, and then M. de Sauley went south, to Karak, the modern capital of Moab. Returning, he made his great discovery—the actual ruins of the cities of the Plains—Zebaim, Sodom, Zoar and Admah. These were never before identified, nor believed to be in existence. The usual supposition has been that they occupied the place of the Dead Sea, and that that sulphureous sea was formed by the depression occasioned by their destruction. At least since the days of Abraham, two thousand years before the Christian era, they have never before been heard of. M. de Sauley identifies them by a variety of proofs, which the reviewer pronounces, after careful scrutiny, to be satisfactory. What the proofs are, we know not; but if they are sufficient, this must be pronounced the most extraordinary discovery of modern times.

M. de Sauley contradicts the testimony of our Lieut. Lynch, respecting the pillar of salt, and

states that he saw twenty like those which our traveller mistook for the cenotaph of Lot's wife. He proves too, that which Lieut. Lynch saw could not be in the place of the pillar described in Genesis. After returning to Jerusalem, M. de Sauley went out again, and this time discovered the ruins of Gomorrah, so that the doomed Pentapolis is now identified, if we may believe him. In his explorations, he identified many of the places in the route of the children of Israel, but was unable to satisfy himself of the situation of Mount Pisgah, where Moses died. Returning to Jerusalem, he went north, and made in that better known region, some important discoveries. He identified and measured, for the first time, the ruins of an ancient temple in Samaria, built by Sanballat, under permission of Alexander the Great, which are still traceable. These ruins have been observed, before: Dr. Robinson regards them the remains of a Roman fortress; but M. de Sauley argues, successfully, our reviewer thinks, its Samaritan origin. He differs also, from Dr. Robinson, in reference to the site of Cana of Galilee, the place of Christ's first miracle. He identifies it with the modern Kafir-Kenna; while Dr. R. decides in favor of another and neighboring locality, called Rana-el-Djalil. He identified also, Capernaum, Bethsaida, Chorazin, Dan and Hazer, a vast city, the capital of Jabin, principal king of the land of Canaan, a metropolis built long before the days of Moses, first burnt by Joshua, and fully reduced to desolation by Nebuchadnezzar. Other discoveries of great interest are described in his volumes, all of which, it is said, the fortunate traveller supports by proofs and reasonings that carry great weight. The pretensions are certainly extensive enough; and if they shall endure the sifting which critics will be sure to give them, M. de Sauley may be congratulated on a most useful contribution to our stores of Biblical knowledge.

New York Evangelist.

Patriarchal Pilgrims.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

But it may be well to turn to those passages of the ancient Scriptures which the apostle had, doubtless, in his eye when he bore this testimony to these patriarchal pilgrims. The one is Gen. 23, and refers to the father of the faithful. The beloved Sarah slept the sleep of death. The bereaved husband stood up from before his dead—he had poured out many bitter tears of sorrow; and, though weighed down with grief, he speaks and acts with a calm dignity worthy of one who had walked with God, and who felt that he had not lost the treasure of his heart, though the desire of his eyes was taken from him. His circumstances reminded him very forcibly that life was but a journey, and faith did not fail to suggest that he had a blessed home when that journey was ended. Standing before the children of Heth, in tones tremulous with emotion, the venerable patriarch said—"I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight." "Precious in the sight of the Lord is the death of his saints;" and precious also in His sight are the words which his chastened ones often utter in seasons of sorrow and bereavement. He has a bottle for their tears, and a book for their testimony. Those tears he will wipe away; and that testimony he will make use of, it may be long after, for the encouragement of others. Believer, who art, like Abraham, mourning over thy loved ones, seek grace so to think and so to speak, as that God may approve of your conduct, and get himself glory by your testimony! To another beautiful historic scene the apostle most probably alludes, and which is found in Gen. 47:7-10. Jacob, the patriarch pilgrim, is guided by God's providence to Egypt, and is presented, by that son for whom he had mourned so long, before the presence of Pharaoh. The monarch looks with admiration at the venerable form before him, and inquires, "How old art thou?" The patriarch replies, "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my pilgrimage been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." He thus testified before the greatest of monarchs to the brevity of life and the vanity of all earth's possessions. He proclaimed himself merely a traveller passing on, a pilgrim going home. He enters his protest against living here as if earth were all; and shews that he considered life important, only as it was a preparation for eternal life. For him the glitter of a palace had no attraction. He speaks of one who felt jaded and tired, and wished to get home to rest in God. O to have such a weaned heart, yet to be willing to wait God's time, and diligently to do His will, while waiting! Jacob did not speak as a discontented man. He had found many enjoyments mingled with his trials, but as a portion he renounced all; and while he thanked that God who had

often brought good out of evil, and loaded him with many mercies, he grasped his pilgrim's staff, and pressed on his journey to the better and eternal rest.

And how delightful was the prospect which God set before the eyes of those whose hearts renounced the world, and whose lips made a good confession! "He hath prepared for them a city." For this city Abraham looked, "a city which hath foundations, whose builder and maker is God." This shews us that, from the beginning, God set before believers clear views of immortal glory. They were not like the heathen, immured in darkness, doubt, and uncertainty. They knew whither they were going, and felt persuaded that they should reach their glorious destination in safety.

It is the fashion with some to speak very disparagingly of the spirituality and hopes of the ancient patriarchs; and some have gone so far as to say, that, under the old dispensation, scarcely any light was afforded as regards the coming future. From the ancient book of Job, also, the hand of criticism has endeavored to flch all the blessed thoughts about Christ, the Kinsman—His coming to glory, to raise his saints, and their hopes of resurrection and eternal life, all of which have ever been so dear to suffering saints. But if it be as the apostle here states concerning these patriarchs (and true assuredly it is), then their views were far from indistinct, though yet wanting the definiteness and fulness of gospel times. And if Abraham, Isaac, and Jacob thus walked in fellowship with glory to be revealed, then why not Job and his associates? Surely God never left immortal men, especially those who feared him, without a revelation of eternal things, in order to beget in them immortal hopes, and to feed and nourish these hopes, and thus make his people holy and happy.

Though "life and immortality are brought to light through the gospel," and believers now see things which prophets and righteous men did not, yet it is certainly a very remarkable fact, that future blessedness should have been revealed unto these pilgrim patriarchs in these far distant times, under the same expressive and glorious figure as to John, the Apocalyptic seer, in the last and fullest description of future glory found in the whole Word of God. It shews the unity of the Church's hope. It shews that the manifestation referred to in Rev. 22, is God's great idea, which he will bring down at last to earth: "The tabernacle of God shall be with men, and the Lord God will dwell among them." Then will the largest promises of God's everlasting covenant with Abraham be made good, and he who had not while here so much as to set his foot on (Acts 7:5), shall be "the heir of the world." Thus, by the comments of the apostle in Heb. 11, on the faith of the patriarchs, we have the obscure revelations of Genesis and the glorious unfoldings of the Revelation linked together. We have patriarchs and apostles, with all believers in ancient times, and all recipients of apostolic truth in all ages, meeting together, the Lamb in the midst—the throne of God the springhead of felicity, and earth, redeemed from the curse, the abode of the blessed and holy. One well observes—"That by the city having foundations, whose builder and maker is God, the heavenly world should be necessarily intended, seems to go upon the supposition, in my view a very wrong one, that a city like this could by no possibility rest on earth." We know that he who gave the patriarchs a glimpse of this city, and who hath more clearly revealed its glories on the last leaf of the book of inspiration, will do as he hath said. How animating is it, amidst all the din of contradiction, and the discord of human systems, to listen to the voice of the great "I AM," "the Faithful and True Witness!"—"And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write; FOR THESE WORDS ARE TRUE AND FAITHFUL."

Yes, true and faithful is the word, and on it we may safely rest. "He hath prepared a city,"—a city whose foundations are firm and immovable—whose dimensions are vast—whose privileges are rich—whose purity is unsullied—whose employments are sublime—whose treasures are boundless—whose enjoyments are eternal! It is a great and glorious city; and if we will diligently search out what is said concerning it in God's word, we shall learn much concerning the sublime, spiritual, social, and satisfying nature of future glory. Thoughts of union most close and tender—of dignity most exalted and holy—of communion most ecstatic and endearing—of ministry most beneficial and God-honoring—of knowledge most clear and profound—of love, humility, peace—and, in a word, of all the fullness of God—crowd upon the mind, while we gaze upon and look for that glorious city.

And God hath prepared it for pilgrims; for those who are by rich grace dissociated from earth and attached to heaven; for those who walk with God and witness for God, whose citizenship is in heaven, whose hopes enter there, who by faith go as royal priests into the holiest; for them it is prepared. There God will own

them, and become their inheritance, in conscious possession and enjoyment; he will be known as their God. (Rev. 3:12; 21:7; 22:3-5.) Having come to the heavenly Jerusalem, they will also come to the Judge of all—their Justifier and Father through and in Christ Jesus. Thus will they be at the fountainhead of joy, and will possess the infinite. The glory which they rejoiced in hope of, will then be possessed. The pilgrim will be at home—at rest in God.

There are pilgrims now travelling home to this blessed rest, and these glorious prospects and blessed hopes should have a powerful influence upon them. Right thoughts of a blessed futurity will promote perseverance, and strengthen patience, and increase devotedness. Such were the effects produced upon patriarchal pilgrims, by their communion with things invisible and future, through faith in God's words; and we are called to be "imitators of them who through faith and patience inherit the promises." Let us closely study the character of those early pilgrims, endeavor to get encouragement from God's gracious dealings with them, and seek grace to follow them in their walk with God and their unworldly spirit. Their preferences, their perseverance, their power with God in prayer, their protest against surrounding evil, so well seconded by their separateness from it, are all worthy of our constant study and closest imitation. Let us endeavor to think of this life as a training time for a high and glorious destiny, and never stop short of "the prize of our high calling." Let us study truth diligently in order to make attainments in heavenly-mindedness. Let us testify to all around as we have opportunity, and ever trust God to make good his promises by the way, and at the end. Then, should we, like the patriarchs, be gathered to our fathers, we shall, like them, "die in faith," or, when the King of the heavenly city shall come in glory, we shall be "gathered together unto him."

When all these hopes shall be realized—when sin, sorrow, change, death, and imperfection, shall be things gone by, and when the inheritance of the heavenly country shall be entered on, what a glorious unfolding will there be of God's character! Then will the boundlessness of his resources be revealed, and the pilgrims of time be joint-heirs with Christ of the eternal riches of paternal Deity. There will be infinity to study, and an eternity to study it in. Let us think much of his character now, as revealed in his holy Word, treasure in our inmost souls "the glorious glad tidings of the blessed God," and "rejoice in hope of his glory."

Error in High Places.

GEN. CHAMBERS, late a candidate for Governor of Texas, in his very able and interesting circular of July 4th, says:

"Education is the great lever which moves the world; it forms the foundation of morals in society, and of the free institutions with which we are so eminently blest."

If by "education" the General must be understood to mean the cultivation of our moral as well as intellectual nature, that education which is based on the truths, and pervaded by the spirit of Christianity, we would not object to his statement. But the term is not generally regarded as so comprehensive. We usually consider it as implying literary and scientific attainments, to a greater or less extent, together with a greater or less amount of intellectual discipline. Can it be truly said, that secular education "forms the foundation of morals in society?" What are the facts to sustain the assertion? We think it would be difficult to produce them. The truth is, as profane history clearly shews, that nations as well as individuals may be illustrious for their acquisitions in literature, science and intellectual power, and be at the same time sunk to the lowest depths of moral degradation.

Hon. Edward Everett, in his recent very popular address before the New York Historical Society, in speaking of the original settlement of the American colonies, says:

"Maryland attracted those who adhered to the ancient faith of the Christian world."

With all due deference to so distinguished a name as that of Mr. Everett, we beg leave to deny, that Roman Catholics are those who "adhere to the ancient faith of the Christian world." If he thinks theirs "the ancient faith," why is he himself a Protestant? for, doubtless, "the ancient faith," is that to which we should all "adhere." The truth is, that whatever is peculiar to the Roman Catholic system is not so very "ancient." The question is one of fact, and we appeal with confidence to ecclesiastical history to sustain us in the assertion, that the doctrines and usages in which that great body of professing Christians called Roman Catholics differ from others, are not so ancient as many suppose.



The Advent Herald.

BOSTON, OCTOBER 15, 1852.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER XXVI.

Thou hast increased the nation, O Lord, thou hast increased the nation: thou art glorified; thou hast removed it far unto all the ends of the earth.—v. 15.

The "nation" that is increased, is "the righteous nation" in v. 2—see note. And their increase, is the full enlargement which has been made of the Church by the accession of the redeemed, in all ages, who come up in the first resurrection at this epoch—death being swallowed up in victory. (25:8.) In this final result the glory of God is fully manifested.

"Removed," is rendered by Lowth and Barnes, extended. In the renewed earth, the whole world will be the inheritance of the redeemed.

Lord, in trouble have they visited thee. They poured out a prayer when thy chastening was upon them.—v. 16.

"Visited," is a metaphor expressive of looking to the Lord for help. They sought his aid in the time of affliction. "Poured out," is also a metaphor, expressive of the earnestness with which they uttered their desires to God. "Prayer," is in the margin, "secret speech," and the sense of the Hebrew is, "a whispering, muttering, and then a calling for help."—Barnes. The subject of the affirmation is the righteous nation, who, in the time of trial call on God for deliverance.

Like as a woman with child, that draweth near the time of her delivery. Is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord.—v. 17.

This text, by a simile, illustrates the condition of the people of God when anticipating some great deliverance; and the event expected, as is evident from the context, is that of the resurrection. The delays and disappointments, in the anticipation of the event, and the reproaches and contempt visited on those looking for such deliverance, is analogous to the pains which precede parturition; and the deliverance looked for, the hope of the resurrection of the righteous dead, is comparable to the event looked for in the result of travail—viz., deliverance from pain, and joy in the addition made to the domestic circle. John 16:21—"She remembereth no more the anguish, for joy that a man is born into the world."

We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.—v. 18.

"Have been with child," is a metaphor, illustrative of the analogous position of the people of God, in whose name the prophet speaks, when anticipating the deliverance to be effected by the resurrection. And, "have as it were brought forth wind," is a simile, illustrative of disappointment, when not realizing the looked for event. The result aimed at is not attained, and the effort to accomplish it is abortive. At the time to which this text is applicable, the resurrection is still future, and the guilty inhabitants of the earth are unpunished—"deliverance" being a metaphor for the resurrection; and "fallen," the same figure for destruction. As a building or pillar which has not fallen, still stands erect, so the wicked are then unsubdued.

Notwithstanding the disappointment, the certainty of the resurrection is in the next verse declared.

Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust. For thy dew is as the dew of herbs, and the earth shall cast out the dead.—v. 19.

The previous verse is a lament from the people, addressed to God and expressive of their disappointment. This, appears to be the answer of God, assuring them of deliverance. The words "men" and "together with," are not in the original. Says Bishop Lowth: The Hebrew for "dead body" is "in the singular number, and the verb in the plural; so the singular is taken distributively for every dead body." And so he renders it, "Thy dead shall live; my deceased, they shall arise."

"Awake and sing" is an apostrophe addressed

to the dead, illustrative of the certainty of their resurrection, and the joy that then awaits them.

There are metaphors in the use of the words "arise," expressive of the standing up again of those who lay in their graves; "awake," expressive of their coming to life, as if they were now only quietly asleep; "dwell," as if the grave were a house or dwelling place, where the dead tabernacle till the resurrection; and "cast forth," as though the earth should be made unable to retain those entombed in her, and should suddenly eject them, as an animal disgorges the food that it cannot retain. The other figures in the text, are the elliptical metaphor, in the use of the word "dew," it being put for the revivifying influences which shall effect the resuscitation of the righteous dead; and the simile, in the comparison of it to the dew which causes the herbs of the field to mature and yield their fruit. Dan. 12:1-3—"There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.—v. 20.

This is an apostrophe addressed to the people of God, and is an exhortation to patience and resignation, and an assurance of speedy deliverance. It is evidently an allusion to the command of Moses to Israel respecting the night of their deliverance from Egypt. Ex. 12:22, 23—"None of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you."

The whole text is a substitution, directing the people of God, to seek their places of retirement and trust in Him as their hiding-place, during the time of trouble, which Daniel predicts, and which is to be inflicted on the wicked. Said the Psalmist (91:2-12), "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord which is my refuge, even the Most High, the habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

For, behold, the Lord cometh out of his place To punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.—v. 21.

This is the reason, why the people of God should use the means appointed for safety. As the Lord went through the land of Egypt and left one dead person in every house of the enemy, so now he will descend to earth, and make a full end of all the nations. Jude 14, 15—Enoch "the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." (Read Rev. 11:15-18; Jb. 19:11-21; 2 Thess. 1:7-10; Matt. 24:30, 31; 25:31-34.)

"Blood," the effect of murder, is a metonymy for the crime of murder. For the earth to "disclose" her blood, is a metaphor, expressive of the discovery and exposure of those who have committed that crime, when God shall execute judgment on all sinners. "Shall no more cover," is the same figure, expressing by a Hebrew parallelism, the revelation of guilt. As the murderer supposes that he has secretly hidden his victim in the earth; so the wicked suppose that their crimes are forgotten; and as the discovery of the murdered victim leads to the detection of the murderer; so the sins of all will be made manifest—as "the voice of Abel's blood crieth" from the ground. (Gen. 4:10.)

CHAPTER XXVII. In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.—v. 1.

"In that day," is at the epoch previously described, when the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity. (26:21.)

By "his sore, great and strong sword," under an elliptical metaphor, is brought to view the means by which the Lord will inflict the predicted punishment.

"Leviathan," is rendered by the Seventy, "the Dragon." It is the same as the "piercing," rendered by the Seventy, the "flying serpent." In Job 26:13, they render the same Hebrew phrase, "the apostate dragon," as if they understood it of the devil,—the great Adversary of man. With this view the text synchronizes with Rev. 20:1-3, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." This transpires, it will be seen by Rev. 19:20, 21, immediately after the remnant of the race have been "slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth."

"Serpent," is one of the names by which Satan is designated. When "the serpent beguiled Eve through his subtlety," (2 Cor. 11:3,) the apostle says (v. 14), that "Satan himself is transformed into an angel of light." Gen. 3:1—"Now the serpent was more subtle than any beast of the field which the Lord God had made." After he had caused the apostasy of man, God said to him (vs. 14, 15), "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."

It is generally believed that the devil assumed the form or took possession of one of the beasts of the garden, called a serpent, and by that means beguiled Eve; and hence that the former appearance of the animal was more elevated and dignified than its present. St. Basil, in his Book of Paradise, saith, it was not a frightful creature as it now is, but mild and gentle: not crawling and winding about in a terrible manner upon the ground, "but going upright on his feet."

In the absence of Bible testimony, we can only conjecture respecting the original form of the serpent. If the present form of the reptile is the result of the curse, it is as likely to have been, originally, a beautiful winged animal, as to have gone on feet. As the caterpillar is changed from a loathsome worm, "creeping in peristaltic movement along the ground," into a beautiful insect, "flapping its gilded wings" high above the dust in which it was doomed to crawl, so the serpent may have suffered a reversed transformation, and had to doff wings and robes of beauty in which it may have sported in the air, and been consigned to the dust from which the caterpillar emerges. This view is strengthened by the fact that winged serpents still exist.

THE CONFLICT OF AGES.

This is the title of a work shortly to be issued in this city by Dr. Edward Beecher, in which he attempts to prove man's pre-existence before he became an inhabitant of this planet. We believe, indeed, that the book is already out but have not seen it. From the deprecatory allusions to it by the religious press, we have reason to fear that it is another error that tends to divert minds from the belief of the truth.

It appears, according to the N. Y. Evangelist, that Dr. B. finds himself unable to reconcile, with the justice and goodness of God, the fact that men are born into this world, without their own consent, with the depraved and deranged natures which they exhibit, unless each one has previously lived in another world where he has sinned and fallen, before having birth here—and so he assumes that, without a particle of evidence to sustain it, and in opposition to the statements of Scripture. He might on the same principle question the goodness of God in having permitted them to be created in that other world, without their own consent, with natures that left them liable to fall. He may also on the same principle deny God's goodness in permitting, without their own consent, a tiger to be born a tiger instead of a lamb, or the ass an ass! Why not go back to the transmigration theory and

claim that if God is just and good, these must have had a pre-existence, and that they are doomed to their present natures here, because of their moral acts there!

We are sick of all this sitting in judgment on God, and prescribing what would, or would not be just and good in him. We have no disposition to question his possession of those qualities. Consequently all revelations of Him are in harmony with those, whether within or beyond our powers of conception. We find here a race of sinners. The Bible shows us how sin entered into this world, and death by sin. It brings to view a way of escape, an atonement for sin, a way of justification and adoption into the family of the sons of God, and a restoration, by the resurrection and a new creation, from all the consequences of the curse, to those whom Christ shall recognize as his, when he maketh up his jewels.

MEETING OF THE AMERICAN BOARD.

The 44th anniversary of the A. B. C. F. M. was held last week in Cincinnati, O. Its treasurer reports, for its receipts the past year, \$314,922.88; and for its expenditures, \$310,607.59. This leaves it free from debt, and in a more flourishing condition pecuniarily, than it has ever before been.

Forty-three new laborers, sixteen males and twenty-seven females have been sent into the foreign field during the past year, besides ten returned missionaries—a larger number, with a single exception, than has before been sent in a single year. Besides these, the Board has eight young men and five assistants now under appointment.

The great event chronicled during the year, is the closing of the Mission to the Sandwich Islands. The native churches there, are now not only self-sustaining, supply from their own resources the means for sustaining the preaching of the gospel throughout those islands, but they contribute to the sending of the Gospel to other islands in the Micronesian seas.

We regard the natives of those islands as an inferior race, mentally and physically debased, and as incapable of coping with the foreigners who are fast settling there. A short time would exhibit the last of them, faded away like the Indian churches in the early history of Massachusetts, before a superior race. But far be it from us to undervalue the results which have there been effected, which have been to many a simple minded heathen a source of untold joy. The remnant of that race, before they faded away before the march of the white man, were visited in mercy by the missionary; and when there shall stand before the great white throne, the white robed multitude, there will be no mean company who shall have been rescued from the Sandwich Islands, waving their palms with those from every other nation, and kindred, and tongue and people.

May God speed the time when the fulness of the Gentiles shall be gathered in, and the number of God's elect completed; and may he bless all his instrumentalities for the proclamation of the Gospel to those who are perishing for lack of knowledge.

BOOK NOTICES.

"LETTERS OF THE REV. SAMUEL RUTHERFORD, Professor of Divinity at St. Andrews, with a Sketch of his Life, by Rev. A. A. Bonar. New York: Robert Carter & Brothers, No. 235 Broadway."

We cannot give a more satisfactory and impartial notice of this work than to insert the following introductory article by its editor:

"In this addition of 'The Letters' of that eminently holy minister of the Gospel, who suffered so much persecution for the Word of God, and for Scotland's Covenanted Work of Reformation, the Rev. Samuel Rutherford, the text—which, in later editions, had, through carelessness of printing, unacquaintance with the Scottish dialect, and attempts to substitute English words and phrases for Scotch ones, become very corrupt—has, by a careful collation of the earliest editions, been corrected and restored; while the Scottish words, allusions, and idiomatic phrases are explained in notes at the bottom of the page; and the Letters, which, in some of the former editions, had been very much mutilated, and had, in all of them, been printed without any regard to arrangement, have been arranged according to the dates, in as far as these could be ascertained, at which they were written, and are given without omission, abridgment, suppression, or mutilation."

"It is not anticipated that any apology needs to be made for this endeavor to offer to the Christian Public 'The Letters' of Rutherford, in a form somewhat worthy of their author's reputation, and of their own intrinsic excellence. It may, perhaps, indeed, be thought by some persons, that it would have been better had English words and phrases been substituted, in the text, for those peculiar to the Scottish dialect; but, had this been attempted, much of the spirit of Rutherford would, in many instances, have evaporated, and the energy of his diction been impaired; while the style, having ceased to be Scotch without becoming English, would have been greatly debased, enfeebled, and vulgarized. By the plan which has been adopted,

it is hoped that the language, allowed to remain as Rutherford wrote it, will be rendered at once, and perfectly, intelligible to the southern reader, even though he never before may have seen or heard a word of the northern speech. No Scotchman can find the slightest difficulty in the diction.

Other persons may, perhaps, think that some of the Letters might have been omitted, some of the sentences suppressed, and certain 'homely and familiar expressions, which,' Wodrow observes, 'have been jested on by profane wits of his age,' might have been altered, with advantage to this edition. It is true that there are some of the Letters not so valuable to the Christian reader as others; but, perhaps there is not one of them which does not present some useful, if not important instruction, respecting either doctrine or duty. There are, indeed, not a few repetitions, as was to be expected in familiar letters, written to friends and acquaintances, without the remotest anticipation of their ever being published; but, those repetitions are generally statements of facts or feelings regarding matters of absorbing interest to the Christian; and by those, therefore, who peruse these Letters with the view of spiritually profiting thereby, will not be complained of; and it must be confessed that there are some expressions which 'profane wits' might, perhaps, succeed in turning into ridicule; but, as there is no danger that they will be so dealt with by any one who can appreciate the poetic and evangelical beauty of the Song of Solomon, and as it is not very likely that any 'profane wit' of this age will ever condescend to look into the Letters of the Rev. Samuel Rutherford, they have been allowed to stand as they came from the pen of that eminently pure and heavenly minded man.

This edition, then, is thus offered respectfully to the Church of God, with humble but fervent supplication, that the Holy Ghost, who so fully dwelt in the venerable Author of these Letters, would bless it, to the promotion of His own glory, by rendering it the means of arousing some thoughtless sinners to consider the things which concern their everlasting peace, before they be forever hid from their eyes, and of building up some of the saints and the edifying them in their most holy Faith.

"THE THEOLOGICAL AND LITERARY JOURNAL," Edited by David N. Lord, October, 1853. New York: Published by Franklin Knight, 140 Nassau-street.

We have received the October number of this periodical, the character of which will be apparent from the following table of its contents:

Art. 1. "Letters to a Millenarian." Art. 2. "False Teachers: Their Character and Doom." Art. 3. "Mercantile Morals." Art. 4. "Commentaries on the Laws of the Ancient Hebrews." By E. Pond, D. D. Art. 5. "The Presbyterian Quarterly Review on Millenarianism." Art. 6. "The Eclipse of Faith." Art. 7. "The Revival of the French Emperorship." Art. 8. "A Designation and Exposition of the Figures of Isaiah, chap. 24th." Art. 9. "The Symbols of the Sixth Vial." Art. 10. "Literary and Critical Notices."

The Journal has been so often favorably noticed in the Herald, that farther compliment is unnecessary. We were pleased to learn from its editor, when in New York a few weeks since, that its list of subscribers has of late received a large number of accessions.

"PASTORAL THEOLOGY, or the Christian Doctrine of Future Punishment as taught in the Epistles of Paul." By H. L. Hastings—published by the author.

The object of this pamphlet is to deduce from the epistles of Paul the doctrine of the final annihilation of the wicked. The argument is based on the meaning of the word death, perish, destruction, &c., and then on an application of that meaning to the entire person. In each of those we view things differently from the author.

F. "LECTURES on the Formation of Character, Temptations and Mission of Young Men." By Rev. Rufus W. Clark, Author of Memoir of Emerson, Heaven and its emblems, &c. Boston: Published by John P. Jewett & Co. Cleveland, O.: Jewett, Proctor & Worthington, London: Low & Co. 1853."

This is a work which should be in the library of every young man. Its primary object is to guard young men in our cities from the peculiar temptations they are there exposed to; but it is none the less valuable to the youth of the country.

Under the head of Character, are treated the topics of Home influences, Formation of character, and Energy of character, with Examples of energy. Under that of Temptations, are treated Persecutions literature, The theatre, Gambling, Gambling in connection with other vices, The house of death, and Modern scepticism. And under that of Missions and Duties, are treated Principles of trade, Duties of employers, Duties of clerks and apprentices, The Sabbath, the Bible, Systematic benevolence, Claims of our times, and The Great Example.

The foregoing topics are discussed in a manner adapted to interest and instruct young men, who in this day need peculiar checks and guards to keep them in the path of rectitude.

To Correspondents.

QUERY.—Brother Bliss will you please to explain that little monosyllable (it) as it stands in the 27th verse of the 9th chap. of Daniel. Should it stand there? and what does it agree with?

STEPHEN BRADLEY.
North Wardsboro' (Vt.), Oct. 5th, 1853.

There is no separate word in the original corresponding to "it," but that the context requires it, is the opinion of the translators. Its presence or absence would not, however, materially affect the sense; for if admitted, it must refer to the subject of discourse—the city and sanctuary which are to be destroyed, and where desolations are deter-

mined. And if it is expunged, the abominations which overspread, must overspread the city and sanctuary which were doomed to destruction. Therefore no criticism on that word can affect the sense. If the city and sanctuary are considered as the same thing, which most do, it is proper; but if they are regarded as separate things, then would be preferable to it. We think the sanctuary includes the city, and therefore have no cause to criticise the word as it stands.

J. M. O.—Will endeavor to keep your request in mind respecting the exposition of the third chapter of Hosea. We fear that we shall have to delay it several weeks.

J. Litch.—Your article on the discussion, we regret to say, we must defer for two weeks. We are forced to this by the long article on time.

I. C. Wellcome.—A similar reason will account for the delay in the insertion of your article.

L. D. Mansfield.—The length of your obituary notice of brother Smith will prevent its insertion for several weeks. It shall appear as early as we can get to it.

D. T. T.—Your lines are very good, and very acceptable. We intend to give them an early insertion.

Other correspondents are exhorted to patience.

TIME OF THE ADVENT.

Our offer to publish in the Herald an article giving the reasons which influence those who are endeavoring to make out that 1854 marks the termination of the prophetic periods, and that they "are certainly right this time," has been met by an article from Elder Berick, which we estimate will fill about ten columns of the Herald. As much of it is printed matter pasted on to sheets of paper, we infer that it is the substance of his pamphlet already published, or of one soon to be.

As it is so lengthy, and came too late to insert under the correspondent head, to expedite its issue we give below the commencement of it, from which there is not much that differs from the position we all occupy. Next week we shall commence with a point of divergence from established principles, which we shall meet with the reasons of our dissent.

TIME OF THE SECOND ADVENT.

"For yet a little while, and he that shall come, will come, and will not tarry." (Heb. 10:37.)

The Coming of Christ is an event marked in scripture as the crowning truth of God's economy; and on this hangs the welfare of mankind. It is this transaction, which is (if we may be allowed the expression) to unite time and eternity; it takes place at the end of the age, when the great Head of the Church will send forth His angels, and gather out of His Kingdom all things that offend, and them that do iniquity; and, casting them into a furnace of fire, He will restore the earth back to its original beauty, to be inhabited by the saved of all ages, from righteous Abel, down to the last saint, which shall be sealed, just prior to the end of the world. The necessity of this event will be more fully appreciated, if we take into consideration the fact, that the saints will not be rewarded until the Saviour comes: for, He is to judge the quick and the dead, at His appearing, and His kingdom. They cannot even be with Him till then, for, in His address to the disciples, He says: "As I said to the Jews, so say I unto you, whither I go ye cannot come, but if I go away I will come again and receive you unto myself." The above, with other passages, assure us that there can be no reward, no immortality, no life, until the great source of life shall return again to this world. When the Son of God gives life to His people, they are (according to the promise) to inherit the earth; but before this can be, the Almighty will sweep it with the besom of destruction, and then, the saints will take the Kingdom under the whole heaven, and possess it forever.

The evidences which make it plain to my mind that the Second Advent of the Son of God is immediately to occur are very many, and very strong. Speaking in relation to the signs of his coming, the Lord says, "When ye see these things come to pass, know ye it is near, even at the door." (Matt. 24:33.) That the signs referred to by the Saviour in this connection have all occurred, except the shaking of the powers of heaven, I cannot doubt.

* The saints will not be with Christ bodily, till the resurrection. But in other respects our belief is not so well expressed in the above, as in the following scriptures:

Eccles. 12:7.—"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

Luke 16:22, 23.—"The beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and saw Abraham afar off, and Lazarus in his bosom."

Luke 23:43.—"One of those crucified with the Saviour" said unto him, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise."

Acts 7:59.—"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit."

2 Cor. 5:1-8.—"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we are in this tabernacle of clay, groaning, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now, he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight;) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

Phil. 1:21-24.—"For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless, to abide in the flesh is more needful for you."—Ed. Hen.

And hence, so far as the argument in relation to physical signs is concerned, must, to be consistent with my own faith most seriously proclaim "Behold the Bridegroom cometh."

There is also in my view a most important argument to be gathered, in relation to the nearness of this great event, from the general Scriptural evidence presented to us touching it.

The Prophet has given us a sketch, or outline, of the four great kingdoms, their rise, progress, decline, and fall; all of which have passed off the stage, except the broken pieces of the fourth empire, which only remain to be crushed by the stone cut out of the mountain without hands. The seals have been opened, at least six of them, covering a space of eighteen hundred years, during which, we have had kingdom against kingdom, and nation against nation, earthquakes, pestilences and famines, as the forerunners of that awful day. The perilous times of which the Apostle spoke are being realized—men are lovers of themselves, proud, covetous, boasters, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, covenant breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of Godliness, but denying the power. The time has come when men will not endure sound doctrine, but after their own lusts have they heaped to themselves teachers having itching ears; and they have turned their ears away from the truth, and are turned unto fables. Scoffers have arisen, saying, "Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation."

But it must be admitted that very particular and important evidence of the Lord's immediate appearing is connected with what are commonly termed the prophetic periods.

In connection with these measurements of time, are certain events, which it is necessary to understand, in order to see the full force of evidence connected with this subject. The apostle Paul, in speaking of the history of the Church, deemed it necessary to caution her as follows:—"Let no man deceive you by any means, for that day" (Christ's Second Coming) "will not come, except there come a falling away first, and that man of sin be revealed the son of perdition." He would not have them troubled, either by spirit, or letter, or word, that the day of Christ was at hand. He gives them to understand that, before that day can be ushered in, this man of sin, this son of perdition, must sit in the temple of God, showing himself to be God. He had spoken to them on the subject before, but they, like many at the present time, were slow to believe all the prophets had written—they must have line upon line, precept upon precept to establish them in the truth.

In predicting the rise of the man of sin, he evidently does not refer to a single man, but a succession of men. And it may be remarked, that, it is agreeable to the phraseology of scripture, and especially to that of the prophets, to speak of a body or number of men, under the character of one. Thus a king (Dan. 7:8; Rev. 17) is often used for a succession of kings, and the high priest (Heb. 9:7, 25) for the series and order of priests. Again, this power spoken of here, is to be a blasphemous power; he is to exalt himself above all that is called God, or that is worshipped; and in this, he resembles the beast (Rev. 13) concerning which it is said, "He openeth his mouth in blasphemy against God,"—and in Dan. 7:25, "He shall speak great words against the Most High." "He blasphemeth the name of God, by assuming the divine titles and honors; and as it is said in the wisdom of Solomon (14:21), by ascribing unto stocks and stones the incommunicable name." "He blasphemeth the tabernacle of God, His temple and His church, by calling true Christians who are the house of God, schismatics and heretics, and anathematizing them accordingly." He blasphemeth them that dwell in heaven, (angels) by idolatrous worship and impious adoration."

By referring to Dan. 7th, we have another characteristic of the man of sin, or little horn, viz: That of persecuting the saints of the Most High. In Rev. 13th, it is said, "And it was given him to make war with the saints, and to overcome them, and power was given him over all kindreds, tongues and nations." As the little horn of Daniel had a mouth speaking great things, so to the apocalyptic beast was given a mouth speaking great things. As the little horn of Daniel was to make war upon the saints for a time, times, and the dividing of time, so to the beast was given power to make war, (margin) or according to Murdock's translation, *op-erate*, forty and two months;—and the portraits being so near alike, it might be fairly presumed, if there was no other arguments, that they were both drawn for the same person. The apostle informs us, that this power is to sit in the temple of God, showing himself that he is God. By the temple of God, the apostle evidently refers to the Church of God. In his letter to the Corinthians, in his first Epistle, (3:16, 17) he speaks as follows: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." And thus again in his second Epistle (6:16), "What agreement hath the temple of God with idols? for ye are the temple of the living God." "He adviseth Timothy (1 Tim. 3:15) how he ought to behave himself in the house of God, which is the Church of the living God, the pillar and the ground of the truth." The above passages are sufficient to show that the temple referred to by the apostle, is the Church. "The man of sin sitting, implies his ruling and presiding there, and sitting as God, implies his claiming divine authority in things spiritual as well as temporal." While the apostle was writing, the mystery of iniquity was indeed already working; but

the seeds of corruption had not yet grown up to maturity: the heaven was at work, but it had not yet infected the whole mass. There was some obstacle that hindered his appearance, which must be removed before he could be revealed in his time. "And then shall that wicked be revealed whom the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming." "Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth that they might be saved."

But can we get sufficient evidence to ascertain the time of the rise, or first existence, of this wicked papal power—when this man of sin takes his seat in the temple of God?

By turning to the seventh of Daniel we learn that the prophet had a vision in which he beheld four beasts coming up from the sea. The first was like a lion, the second like to a bear, the third was like to a leopard, and the fourth was a great and terrible beast: it had great iron teeth, it devoured and break in pieces and stamped the residue with the feet of it, and it was diverse from all the beasts that were before it, and it had ten horns. And as the prophet was considering the horns, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold in this horn were eyes like the eyes of man, and a mouth speaking great things. He beheld until the thrones were cast down, and the Ancient of days did sit.

The above embraces the principal items in the vision of the seventh chapter. Now then for the interpretation.

V. 17.—"These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom under the whole heaven," &c. But the prophet not being satisfied with this interpretation, replies, "Then I would know the truth of the fourth beast,—of the ten horns that were in his head, and of the others that came up, before whom three fell. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings."

The above is the interpretation of the angel,—hence it does not devolve upon any person to tell what the vision means, (this the angel has done,) but to make an application of the interpretation the angel has given. But before leaving this part of our subject, we wish to present, at one view, some items in both the vision and the interpretation.

Vis.—Four great beasts came up out of the sea.

Int.—These great beasts which are four, are four kings which shall arise out of the earth.

Vis.—Then I would know the truth of the fourth beast.

Int.—Thus he said, The fourth beast shall be the fourth kingdom upon earth.

Vis.—And it (the fourth beast) had ten horns.

Int.—And the ten horns out of this kingdom are ten kings that shall arise.

Vis.—I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots.

Int.—And another shall rise after them, and he shall subdue three kings.

Who cannot see, from the above, that those who place the establishment of the little horn after the plucking up of the three, or any one of the three, are wrong? The words, "He shall subdue," and "before whom three fell," forever settle this point. This is not our interpretation, but the very language of the angel of God.

APPLICATION.

These kings, or kingdoms, are, 1st, Babylon; 2d, Media and Persia; 3d, Grecia; and 4th, Rome.

The above is not only in harmony with the great majority of expositors, but also with history. But in relation to the ten kingdoms there is a variety of opinion, some placing the rise of the ten, between A. D. 356 and 483, while others bring them down as late as the eighth century. But as these kingdoms were continually changing, how are we to know which to apply to the prophecy? Ans. When we find ten, and another, or eleven kingdoms within the territory of Rome answering to the description as given by the prophet. For mark—we are not to look exclusively to Western Rome for the rise of the ten kingdoms—but, as in the divisions of Alexander's empire, the four horns represent the entire kingdom over which that monarch reigned; likewise the eleven horns that were to arise out of this fourth kingdom embrace the entire territory over which the Caesars reigned. Hence when we have ascertained the limit, extent, or boundary of Rome, we shall be prepared to look for these divisions of its territory. On the death of Augustus Caesar, the empire was bounded on the west by the Atlantic ocean, the Rhine and Danube on the north, the Euphrates on the east, and towards the south the sandy deserts of Arabia and Africa. "During the first century the province of Britain was added; the wall of Antoninus at a small distance beyond the modern cities of Edinburgh and Glasgow was fixed as the limit of this province." The province of Dacia was added by Trajan in the second century. This same emperor carried his victorious army beyond the Euphrates; but his successor resigned all the eastern conquests of Trajan; and the Euphrates became again the eastern boundary of the empire. The Emperors of Rome made many efforts to subdue the warlike natives of Germany, and the Emperor Probus was on the point of reducing it to a Roman province, but he soon relinquished this design. He however built a wall nearly two hundred miles long by which he joined the Rhine and Danube.

(To be continued.)

* We are not aware that Romanists worship angels. They offer adoration to departed saints.—Ed.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

UNINSPIRED PROPHECY—DEFINITE TIME.

An editorial in the New York Tribune, contains the following paragraph:

"As for political prophecy it is all nonsense. No statesman has predicted any of the great events which have changed the face of affairs, and altered our relations with the world. None predicted the invention of railroads, which has done more to modify our State relations and develop fraternal accord throughout the thirty-one States than all the General Government laws passed this century. None foretold really the Mexican war or its results, especially the annexation of California; and particularly no prescient statesman anticipated the discovery of the gold mines, with their multiform influences on our domestic and foreign interests. None anticipated the marvellous works of the electric telegraph, which exhausts rhetoric in attempts to determine its excellence or paint its infinite moral beauties and material values. No prescient statesman foreshadowed the passage of the ocean by steam, by which Europe and America will eventually be brought within less than one week of each other."

The Yankee nation are regarded as adepts in all things—and in "guessing" in particular—but with all their ingenuity in "guessing" they seem not to have attained any considerable skill in unravelling the future, even of their own country. But the above admission is valuable, as an antidote to that semi-infidel idea that prophecy is the result of ratiocination—being only a logical deduction from existing facts.

Tell some persons that prophecy originates with God, and was communicated by inspiration to the prophets, and they are incredulous, and think that the predictions of Napoleon are entitled to as much credit generally, as those of Bible seers. Napoleon predicted that the Continent would become Republican or Cossack within half a century, (I think that was the period,) but, although these two great forces have been warring, and balancing at the two extremities of the great beam, there is no certainty that this prophecy of Bonaparte will be realized.

Indeed we doubt if it can be realized, in harmony with Divine prophecy. For in order that Europe should become either Republican or Cossack, there seems to be of necessity a fusing of the nations of divided Rome incompatible with the prophecy in Daniel 2d, which predicts the division of the kingdom until the establishment of God's kingdom.

But the above paragraph was quoted not for the purpose of considering uninspired prophecies in particular, but for the purpose of quoting some Divine testimony in respect to the subject of prophecy, and animadverting upon some of our errors.

1st. God especially stakes his claim to supreme Divinity, upon his ability to foretell future events. "I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." (Isa. 42: 8, 9.)

"Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts; I am the first and the last, and besides me there is no God." And who, as I shall call and declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. . . . Is there a God besides me? yea, there is no God: I know not any."—(Isa. 44: 6-8.)

"Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." (Isa. 46: 9, 10.)

2d. All prophecy that is God-inspired (Greek, theopneustos) is worthy of credit, and all other is unworthy of confidence.

"Knowing this first, that no prophecy of the scripture is of any private interpretation, (or 'invention.'—Macknight's translation.) For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1: 20, 21.)

"All (holy) scripture is God-inspired and is profitable for doctrine," &c. (2 Tim. 3: 16.)

When in our teachings, we transcend the bounds of inspiration, we are like Sampson shorn of his locks—we are weak as other men. But we seem to have adopted, to some extent, the opinion that because we believe in Divine prophecy we may guess a great deal about the future, and stake the Divine faithfulness on the correctness of a chronologer in fixing a date, and yet honor God in all this.

Now God is never honored in our exalting our guesses or deductions, or the opinions of chronologers into the place of his own word.

He says, "Let God be true and every man a liar;" and He defies all others to foretell future events.

There has been a mixing up of Divine and human testimony in our interpretation of prophecies, that has brought dishonor upon God and ourselves too.

God does not thank any of his children to make a stir and noise in religion, at the expense of his veracity. He "has magnified his word above all his name," and assures us that "not one jot or tittle" of all he has said will fail.

But many of us have represented God as promising to do that which he has failed to do, and we justify ourselves by saying, "We thought God said so," while the credibility of the prophecies in general comes to be more and more questioned—because the positions were proved by the Bible at the time, and failed.

It is evident, that all previous attempts to fix the time of the second advent of our blessed Lord have been futile.

We endeavored to prove by irrefutable arguments, that we could know the time,—notwithstanding the Lord Jesus represents that his Church will not know, at least with such definiteness as to keep them from the vocations in which, it is preposterous to say, they would be employed, on a day in which they "knew by faith" the Lord would come.

The idea of fixing the year without the day is absurd, for at the close of the year, only one day, only one hour, only one minute would elapse before the year would end.

So that if we may know certainly the year we may know the day and hour, if the whole year has passed save the last day or hour.

Now all the exhortations of Christ in respect to watchfulness, shows that there will be no such knowledge of the time as is implied and expressed in the *Definite time* theory.

I alluded to the irrefutable character, of our former arguments, which God in his providence has refuted.

1st. It was seen that the mere opinion of chronologers in respect to a point of time buried up in the darkness of the past, could not be made a matter of faith in God.

In order therefore to produce testimony that was reliable, an appeal was made to astronomy, as being able to fix the time of the birth of Christ to which the 2300 days were to be adjusted.

Mr. Ferguson is invoked, and taking certain dates from Josephus (!!) he proceeds to make his calculation, and finds the exact period of Christ's birth and crucifixion, and furnishes the date for fixing the beginning and termination of the 2300 days.

But the passing by of the time, proves Mr. Ferguson or Josephus, or the heavenly bodies, to be mistaken, and ourselves also. How could it be possible? Nature's laws were absolutely perfect, and as true and reliable as Divine Revelation, but they seemed to fail us.

I cannot believe God is honored by staking his veracity upon astronomical calculations, with such imperfect data and imperfect astronomers.

2d. The great movement in 1844, commonly known as the "7th month movement," had this additional element, "The truth was written on the heart by the Holy Spirit."

This was high ground, and such as should not be rashly taken.

The result is well known. All over the land were found multitudes who believed it, not because the arguments were in themselves absolutely decisive, but this superadded testimony—received not by proxy or by prophets, but by ourselves—settled the question. And to believe "without a doubt" was almost a *sine qua non* of salvation.

Indeed the man who could not say, "He knew the Lord would come on the 10th day of the 7th month," was looked upon with a great deal of doubt.

The passing of the time proved our mistake, but many held on to the idea that they were all right—or chiefly right; and that something did really occur answerable to the prophecy: and we have seen the blasphemous manner in which some

have talked, who were right, and have been heartily disgusted with their prophetic assumptions, by which they have stultified themselves and some few others.

Now it is strange that such an experience, in which some have fixed a half a dozen times for the appearing of the Lord and have been mistaken, should never have led them to seriously question the premises from which they have so frequently drawn false conclusions. Is it true that the *definite time* of the advent will ever be known? We have already settled it from the quotations made from the Holy Scriptures, that no reliance can be placed upon any other than Divine testimony.

Well—Is there Divine testimony which reveals to us the "definite time" of the advent?

We answer—No! There is not, that we are aware of, to be found in the Bible, a "thus saith the Lord" for the *definite time* of the advent, so that we can say, "The Lord says, He will come at such a time," whether a year or a day.

If we admit that the 1335 days bring us precisely to the advent, how can we know when they end?

We are answered—"Reckon those days from the time of the taking away of paganism to place popery, and we have the time."

But we ask, Which of all the multitude of successive changes by which the one supercede the other, was intended? and we may suppose ourselves to receive to this query a satisfactory answer.

Then we ask, "When did this event occur?" and are told perhaps in 519.

"How do you know this?" we rejoin.

Why, such a historian or chronologer fixes the event at such a date.

But does God fix it there?

The candid must say—no!

We say therefore, that we are under no obligations to exalt human opinions into the place of God's Word. And no one has a right to denounce the Advent brethren who mean to be prudent and will not rashly commit God to their theories—as backslidden, because they have learned to distinguish between Divine and human testimony.

We may think it very unreasonable that God should give us periods reaching to the advent, without furnishing the dates from which to reckon those periods.

But we should remember that God often contravenes man's reason and that He may see the very best of reasons for revealing so much as He has, and withholding what He has.

These periods do subserve an excellent purpose, without Divinely inspired dates from which to reckon them. They create expectation of the proximity of the event, and bring men into the very position predicted by our Saviour, viz., that of believing "it near—even at the door" without "knowing when the time is."

I would lift my feeble voice in entreaty, that my brethren will not assume a position that will exalt human testimony into the place of God's Word.

Upon those who have the impression that God is in this *new time movement*, this exhortation will be lost. They will need to act over again the '44 movement, and see their mistake; but whether they will learn any more from this than from that, remains to be seen.

I feel grieved to hear what is being done. I believe God will be dishonored, because made responsible for what He never said, which will prove a failure, as those passages from Isaiah show, because there is no "thus saith the Lord" for dates, and "God will not give his glory to another," whether it be to a chronologer or interpreter.

That the Lord is near I do firmly believe, and I rejoice in it; but I do not feel willing to make Him responsible for the errors of chronologists in respect to the time of His coming.

But it is inferred that those who do not accept the *DEFINITE TIME* theory, are indifferent to the Lord's coming and are unprepared for it. But what, I ask, has the *definite time* to do with love for Christ's appearing?

Are we the only generation of Christians who have loved Christ's appearing?

To put the question more directly, Have not those who now fix the definite time, loved the Lord's appearing when they had no *definite time*?

In other words—Do they only love Jesus and his appearing, when they know the *definite time* of his return? If so, their love must be of a very precarious character.

It does not seem to enter the minds of these brethren, that a regard for the honor and veracity of Christ may keep others from raising an excitement by such questionable means.

Let us suppose a case. An absent parent writes from Asia to his family, that he will return with a multitude of good things, in 1335 days from the time of a given occurrence, say the taking away of certain religious forms and the establishment of

others. But he does not tell them when this will be. He knows they will get some general information relative to the transaction, though they will not, through the discrepancy of letter writers among themselves, get the exact date. But this is precise enough for his purpose. He prefers to take them a little by surprise, though he wishes to awaken an expectation. Presently some members of the family, on looking over the papers, find letters in which it is stated as matter of hearsay report, that the occurrence took place at such a date. Others, however, regarding the transaction as more important in another locality, fix upon a different date.

Now some of the family seize upon the earliest date, and grow confident that the loved one will come in 1335 days from that time. Others seeing the discrepant testimony, hesitate to accept the time, but express their hope that their father will come then, if not before.

High hopes are cherished. The neighbors are told that "without a doubt" the head of the house will then return.

The time passes, and no arrival. A variety of expedients are devised to justify the course. "Probably he did come," says one. "He landed at some port that day, and will be here soon," &c. But several days pass and there is no arrival. Had he landed he would have arrived before now. So they again examine the papers and find another date given for the occurrence of the event named in the letter, and they fix another time. Some of the children are as confident now as before, and tell the neighbors the same story again. But others of the children do not think it prudent to do this, and are told that they do not love their father, else they would be ready to embrace the evidence.

It is of no use for the "unbelieving" ones to show their love by zealous, untiring labors, by delighting to speak of their father and his return, by doing all in their power to put all in order and keep all in order for his return; to show by frequent reading of his letters, how they love to commune with him. The rash and confident children, who are impatient perhaps for the rewards and are tired of the work, denounce them.

They severally reply: "I believe all father has said, and expect his return in 1335 days from the event, but he has not seen fit to inform us by any letter since the occurrence of the event, just when it did occur, and I do not think we are justified in speaking so confidently from hearsay, newspaper testimony especially, as it is discrepant in itself. And particularly as the same event occurred at different times in different places, and we cannot say whether father referred to the one or the other. And we have been too confident once, and we fear have led the neighbors to think lightly of father's word, or our own."

Time passes on, and in addition to the newspaper reports, some of the family know by the magnetic affinity between them and their father that the last calculation is correct. "They cannot be mistaken, they feel just as they used to feel when held by the father on his knees. The communion of spirits is a matter not to be described, but experienced."

A joyful time again; all is hope and enthusiasm. The day approaches and the excitement increases. It is so intense that half the unbelieving children catch the contagion and the others have little to say. They keep at work still. They secretly hope it may be true, though they think their brothers and sisters rash in expressing such confidence. The time comes and goes and no arrival. They are subjected to a deep and bitter disappointment. Their neighbors laugh at them, and the other members of the family express a hope that they will now be content to leave the time where father has left it, and look daily for his return, and work faithfully until they see him, remarking, "If father had expected us to ascertain the precise time of his return and make a holiday, he would not have said he would send for us from the field and mill, or wake us from sleep on his return; and moreover he would not have said, 'Watch, for ye know not when the time is.'"

A great deal is said about "backsliding in reference to time." To this I do not plead guilty. I have walked back openly, and so have most of the brethren for years past, who have abandoned the idea of fixing a definite time so as to make it a matter of faith. The arguments may be reasonable and probable, but cannot be admitted as the basis of faith. Faith in God is believing what God says. Faith in man is believing what man says.

God gives the periods and we firmly expect Daniel to stand in his lot at the end of the days, and that the waiting ones will be blessed, but we cannot learn from God when the days end; and it is plain that He will not commend our zeal for

Him, in making Him responsible for any more than He has said.

Doubtless an excitement may be produced by the preaching of definite time, but I do not believe God values an excitement so much as to disregard the means by which it is produced.

I know in some localities an excitement was produced in 1849. Hundreds flocked to hear, papers were freely distributed, a large meeting was raised, a hall was hired, and a good attendance of the old stock of Adventists and others, for a little while. I went to that city to attend a funeral two or three months after, and there was not interest enough to hold a prayer-meeting. A large and commodious hall, hired in the excitement and still under rent, was empty and a meeting had not been held for six weeks.

What good do such excitements do?

How much piety have we, if we can only love the Lord and labor for Him when we expect his instant coming? How much self-sacrifice, when we can be liberal only when we suppose we shall need our money no longer?

I believe that I can occupy a more consistent position than that of making excitements with doubtful arguments on time. We may sow the wind and reap the whirlwind and its attendant desolations, but I prefer to occupy a scriptural position, and enjoy a good conscience, rather than aid in the raising of an excitement by another dogmatical definite time movement.

I would like to say a word as to the "influence" carried by those who agitate this question. There is a magnetic law, which makes excitement favorable to the production and evolution of the magnetic forces. Now any excitement favors the flow of the magnetic currents, as the friction of pieces of wood produces heat and fire, and it is no matter on what subject a speaker may deliver himself, if he be deeply excited, and be withal a man of power, he will throw off this influence wonderfully. Witness the political, Anti-Slavery, Woman's Rights, and all similar meetings. The excitement of the speaker facilitates the diffusion of the magnetic influence. Gavazzi is an intensely eloquent and enthusiastic speaker, and exhibits so much of this power, as to make men of weak nerves almost beside themselves with excitement. Now this is a law of nature, but no allowance is made for it by these who wish God to endorse them, and they ascribe to God much that belongs only to our own natural powers. Could there be more of this feeling than in our experience in 1844? And yet we were mistaken. We published that which was false, though we did not intend to do it.

The additional power of speakers under especial excitement is not to be taken as a Divine endorsement of the doctrines set forth.

New York, Sept. 30th, '53. L. D. MANSFIELD.

THE DISCUSSION.

BROTHER BLISS:—The position assumed in my last, that the 21st chapter of Luke is a record of what Christ spake in the temple, may be objected to from Matt. 24:1; as it is said, that "Jesus went out and departed from the temple; and his disciples came to him for to show him the buildings of the temple," and that he then declared that "there should not be left one stone upon another that should not be thrown down." If it is assumed that this is what Luke refers to, then, it may be argued that Matthew and Luke record the same in words. But this would not answer the objections against a parallel record, as it would be only setting them aside by a mere inference. For these objections being well founded, and as they cannot be met otherwise than by inference like the above, all that is necessary to obviate this seeming objection, is to explain the record of Luke, in harmony with Matthew's record. According to Luke, the Saviour was in the temple when the rich men were casting their gifts into the treasury, and as some spake of the temple how it was adorned with goodly stones and gifts, he declared that one stone should not be left upon another that should not be thrown down. They then ask him when it shall be, and what should be a sign when it was to come to pass; and receive an answer with additional instruction concerning the captivity and the treading down of Jerusalem by the Gentiles, "until the times of the Gentiles be fulfilled;" and hence he connects and speaks of his coming and the end of the age as following after their desolations. "In the day time he was teaching in the temple, and at night he went out and abode in the mount that is called the Mount of Olives," is the closing remark appended by Luke. How natural, then, it would have been as he went out and departed from the temple, for the disciples full of the subject of their Master's discourse, to call his attention to "the buildings of the temple," and for him to again declare that not one stone should be left upon another

that should not be thrown down. And then as in silence they passed on toward Mount Olivet, reflecting on what they had heard of Jerusalem's future overthrow and her desolation until the end of the age, how natural that they should ask him "privately" on the mount, saying, Master tell us when shall these things be, and what shall be the sign of thy coming and of the end of the age? The very question itself indicates that they had previously heard him speak of his coming and the end of the age, in connection with the destruction of the temple; Luke's record, then, explains why the question was put in that peculiar form. That his prediction concerning the temple has been fulfilled, may be seen by the following quotations. Luke 19:41-44—"And when he came near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation." Luke 21:20—"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."

Josephus who witnessed its destruction says: "Cæsar gave orders that they should now demolish the entire city and temple, but should leave as many of the towers standing as were of the greatest eminency, that is, Phasaelus, and Hippicus, and Mariamne, and so much of the wall as enclosed the city on the west side. This wall was spared in order to afford a camp for such as were to lie in garrison, as were the towers spared in order to demonstrate to posterity what kind of city it was, and how well fortified, which the Roman valor had subdued; but for all the rest of the wall, it was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those who came hither believe it had ever been inhabited."—*War of the Jews*, b. 7, chap. 1, sec. 1. Again he says: "Who is there so much his country's enemy, or so unmanly, and so desirous of living, as not to repent that he is still alive? and I cannot but wish that we had all died before we had seen our holy city demolished by the hands of our enemies, or the foundation of our holy temple dug up after so profane a manner."—Chap. 8, sec. 6. History informs us that the Roman Emperor, Julian, attempted to rebuild it, and this may account for the foundation of the temple as it now is. For the prediction of Christ was to be fulfilled when their enemies compassed them about, as the above quotations from Luke show, and according to Josephus, it was fulfilled when Titus destroyed the city.

The argument of brother Litch in favor of a separate fulfillment of Matt. 24:15, and Luke 21:20, and the logical connection between the 14th and 15th verses of Matt. 24th, I like, but my inferences are different from his. The connecting term, "therefore," refers to the whole subject embraced in the 9th and 14th verses inclusive; because with the 14th verse the "great tribulation"—"ὁ καιρὸς μέγας"—is connected, which is also brought to view in verse 9th, thus: "Then shall they deliver you up to be afflicted—εἰς ὁ καιρὸς— and shall kill you, and ye shall be hated of all nations for my name's sake." That the tribulation here is the same as in verse 21st, is seen by the prediction of the Saviour relative to the rise of the false prophets, in both instances, in connection with it. (See vs. 11th, 23-25.) The connecting term, "therefore," must refer to the whole subject of verses 9-14, as a sign of the end of the age. For with the setting up of the abomination, and "the flight," the prophetic periods commenced,* and thus it is a sign when the end will come. Again, the time of trouble in Dan. 12:1, is the same as in Matt. 24:21, as he admits, then, if it can be shown that that of Matthew is past, then it follows that that of Daniel is past; that is, so much of the 1335 days' tribulation as was shortened for the elect's sake. Said Daniel, speaking of Popery, "I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." (Chap. 7:21, 22.) Rev. 6:9-13—"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said

* Dan. 12:11-13; Rev. 12:14.

unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled. And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood: and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Who are those under the fifth seal to whom white robes were given? Answer: "These are they that have come out of GREAT TRIBULATION, and have washed their robes and made them white in the blood of the Lamb." (Chap. 7:13, 14.) Now, as that tribulation was to be shortened, and the above signs to be fulfilled immediately after, and as these signs are in the past, and as there cannot be a greater period of tribulation than that under the Papacy, yet future, then the time of trouble of Dan. 12th, must refer to the prophetic period, namely, the 1335 days. Then instead of a little time of trouble, it would be a great period of tribulation, and must have been shortened in order that "This gospel of the kingdom should be preached in all the world, for a witness unto all nations."

An Inquiry.

BRO. HIMES:—As it has been reported to me and others that you (soon after the trial at Providence, R. I.) made a great party composed of seven or eight Advent ministers and about one hundred and forty saints and sinners, exulting over your enemies, singing songs and rejoicing in a manner unbefitting to Christians. I therefore wish (if it would be consistent) that you would inform me through the *Herald* of the facts in the case, so that I shall not be met any more with this report unless it be true, or if I should meet it that I could refer to facts. In doing this you will oblige a brother in Christ.

M. L. BENTLEY.

NOTE.—It is true that after the termination of that perplexing suit, a large number of my friends did meet at my house to congratulate me on the happy result of that event. We indulged in no feelings towards our enemies but those of pity and commiseration. If any thus misrepresent that very appropriate social interview, I know not what they would not misrepresent, and can only attribute it to disappointment at the defeat which they encountered in that trial. The Lord forgive them, and enable them to see that they neither advance their own, nor the good of those they delude by statements, the falsity of which is apparent to all who have a knowledge of the facts.

None having any regard for their own veracity would lend themselves to circulate such a report of that meeting; and none would harbor such a thought of it, except those who would have rejoiced in such an occasion to have exulted over my defeat, had not God protected me, and ruled otherwise. To him be all the praise.

J. V. H.

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25, 26.

DIED, at Leominster, Mass., on the 21st of Sept., ALBERT G. SMITH, aged 15, eldest child of George W. and Julia Smith of that place.

DIED, in Montgomery, Vt., on the 9th of Sept. 1853, sister EMILY WELLMAN, wife of brother Chelis Wellman, and daughter of Sherburne Wilkins. She was suddenly taken away from our midst, at the early age of 29; from her husband and her children, the former of whom was lying sick also with a fever;—with a good constitution and health up to her last illness which lasted only a week, and which was not considered particularly dangerous till the day before she died. It was in the afternoon of Thursday the 8th, that she was told she could not live. Then commenced an earnest preparation for eternity. For though she was hopefully converted many years ago, yet she had confessions to make of unfaithfulness to her Saviour; she earnestly exhorted her friends, called upon the Lord in mighty prayer, before all the people who thronged her room, believers and unbelievers; avowed her faith in the speedy coming of the Lord even to a known opposer; said she had no choice to live or to die, and in her last audible words cried, "Praise the Lord forever and ever, and evermore!" May the Lord bless her memory to the good of us all.

A. M.

DIED, in Gilmanston, N. H., Sept. 5th, 1853, sister JUDITH ANN, wife of brother John P. Osgood, in the 37th year of her age. Her disease was consumption. She was confined to her bed about three months, but had been in a very low state of health for about two years, and during this time she endured her sufferings with Christian patience. Sister Osgood was converted at the early age of 14, and united with the Freewill Baptist Church,

of which she remained a member till 1843, when she embraced the faith of the speedy coming of our Lord and Saviour. In this faith she continued till she calmly fell asleep in Jesus. During this time, she not only believed in her heart, but confessed with her mouth; and in her life, her faith in the gospel. A few moments before she became speechless, but not able to speak aloud, in prayer she said, "Father, take me home, I am ready this moment." In this bereavement, brother Osgood (in his low state of health) has lost a loving and faithful wife, the children, (a son and a daughter) a kind and tender mother, and her aged mother—residing in the family, an affectionate daughter. In this affliction they need the prayers and sympathies of the saints. About ten months since, death entered this family, and took MARTHA ANN, the eldest daughter of the deceased. But the friends sorrow not as those who have "no hope," for the afflicted family all entertain the "blessed hope" of soon meeting those dear ones who so recently composed a part of the social circle—in the better world, where sickness cannot distress, nor death divide!

T. M. PREBLE.

Gilmanston, Sept. 17th, 1853.

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ADVENT HERALD.

BOSTON, OCTOBER 15, 1853.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.
6. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.
7. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
8. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
9. By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

Tour West.

I will preach as follows:

1. Detroit and Central Michigan, Oct. 18th to the 23d. In this time I will deliver lectures in Detroit, and hold a conference in Adrian, or Niles. As I cannot arrange definitely, I would be grateful to Elders Hoyt and Seymour, and brethren Armstrong, Case, and Tucker, if they would consult together, and arrange meetings to the best advantage.
 2. Middlebury, Ind.—Elder E. Miller, or Dr. Chaplin, may arrange for Oct. 24th and 25th, and write me to Cleveland, O.
 3. Milwaukee, Wis., Oct. 27th, evening.
 4. Greenbush, Wis., Oct. 29th to 31st, as bro. Abrams and Elder Sweet may appoint.
 5. Sheboygan, Wis., Nov. 1st, evening, as Elder Trowbridge may appoint.
 6. Rockford, Ill., Nov. 4th, 5th, and 6th.—A course of lectures.
- From Nov. 7th to the 30th, I will devote to such portions of the field as brother S. Chapman may deem the most advisable, in large conferences, and by day or evening lectures. Will brother Chapman arrange in season, and give notice in the *Herald*? I hope to have the company of brother C. a part of the time, as well as that of brother P. B. Morgan.
- On my way home, I intend to visit St. Louis, Mo., Cincinnati, O., and many other places to which I have been invited.

Memoir of Permelia Ann Carter, with a brief account of her life, and containing extracts from her journal and letters, with miscellaneous articles. Edited by her sister. Sister Carter was originally a member of the Baptist church in Westboro'. On hearing the evidences of the personal advent of Christ, she became a convert to the faith, and was a bright and shining light of the cause while she lived, and in death she triumphed in the blessed hope of a speedy resurrection.

This work will not fail to be a blessing to all who read it, but more especially to young Christian believers of both sexes, in the Advent churches.

TRACTS FOR THE TIMES—No. 3.—"The Glory of God Filling the Earth." By J. M. Orrock. Published in connection with the Second Advent Conference in Canada East. This work may be had of Dr. R. Hutchinson, Waterloo, C. E., or at this office. Price, \$1.50 per hundred.

"WATER FROM THE WELL SPRING, for the Sabbath hours of afflicted believers: being a complete course of Morning and Evening Meditations for every Sunday in the year, by Edward Henry Bickerteth, M. A., rector of Hinton Marsh, Dorset. New York: Robert Carter and Brothers, 1853."

This is a collection of short pieces well adapted for their designed purpose, as expressed in the title page. We shall give specimens of them occasionally in our columns.

BROTHER BLISS:—Will you please send my *Herald* to Litchfield, Conn., enclosed in an envelope? Bridgeport, Oct. 2d, 1853.

Note.—If the writer of the above will append his name to it we will comply with his request. We are not Psychologists to determine persons &c. by the hand writing. Hardly a week passes but letters are received without any signature.

RUSSIA AND TURKEY.

THE only measure which has been decided upon in the Vienna conference to adjust the complicated difficulties which exist between Russia and Turkey, is the adoption of a declaration that the original Vienna note does not involve the dangers which the Porte appears to see in it, to the sovereignty of the Sultan. No other collective step, it is said, will be taken. The substance of this declaration is to be communicated to the Sultan, and he is, we presume, expected to believe that black is white, and to act accordingly.

A Paris correspondent states that the Sultan issued a very important manifesto on the 4th inst., but owing to the excitement it produced, its publication was stopped after but a few copies had been printed. The following is stated to be the substance of this document, the original being full of the usual Oriental amplification of phrases. The Sultan, after recapitulating the history of recent negotiations and the receipt at Constantinople of the intelligence that Russia had accepted the note of the four Powers, says:

"The Vienna note, when examined with attention, showed some points which could not and which cannot be admitted either by his Majesty the Sultan, who desires to maintain the right of his ancestors in this grave question, or by his Ministers, who are bound by it.

"For some months past the Government of his Majesty has made great preparations with the object of maintaining its integrity, and, such being the case, the note to which we have referred cannot be accepted; and to resolve the pending question, it cannot accept other than the note modified by the Sublime Porte, and under the official guarantee of the four Powers. It is to that point the solution tends, and of this all its Ambassadors have been informed.

"On the same question we have received a letter from his Majesty the Emperor of Austria, to which we have replied after the same manner in which we now express ourselves.

"Such is the actual state of the question, and as to the turn which it may take hereafter, intelligence of a more recent date will inform us.

"Awaiting the results which may take place, the Sublime Porte will maintain the footing, with respect to its armaments, which it occupies at this moment—and such is the decision of all."

A manifesto from Count Nesselrode is also published. It is dated St. Petersburg, Aug. 26, o. s. (Sept. 7, n. s.) and is addressed to Baron Meyendorff, at Vienna. He alludes to the previous despatch, in which the Russian government accepted the Vienna note, and in which he said that, "should the Ottoman Government also reject this last arrangement, we should no longer hold ourselves by the consent which we now give to it." The Count adds that expressions so precise could leave no doubt upon the minds of the Austrian Government, of what would be Russia's decision should the Porte refuse to accept the note without change. He adds:

"I will not at the present moment enter into the alterations of the wording which has been made at Constantinople. I have made them the subject of special remark in another despatch. I will, for the moment, confine myself to asking whether the Emperor, after having for himself renounced the power to change even a word in that draught of a note, which was drawn up without his participation, can allow the Ottoman Porte alone to reserve to itself that power, and whether he can suffer Russia to be thus placed in an inferior position *vis-a-vis* Turkey. We hold this to be inconsistent with the dignity of the Emperor."

He then gives a resume of the whole controversy, and sums up as follows:

"To sum up succinctly what we have said, the ultimatum drawn up at Vienna is not ours. It is the work of Austria and the Powers, who, after having first of all agreed to it, then discussed it, and altered its original text, have recognized it as such as the Porte could accept without its interests or its honor being compromised.

"We, on our part, have done everything that depended upon us to shorten unnecessary delays, inasmuch as when the arrangement was laid before us, we renounced all counter propositions. No one will refuse to bear this testimony to the loyalty of the Emperor. After our having long exhausted the measure of concessions, without the Porte as yet having made a single one, his Majesty can go no further without compromising his own standing, and without exposing himself to a resumption of his relations with Turkey under unfavorable auspices, which would deprive them for the future of all stability, and must inevitably produce a fresh and signal breach.

"Even now, further concessions with regard to the expressions of the note would be of no use, for we see by your despatch that the Ottoman Government is only waiting for our consent to the alterations made in the Vienna note to make its signature, as well as its sending off an Ambassador to convey the latter hither, dependent on fresh conditions, and that it has already made inadmissible proposals with respect to the evacuation of the Principalities.

"As regards the latter point, we can only refer to the assurances and declarations contained in our despatch of the 10th of August, and repeat that the arrival of the Turkish Ambassador bearing the Austrian note without alterations, will suffice at St. Petersburg for the orders to be issued to our troops to retire over the frontier."

This manifesto, stating as it does, in effect, that the Czar now considers the affair to have resumed the shape in which it stood before any mediation was attempted, is regarded as exceedingly unsatisfactory in its tone.

The London *Times* of September 23d throws some light on the real difficulty that now besets the question, and upon which the Porte seems indisposed to yield:

"We cannot be mistaken in assuming that the true question between the two Courts will turn upon the addition of the words 'Ottoman subjects' to a certain clause in the original note. The Conference had proposed a declaration on the part of the Sultan to the effect that he would make the Greek Christians equal participants 'in the advantages conceded to other Christians by conventions or special ordinances.' This clause the Porte modified by framing it as follows:

"That the Sultan would make the Greek Christians participate equitably in the advantages granted, or hereafter to be granted, to other Christian communities, *being Ottoman subjects*."

"The purport of this limitation will be explained by observing that certain Christian congregations exist within the Turkish dominions, which are nevertheless not immediately subject to the Porte. In more than one place the followers of the Latin Church have obtained privileges by which, in pursuance of ancient compacts, they are removed from the sphere of Turkish jurisdiction, and are subject only to superiors of their own.

"The object, therefore, of the Porte in introducing this restriction upon the provisions of the Vienna note might have been to prevent the assimilation of that great mass of its subjects professing the Greek faith to those small communities endowed with exceptional advantages of civil and religious freedom.

"It was said, indeed, that the terms of the unmodified note would have conveyed to Russia something very like a practical jurisdiction over three-fourths of the population of European Turkey, to the prejudice of the Ottoman Government."

"This result the Sultan desired to obviate by excluding these enfranchised congregations from the question altogether, and limiting the rights of the Greek Church to an equality with those enjoyed by his own Christian subjects."

The statement that Austria had withdrawn from the Vienna conference, is based on the following paragraph:

"A despatch from Vienna, 20th, received at Paris, states that Austria does not altogether adhere to the proposition of the two Western Powers, respecting the collective note to be given to the Porte, containing a guarantee against any future interference on the part of Russia between the Porte and its subjects. And the Vienna correspondent of the Paris *Debats*, under date Sept. 12th, states that a courier had been sent to M. de Bruck, the Austrian Minister at Constantinople, with the final instructions of his Court respecting the present difficulty. M. de Bruck is instructed to declare to the Porte, that in demanding its adherence to the Vienna note, pure and simple, he acts in strict conformity with the intention of his government, as well as with the presumed intentions of the other powers. He is also instructed to declare, that this is the last time that Austria will aid the Porte with its counsel in its debate with Russia."

A general feeling prevailed at Constantinople that the Sultan would make no further concessions either to Russia or the powers. The greatest excitement prevailed. A petition was in circulation, and had obtained a great number of signatures, calling upon the Ministers either to make war, or to conclude an honorable peace. The feeling of the Turks is, that having collected a large army from the most distant parts of the Empire, a declaration of peace and consequent disbandment of these troops would be almost as bad as an irruption of the enemy.

It was not supposed that, in the present state of affairs, any collision would ensue on the Danube. Without further provocation, the Russians would scarcely cross the Danube at this late season; and Omar Pacha's operations are mainly, if not entirely on the defensive. It is in Asia that a collision is most to be apprehended, as there the Turks, surrounded by a sympathizing Mussulman population, have only to give the signal, to raise around the standard of Islamism; all the warlike populations of Kurdistan, Lazistan, Daghistan, and also Circassia.

A firman is about to be issued, to authorize the admission of the evidence of Christians in Courts of law. This is the most important reform that has taken place, in many years, in the Ottoman Empire. Hitherto no infidel's word could be taken as legal evidence against a Mussulman, and hence arose injustice of the most grievous sort to the Christian population.

"Youth's Guide."

This "Youth's Guide" is published the first week in each month, at this office. Terms (in advance)—Single copy, 25 cents a year; twenty-five copies, \$5; fifty copies, \$9; Canada subscribers (with postage pre-paid), 31 cts.; English subscribers, 26 cts.

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The Two Homes.	A Bannier and his Bible.
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A Hero and a Martyr.	The Watch.
Education.	The Judgment of Solomon.
The Temple of Juggernaut.	Crying Children.
Whitenside in England.	The Negligent Youth.
A Well-Stocked Mind.	Enigmas, &c.
The Glory of the Creator Seen in his Works.	

Appointments, &c.

WM. M. INGHAM will be in Windsor, Me., Oct. 18th, evening; China, 19th and 20th, do.; Palermo, (at brother Elijah Grant's,) 21st, and remain over the Sabbath, 23d; Scarsmontville, 25th; Scarsmont, (at the school-house near Abel Mariner's,) 26th; North Abington, Mass., Sunday, 30th—will the brethren please to have a conference in the afternoon of the 29th; Lawrence, Nov. 1st; Lowell, 3d; Worcester, 4th; Westboro', Sunday, 8th—will the brethren have a conference in the afternoon of the 5th.

D. L. ROBINSON will preach in Lyndon Sabbath, Oct. 16th; Idleport, 23d; Lockport, 30th and Nov. 6th; Rochester, Nov. 13th. Will preach in the week time in each place, or any places near, two or three times, as the brethren may think best to arrange. Your "Plans and Objects" will be given in our next.

A MEETING will be held in Potten, C. E. (where Elder Bursell may appoint) to commence Wednesday, Oct. 26th, at 6 p. m., and hold over the Sabbath. Elders S. W. Thurber and J. M. Orrock will attend, D. V.

By request of Elder B. S. Reynolds, I would appoint a meeting to be held in West Derby, Vt., to commence Tuesday, Oct. 18th, at 6 o'clock p. m., and hold over the Sabbath. Elder S. W. Thurber may be expected to attend this meeting with me.—J. M. ORROCK.

D. T. TAYLOR will preach in Champlain Sunday, Oct. 16th, A. M., at the stone school-house, Odletown, at 3 p. m., and near brother Schutt's at early candlelight.

A CONFERENCE will commence at Newfield on Thursday before the third Sabbath in November, at 10 o'clock, and continue over the Sabbath.—EDWIN BURNHAM.

EDWIN BURNHAM will preach in Hartford, Ct., the first Sabbath in Nov.; in Rockville, the second, and in Hlandford, the third.

I EXPECT to commence a meeting at Hill, N. H., Thursday evening, Oct. 27th, and continue over the Sabbath.—T. M. PARBLE.

J. M. ORROCK will preach in Melbourne, C. E., Sunday, Nov. 6th.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

B. N. THOMPSON.—The address of Elder J. D. Boyer is Second Fork, Elk county, Pa.

D. T. TAYLOR, \$3.20—It leaves 40 cts. still due us.

J. M. ORROCK—H. Leavitt owes \$1.12. We have charged to S. Foster on account of the persons you name, \$16.44 (see receipts), and credit D. W. Sornberger \$4, who still owes \$4.53.

Sally Hall.—It was received, but the Guide was stopped by mistake. Have now sent the back numbers.

J. F. H.—The books and tracts you order cannot be had in time to send to Mansfield, O. Will send them to Detroit.

TO ASSIST DISTRICT CHURCHES.

I acknowledge the receipt of the following sums:

L. Oser	1 00
J. Litch	1 00
A. Sherwin	1 00
J. P. Farrar	1 00
J. V. Himes	1 00
Church in Providence	30 00
Total	35 00

CHARLES WOOD, Treasurer.

Worcester (Mass.), Oct. 10th, 1853.

FITCH'S MONUMENT.

Cost of Monument 75 00
Total received 30 00

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

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(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

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To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the *Herald* therefore \$5 a year, or \$2.50 for six months.

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RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

S. W. Davis, 642—18 cts. due; N. Champlin, 667 and extras; D. W. Boss, 658; A. M. Cook—sent sundries; R. L. Smyth, Esq., 671; R. L. Leach, 671; Wm. Chandler, 660; R. Clumpet, 655; J. Watt, 604; D. Percival, 673; W. W. Wheeler, 658; W. H. Bennett, 672; W. Himes, 632; W. C. Peck, 658; W. McNelly, 671; L. F. Allen, 665; J. T. Dixon, 658 and \$5 on acct.; A. Holland, 653; C. Barnes, 664; Mrs. M. Julian, 671; M. Hare, 650; J. Blythe, 664; J. Wheaton, 658—each \$1.
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ADVENT



HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 649.

BOSTON, SATURDAY, OCTOBER 22, 1853.

VOLUME XII. NO. 17

Time of the Advent.

On another page is the remainder of the article, under this title, which was commenced in our last, and to which we here reply.

The first point of divergence in it, is its list of the ten kings. The peculiarity of the theory promulgated, required that there should be in A. D. 519 eleven divisions of the Roman empire—ten besides the eastern. In enumerating these, they omit the kingdoms of the "Huns," the "Lombards," and the "Heruli,"—divisions which have long been recognized by such chronologists, historians, and commentators as Dr. Hales, Bishop Newton, Bishop Lloyd and others—and have substituted for them, the Britons in Wales, the Gepidae, and the Alemanni.

Were this change in the list accompanied by sound and cogent reasons; or did those who make it, give evidence of a more profound research; a more familiar acquaintance with those sources of information by which such questions are decided, or a more mature judgment and acute logical powers of discrimination than was possessed by those careful observers and close reasoners by whom the former list was arranged, we should be disposed at once to accept of the correction. But in the absence of those, it becomes necessary to compare the two. We will first inquire respecting the discarded divisions.

1. THE HUNS, AND GEPIDÆ.—The empire of the Huns under Attila, had its seat, or the palace of the king within the Roman province of Dacia. When that monarch died, "the palace of Attila, with the old country of Dacia, from the Carpathian hills to the Euxine, became the seat of a new power, which was erected by Ardaric, king of the Gepidæ"—who had been a part of the empire of the Huns. As we have no disposition to be captious, we shall spend no time in discussing the point whether they should still be called Huns, or Gepidæ. We presume that he means by the one, what we do by the other. The remaining two horns cannot be thus identified with the old names. The nation of the Gepidæ was dissolved by the Lombards in A. D. 566.

2. THE LOMBARDS.—These were a branch of the Gepidæ, and embraced in the Hunnic nation till the death of Attila in 455. They then, according to Grotius, became an independent nation and possessed a portion of Pannonia, on the east of the Alps mountains, and south of the Danube river. (See *Lord on the Apoc.*, p. 370.)

This territory they maintained till the time of Justinian, of whom Gibbon states that when the Gepidæ took possession of the Roman fortifications on the Danube, that "for the protection of his subjects, the emperor invited a strange people to invade and possess the Roman provinces between the Danube and the Alps; and the ambition of the Gepidæ was checked by the rising power and fame of the Lombards."—v. 3, p. 98. But according to Grotius, they had been in the Roman territory from the death of Attila. In 566 they put an end to the Gepidæ.

3. THE HERULI.—The Heruli Thuringi are those who put an end to Western Rome under Odoacer in A. D. 476. He was the leader of several barbarian auxiliary tribes that had been in subjection to the Huns till the death of Attila in 453. They comprised the Heruli, Rugi, Scirri, &c., who had come to the south from the mouth of the Oder. After the death of Attila,

"a part of their forces desiring adventures, marched to Italy in the service of the emperor, but when a propitious opportunity occurred, these mercenaries became conquerors and masters.—Odoacer, their self-elected leader, ruled as king over Rome and Italy. . . . Italy was unfortunate under his sceptre, and he himself succumbed, after a reign of fourteen years, to the attack of Theodoric, the king of the Eastgoths."—*Rotteck's Hist. World*, v. 2, p. 47.

Thus the rejected horns, were kingdoms in the Roman empire before A. D. 500. Of those substituted in their place we have—

1. THE GEPIDÆ.—We remarked, under the head of Huns, that we should not object to a mere change of name.

2. THE BRITONS IN WALES.—On the invasion and conquest of England by the Saxons, the native inhabitants retreated into Wales—a territory in the west of England, about as large as our state of New Jersey. They sunk back into barbarism; but a part of them maintained their national freedom as exiles in the mountains of Wales; while another portion of them acquired a settlement in Gaul. Whether they should be included as one of the horns, is a question respecting which wiser heads than ours have disputed. The reason they are not included, is that they were not of the foreign races who had penetrated into and conquered portions of the Roman empire, but were Roman subjects, and to include them would make too many kingdoms.

3. THE ALEMANNI.—These constituted a nation in Germany, outside of the Roman territory. Their seat of power was not within the limits where we must look for the ten kingdoms. At various times it encroached upon the borders of the Roman empire and extended a short distance within it; but never so as to be reckoned as one of the kingdoms within it. It was a foreign power, which occasionally subjected a portion of the Roman territory; but in 496 it ceased to exist as a nation. This will be seen by the following references to history.

The "Alemanni, i. e., all men, or various sorts of men," was "the name of a military confederacy of several German tribes, which, at the commencement of the third century, approached the Roman territory. Their settlements extended, on the east side of the Rhine, from lake Constance, the Elbe, and the Danube, to the Maine and the Lahn"—the last two being tributaries of the Rhine, which flow into it from the east. "Their neighbors on the east were the Suevi, and farther on, the Burgundians. The principal tribes composing the Alemanni league were the Teucteri, Usipetes, Chatti and Vangiones. Caracalla first fought with them, on the southern part of the Rhine, in 211, but did not conquer them; Severus was likewise unsuccessful."—*Art. Alemanni, En. Am.*

Gibbon speaks of them as "an innumerable swarm of Suevi," which appeared on the banks of the Mein [Maine], and in the neighborhood of the Roman provinces in quest of either food, of plunder, or of glory. The hasty army of volunteers gradually coalesced into a great and permanent nation."—*Hist. Rome*,* v. 1, p. 146.

From the above it will be seen that the Alemanni had become a formidable power in the neighborhood of, but outside the Roman empire. They came over in, when Maximin was the first who conquered or drove them beyond, or to the east of the Rhine, in 236.

* All quotations from Gibbon, we make from Harper's Ed. of 1845.

A numerous body of them crossed the Danube into Lombardy, during the reign of Gallienus, but were forced to retire into Germany by the Prætorian guards. In a subsequent invasion by them during the same reign 300,000 of that warlike people are said to have been vanquished by 10,000 Romans. (See *Gibbon*, v. 1, pp. 146-7.)

During the reign of Aurelian, about 269, they again entered the Roman territory, and advanced as far as the Po, and then retreated to the Danube. Being there encompassed by the Romans they escaped back to the mountains of Italy, but were pursued; and irretrievably defeated; so that Italy was delivered from their inroads. (*Ib.* pp. 167-8.)

About 294 they made a furious inroad into Gaul, which was delivered from them by Constantius, who inflicted on them great slaughter. (*Ib.* p. 204.)

Gaul being afterwards abandoned to the barbarians, "the Alemanni were established in the modern countries of Alsace and Lorraine," between the Meuse and Rhine rivers—extending about forty miles wide along the west bank of the latter. These were driven across the Rhine, outside of the Roman territory by Julian, who vanquished their king in 357. (*Ib.* pp. 403-6.)

The next year, Julian, in a third passage of the Rhine against the Alemanni, inflicted immense slaughter upon them in Germany, dictated his own conditions of peace to six of their haughtiest kings, and rescued from them 20,000 captives. (*Ib.* pp. 407-8.)

In 365, the Alemanni made an incursion into Gaul, and before they could be pursued had retreated with their spoils to the forests of Germany. In 366 they crossed the Rhine with their whole military force, and gained a victory over the Romans. A large division of them were surprised by the Roman General in the territory of Metz, on the Moselle river, a western tributary of the Rhine, defeated there, and the remnant of them chased to the banks of the latter river. In 368 they surprised the city of Metz in upper Germany, when Valentinian crossed the Rhine, and gained a signal victory over them. (*Ib.* v. 2, pp. 95, 96.)

"When the migration of the northern tribes began they were among the hordes that overran Gaul. They spread along the whole western side of the Rhine, and, in the latter half of the 5th century, over all Helvetia"—a country in Switzerland between the upper waters of the Rhine and Rhone rivers. (*En. Am.*)

Gibbon says of them:

"The northern parts of Helvetia had indeed been subdued by the ferocious Alemanni. . . . From the source of the Rhine, to its conflux with the Mayne and Moselle, the formidable swarms of the Alemanni commanded either side of the river, by the right of ancient possession or recent victory. They had spread themselves into Gaul over the modern provinces of Alsace [a tract on the river Rhine, of which the present city of Strasburg is the centre,] and Lorraine [a tract on the Rhine, north of Alsace to the Moselle river,] and their bold invasion of the kingdom of Cologne [also on the Rhine] summoned the Salic prince to the defence of his Riparian allies. Clovis in [496] encountered the invaders of Gaul in the plain of Talbiac about twenty-four miles from Cologne; and the two fiercest nations of Germany were mutually animated by the memory of past exploits, and the prospect of future greatness. . . . The event of the bloody day decided for ever the alternative of empire or servitude. The last king of the Alemanni was slain in the field, and his people were slaugh-

tered and pursued till they threw down their arms and yielded to the mercy of the conqueror. Without discipline it was impossible for them to rally; they had contemptuously demolished the walls and fortifications which might have protected their distress; and they were followed into the heart of their forests, by an enemy not less active, or intrepid than themselves. . . . The Gallic territories which were possessed by the Alemanni, became the prize of their conqueror; and the haughty nation, invincible, or rebellious, to the arms of Rome acknowledged the sovereignty of the Merovingian kings, who graciously permitted them to enjoy their peculiar manners and institutions under the government of official, and at length of hereditary dukes. After the conquest of the western provinces, the Franks alone maintained their ancient habitations beyond [i. e. east of] the Rhine. They gradually subdued and civilized the exhausted countries as far as the Elbe, and the mountains of Bohemia; and the peace of Europe was secured by the obedience of Germany."—*Ib.* v. 2, pp. 410, 411.

"Some of their tribes settled in Rhaetia [the south part of the present kingdom of Prussia, east of the Rhine on the rivers Inn and Aidge] under the protection of Theodoric [king of the Ostrogoths] whose successors ceded the colony and their country to the grandson of Clovis."—*Note Gib.* v. 2, p. 411. Thus the nation ceased to be independent, and being outside the Roman territory, cannot be reckoned as a horn. Could it be thus reckoned, it was plucked up in 496, before their rise for the little horn.

THE TEN HORNS AND ANOTHER.

It is argued that the Papacy becomes a civil power sometime between the rise of the first ten horns of Rome, and the plucking up of one of them; because it was to come up after the ten and to pluck up three. On this argument it is claimed that the Papacy must have assumed that form, between 493, and 534—the former being the year when it is claimed the Goths settled in Rome, and the latter, that when the Vandals were plucked up.

This argument is defective in these particulars.

1. The Ostrogoths were under the dominion of the Huns until the death of Attila in 453 when they settled in Pannonia, between the Alps and the Danube. Says the *Am. En.* "After many vicissitudes, the Ostrogoths also obtained a settlement in Pannonia and Slavonia, but not till the destruction of the kingdom of the Huns in 453." In 493 they invaded Italy and conquered Odoacer.

2. As the kingdom of Odoacer, which we name Heruli, must be reckoned as one of the ten horns; as with its subversion of the Western Empire it made the tenth of the barbaric kingdoms—the e being in existence when it arose, 1st, the Huns continued by the Gepidæ; 2, the Vandals; 3, the Suevi; 4, the Visigoths; 5, the Burgundians; 6, the Franks; 7, the Angles and Saxons; 8, the Ostrogoths; and 9th, the Lombards; making the kingdom of Odoacer the 10th—and as it was subverted by the Ostrogoths in 493, the rise of the Papacy, on their argument, must be looked for between A. D. 476 and 493 instead of the time they name.

3. As in 476 the last of ten contemporary kings had arisen, and in 493 one of them had been subverted, it follows that if the rise of the Papacy is to be looked for between those events, it must be looked for between those dates; and if it cannot be found between those dates, then their argument that it must arise between those events falls to the ground.

4. As the Alemanni, which they claim for a

horn, was plucked up in 496, they are limited, on their own arrangement of the list of horns, to the years 493—496, between which, on their argument, they must look for the little horn, which vitiates their whole theory.

5. If we admit their claim to the Britons as one of the kingdoms—who are only to be rejected because of their insignificance, and because they were an unconquered part of the Roman empire, instead of a barbaric kingdom that had penetrated into it—we should have ten kingdoms before the conquest of Rome by Odoacer; and that with the ten, would have made another. And if that part of unconquered Rome could be reckoned as one of the ten horns, certainly the central unconquered part before its conquest by Odoacer should be counted a horn, which would have made eleven horns as early as 455, when on the death of Attila, the Gepidae took the place of the Huns, and the Ostrogoths and Lombards became independent powers within the empire. But as the ten are manifestly foreign powers to arise within the empire, the Britons in Wales and Rome under Augustus are not to be counted; which makes ten contemporary kingdoms in existence, for the first time, when Rome was subverted by Odoacer,—which was the point of time we should naturally look for ten kings to be standing in the limits of Western Rome.

To make out their theory, for the rise of the Papacy in 519, on the argument they had assumed, it was necessary to ignore the existence of ten contemporary kingdoms with the plucking up of one of them before that time. They therefore take no note of the kingdom of Odoacer—the kingdom which subverted the Western empire; for to have done so would have been fatal to their theory.

THE RISE OF THE PAPACY.

They give long historical extracts from Bower and others to prove that this was in 519. The purport of those extracts is that in that year, the first great schism between the Churches of Rome and Constantinople, after lasting thirty-five years, was ended—that those churches were re-united; and that the civil power compelled the bishops to sign articles dictated by the Pope, thus taking away their liberty of conscience;—and giving no toleration to heretics. A careful examination of the extracts on this point will show that this is all that is affirmed in them, or that is there claimed by the timeists.

In view of that position, we inquire whether these things are sufficiently significant to warrant fallible mortals to announce with assumed infallibility that they commence a prophetic period; and also whether these characteristics were so connected with 519, and with no earlier or later period, as to warrant a dogmatical declaration to that effect.

If the healing of a schism, is to mark the establishment of the Papacy, to make that of any significance it must be shown that there were no subsequent schisms. And if the healing of it is so effectual, what must we do with the state of the Church before it existed? Also had no previous schisms been healed?—and that by the aid of the civil power? As we have to write on the spur of the moment, and reply to that article while the printers are putting it in type, we have not the time to write so connectedly or so briefly as we otherwise might.

"It was in the pontificate of Sylvester and under the benign auspices of Constantine that the ecclesiastical hierarchy was first formed and settled in the manner it continues to this day; the new form of government introduced by that prince into the state serving as a model for the government of the Church."—Bower, v. 1, p. 47.

It was not till the reign of Constantine, that the civil power so favored the Church as to be invoked in its aid; and in his reign we find the imperial arm invoked against heretics. The Donatists arose in Africa in A. D. 311, claiming that baptism administered out of the Church was a nullity. The Catholics admitted its validity. The Donatists were condemned in a council at Rome two years after their separation in 313.—Bower, v. 1, p. 44.

In 314 Sylvester was chosen Pope, and in that year, by the request of the Donatists and

the order of Constantine, the great Council of Arles was held, to hear charges from the Donatists against Cæcilianus, a Catholic bishop of Africa, from whom they had separated. The Council declared him "innocent," and those who accused him were "cut off from the communion of the Church."—*Ib.* p. 45.

In this dispute between Cæcilianus and the Donatists, Osius, a Catholic bishop, "undertook with great zeal the defence of the former, and prevailed in the end upon Constantine to espouse his cause and declare against the Donatists, whom he thenceforth punished with great severity, taking their churches from them, and sending the most obstinate among them into exile."—*Ib.* p. 69.

Again referring to this, Bower says of Osius: "He was the author of the first Christian persecution. For it was he who first stirred up Constantine against the Donatists; many of whom were sent into exile, and some even sentenced to death, nay, and led to execution."—*Ib.* p. 72.

We come down to 359, in the reign of Constantius, we find the Emperor interfering with the rights of conscience. He summoned a council at Seleucia in Isauria, where two Arian bishops "appeared with a paper in their hands, containing a new confession of faith composed lately at Sirmium by the Emperor, by a small number of Arian and semi-Arian bishops," &c., "who after a debate which lasted a whole day, had at length agreed to suppress the word *consubstantial*," which was in the old confession of faith, "and introduce the word *like* in its room; so that the Son was no more to be said *consubstantial*, but *like* to the Father in all things; the three last words Constantius added, and, by obliging all who were present to sign them, defeated, say the semi-Arians, the wicked designs of the pure Arians. However, excepting those words, the whole confession was thought to favor their doctrine; whence the semi-Arians held out till night, when the Emperor, well satisfied with the *like in all things*, obliged them to sign it."—*Ib.* p. 72.

This being read to the council at Seleucia, was rejected by them; and all heretics in general and the Arians in particular were condemned.—p. 74. Afterwards, Constantius issued "an order, which was published throughout the Empire, commanding all bishops to sign the Sirmian confession, on pain of forfeiting their dignity, and being sent into exile. This order was executed with the utmost rigor in all the provinces of the Empire, and very few were found, who did not sign with their hands what they condemned in their hearts. Many who till then had been thought invincible were overcome, and complied with the times; and such as did not were driven, without distinction, from their sees, into exile."—*Ib.* p. 77.

In 366, Librius died, and was succeeded by Damasus as Bishop of Rome.

It was the result of a contest between him and Ursinus. It is affirmed that "the doors of the Basilica were burnt, and that the roof was untiled; that Damasus marched at the head of his own clergy, grave-diggers, charioteers, and hired gladiators; that none of his party were killed, but that one hundred and sixty dead bodies were found."—*Jerom in Chron.*, p. 186.

Gibbon says:—"They contended with the rage of party; the quarrel was maintained by the wounds and death of their followers; and the præfect, unable to resist or to appease the tumult, was constrained, by superior violence, to retire into the suburbs. Damasus prevailed; the well-disputed victory remained on the side of his faction; one hundred and thirty-seven dead bodies, were found in the Basilica of Sicinius, where the Christians hold their religious assemblies; and it was long before the angry minds of the people resumed their accustomed tranquillity."—v. 2, p. 94.

"The title, the ensigns, the prerogatives of SOVEREIGN PONTIFF, which had been instituted by Numa, and assumed by Augustus, were accepted, without hesitation, by seven Christian emperors, who were invested with a more absolute authority over the religion which they had deserted, than over that which they professed. The divisions of Christianity suspended the ruin of paganism."—Gibbon, vol. 1, pp. 470, 471.

On the death of VALENTIAN, A. D. 376, GRATIAN

was elected emperor by the soldiers and was chosen Pontiff by the priests, but he was the first Christian emperor who refused to wear the pontifical robe. In A. D. 378, VALENS, the emperor of the East died, and GRATIAN invested THEODOSIUS with that empire. Says GIBBON:

[A. D. 378—395.] "The ruin of Paganism, in the age of Theodosius, is perhaps the only example of the total extirpation of any ancient and popular superstition.

"On a regular division of the senate, Jupiter was condemned and degraded by the sense of a very large majority.

"The vain hopes of the Pagans were soon annihilated by the defeat of Eugenius; and they were left exposed to the resentment of the conqueror, who labored to deserve the favor of heaven by the extirpation of idolatry.

"The imperial laws, which prohibited the sacrifices and ceremonies of Paganism, were rigidly executed; and every hour contributed to destroy the influence of a religion, which was supported by custom, rather than by argument. * * *

"The generation that arose in the world after the promulgation of the imperial laws, was attracted within the pale of the Catholic Church; and so rapid, yet so gentle, was the fall of Paganism, that only twenty-eight years after the death of Theodosius, the faint and minute vestiges were no longer visible to the eye of the legislator.

"The ruin of the Pagan religion is described by the Sophists, as a dreadful and amazing prodigy, which covered the earth with darkness, and restored the ancient dominion of chaos and of night. They relate, in solemn and pathetic strains, that the temples were converted into sepulchres, and that the holy places, which had been adorned by the statues of the gods, were basely polluted by the relics of Christian martyrs.—'The monks' (a race of filthy animals, to whom Eunapius is tempted to refuse the name of men) 'are the authors of the new worship, which in the place of those deities, who are conceived by the understanding, has substituted the meanest and most contemptible slaves. The heads, salted and pickled, of these infamous malefactors, who, for the multitude of their crimes, have suffered a just and ignominious death; their bodies still marked by the impression of the lash, and the scars of those tortures which were inflicted by the sentence of the magistrate; such' (continues Eunapius) 'are the gods which the earth produces in our days; such are the martyrs, the supreme arbitrators of our prayers and petitions to the deity, whose tombs are now consecrated as the objects of the veneration of the people.'

"The example of Rome and Constantinople confirmed the faith and discipline of the Catholic world. The honors of the saints and martyrs, after a feeble and ineffectual murmur of profane reason, were universally established; and in the age of Ambrose and Jerome, something was still deemed wanting to the sanctity of a Christian church, till it had been consecrated by some portion of holy relics, which fixed and inflamed the devotion of the faithful.

"In the long period of twelve hundred years, which elapsed between the reign of Constantine and the reformation of Luther, the worship of saints and relics corrupted the pure and perfect simplicity of the Christian model; and some symptoms of degeneracy may be observed even in the first generations which adopted and cherished this pernicious innovation.

* * * "The religion of Constantine achieved, in less than a century, the final conquest of the Roman empire; but the victors themselves were insensibly subdued by the arts of their vanquished rivals!"—Gibbon, v. 2, pp. 183—187, 192—195, 198, 199.

The above shows the downfall of the Pagans and the apostacy of the Christians.

The refusal of GRATIAN to wear the pontifical robes, made it necessary to elect an ecclesiastical head of the empire.

DAMASUS, afterwards canonized by the Papal Church, was at this time Bishop of Rome, and he is pronounced by GIBBON, "a very ambiguous character." GIBBON says:

"The splendid vices of the Church of Rome, under the reign of Valentinian and Damasus, have been curiously observed by the historian Ammianus, who delivers his impartial sense in these expressive words: 'The præfecture of Juventius was accompanied with peace and plenty; but the tranquillity of his government was soon disturbed by a bloody sedition of the distracted people. The ardor of Damasus and Ursinus, to seize the episcopal seat, surpassed the ordinary measure of human ambition. They contended with the rage of party; the quarrel was maintained by the wounds and death of their followers; and the præfect, unable to resist or to appease the tumult, was constrained, by superior violence, to retire into the suburbs. Damasus prevailed; the well-disputed victory remained on the side of his faction; one hundred and thirty-seven dead bodies were found in the

Basilica of Sicinius, where the Christians held their religious assemblies; and it was long before the angry minds of the people resumed their accustomed tranquillity.' * * * *

"The schism of Damasus and Ursinus was extinguished by the exile of the latter; and the wisdom of the præfect Prætextatus restored the tranquillity of the city. Prætextatus was a philosophic pagan, a man of learning, of taste and politeness, who disguised a reproach in the form of a jest, when he assured Damasus, that if he could obtain the bishopric of Rome, he himself would immediately embrace the Christian religion. This lively picture of the wealth and luxury of the popes, in the fourth century, becomes the more curious, as it represents the intermediate degree, between the humble poverty of the apostolic fisherman, and the royal state of a temporal prince, whose dominions extend from the confines of Naples to the banks of the Po."—*Ib.* vol. 2, pp. 93, 94.

Such was the Bishop of Rome, chosen in A. D. 366. On the refusal of the Pontificate by GRATIAN, when it became necessary to choose an ecclesiastical head, this Bishop of Rome was one of the candidates and succeeded to the office. In A. D. 378 he was declared "PONTIFEX MAXIMUS," having already held the highest office in the Catholic Church, that of Bishop of Rome for twelve years, and thus were united the offices of "Pope," and "Pontiff." This fact, is on the authority of the London, *Quarterly Journal of Prophecy*.

GIBBON says that THEODOSIUS "dictated a solemn edict, which proclaimed his own faith, and prescribed the religion of his subjects. 'It is our pleasure (such is the Imperial style,) that all the nations, which are governed by our clemency and moderation, should steadfastly adhere to the religion which was taught by St. Peter to the Romans; which faithful tradition has preserved; and which is now professed by the PONTIFF DAMASUS, and by Peter, Bishop of Alexandria, a man of apostolical holiness. According to the discipline of the apostles, and the doctrine of the gospel, let us believe the sole deity of the Father, the Son, and the Holy Ghost; under an equal majesty, and a pious Trinity. We authorize the followers of this doctrine to assume the title of Catholic Christians; and as we judge, that all others are extravagant madmen, we brand them with the infamous name of heretics; and declare, that their conventicles shall no longer usurp the respectable appellation of churches. Besides the condemnation of divine justice, they must expect to suffer the SEVERE PENALTIES, which our authority guided by heavenly wisdom, shall think proper to inflict upon them.'"—*Ib.* vol. 2, p. 156.

This DAMASUS was originally a monk from Mount Carmel; and in the days of VESPASIAN the Carmelites worshipped MALA the "Mother of the gods"—an old Babylonian deity. When Christianity became popular they embraced it,—substituting for their Babylonian worship, that of the virgin MARY—"the Mother of God." Thus they continued their old worship under a new name.

DAMASUS, on becoming Sovereign Pontiff, was constituted by the imperial edict "sole judge of religious matters." He was the first bishop to whom this power was granted. Exercising this power he expelled from the Church those who would not worship the "Mother of God." "The orthodox opposed. They declared their hope, that the Lord would return and reign. DAMASUS decided that the reign of the saints had begun already. He now formally declared the Millenarians heretical. He expelled them from the Church. His courts everywhere decided against them. None were left save those that worshipped the Virgin Queen, and desired not that Christ would return in the flesh." Thus the Babylonian worship took the place of Christianity.

When Damasus was elected bishop, the see was claimed by Ursinus. Bower says:

"By this double election the citizens of Rome saw themselves, before they were aware, involved in civil war."—v. 1, p. 84.

"Ursinus was, by order of the Emperor banished" on the 16th of Nov. 367, "together with seven of his followers."—*Ib.* p. 86.

"The Emperor Valentinian enacted a law, empowering the Bishop of Rome to examine and judge others, that religious and ecclesiastical disputes should not be decided by profane or secular judges, but by a Pontiff of the same religion and his colleagues."—*Ib.* p. 86.

New disturbances being raised in Rome by the party of Ursinus, "the city was upon the point of becoming again the scene of civil war. Simplicius, then Vicar of Rome, at the request of

Damasus [the Pope], gave the Emperor immediate notice of the approaching danger; and the Emperor in answer to his letter, sent him a rescript, commanding: *all those who in contempt of religion, held or frequented unlawful assemblies, to be banished one hundred miles from Rome, that their obstinacy might hurt none but themselves.* Thus for the present a stop was put to the disorders that began to reign in the city."—*Ib.* p. 93.

"Damasus, having thus, in the end, by the favor of the Emperors, entirely got the better of the adverse party, and secured his dignity, he turned his thoughts to ecclesiastical matters."—*Ib.* p. 87.

A great schism having occurred in the Church by the agency of Apollinaris, Pope Damasus convened a council in Rome in 378, "in which Apollinaris was not only condemned with great solemnity, but deposed with his two favorite disciples."—*Ib.* p. 96.

"The sentence pronounced against Apollinaris, and his disciples, by the council at Rome, was confirmed by a council held the same year at Alexandria, by an oecumenical council assembled at Constantinople in 381, and by the council at Antioch in 379. However, the Apollinarists, though thus condemned and deposed by all the councils of the east and west, as we read in Gregory Nazianzen, still kept their ground, till recourse was had to the secular power. For the emperor Theodosius, at the request of Nectarius, bishop of Constantinople, enacted a law, dated the tenth of March, 388, forbidding the Apollinarists to hold assemblies, or to dwell in the cities. As this law was executed with the utmost rigor, at least against the leading men of the party, who were banished the cities, and confined to the deserts, the Apollinarists were in a few years reduced to a very small number, when they begged to be admitted to the communion of the Catholic church, which was in the end granted them by Theodosius, who governed the church of Antioch, from the year 416 to 428."—*Ib.* p. 97.

"Towards the latter end of the pontificate of Damasus, two great councils were held, the one at Constantinople, in 381, and the other at Rome, 382. The former was assembled by the emperor Theodosius, who after having put the orthodox in possession of the churches, which till his time had been held by the Arians in the east, where he reigned, summoned all the bishops within his dominions to meet at Constantinople, in order to deliberate about the most proper means of restoring an entire tranquillity to the church, rent and disturbed not only by several sects of heretics, but by the divisions that reigned among the orthodox themselves, by that especially of Antioch, the most ancient of all, which from that church had spread all over the empire, and occasioned rather an entire separation, than a misunderstanding between the east and west."—*Ib.* p. 99.

"This schism occasioned great confusion in the Church, which continued till the year 398, when Chrysostom, after having, with indefatigable pains, long labored in vain to bring about an accommodation between the east and the west, had at last, soon after his promotion to the see of Constantinople, the satisfaction of seeing his pious endeavors crowned with success."—*Ib.* p. 103.

Damasus "was the first who introduced the custom, which his successors took care to improve, of conferring on certain bishops the title of vicars, pretending thereby to impart to them an extraordinary power, enabling them to perform several things, which they could not perform in virtue of their own."—*Ib.* p. 104.

"The Bishops of Rome, as presiding in the metropolis of the Empire, had begun to claim a kind of jurisdiction, or rather an inspection in ecclesiastical matters, over all the provinces of the Western Empire; which was the first great step by which they ascended to the supremacy they afterwards claimed and established."—*Ib.* p. 104.

When the Emperor Maximus reigned in Gaul, he was exhorted by one of the bishops "to continue steady in the Catholic faith."—*Ib.* p. 112.

"Maximus, in his answer, pretends great zeal for the true faith, and promises to assemble the bishops of Gaul, and of the five provinces, meaning Gallia Narbonensis, to examine the affair of Agrius. He assures Syricius, that he has nothing so much at heart as to maintain the Catholic faith pure and uncorrupted, to see a perfect harmony established among the prelates of the church, and to suppress the many disorders which had prevailed at the time of his accession to the empire, and would have soon proved incurable, had they been neglected. He adds, that many shocking abominations of the Manichees, meaning no doubt the Priscillianists, had been discovered, not by groundless conjectures and surmises, but by their own confession before the magistrates, as Syricius might learn from the acts. For Maximus caused the ring-leaders of that sect to be put to death this very year, convicted before the magistrates of the grossest immoralities. These were Priscillian himself,

Felicissimus, and Armentus, two ecclesiastics, who had but very lately embraced his doctrine; Asarius and Aurelius, two deacons; Laetronianus, or, as Jerom calls him, Matronianus, a layman; and Eudrocia, the widow of the orator Delphidius, who had professed eloquence in the city of Bourdeaux a few years before. These were, by the order of Maximus, all beheaded this year at Treves. The rest of Priscillian's followers, whom they could discover and apprehend, were either banished or confined."—*Ib.* p. 112.

Syricius was elected Bishop of Rome in 384. Having condemned Jovinian for heresy, the latter would not submit. The Emperor Honorius being appealed to, he "enacted a law commanding him and his accomplices to be beaten with whips armed with lead, and transported into different islands. Jovinian himself was confined to the isle of Boas, on the coast of Dalmatia."—*Ib.* p. 117.

In the "year 391, a great council was convened at Capua, chiefly with a view to restore peace to the Church of Antioch, and put an end to the schism which had so long prevailed there, and had occasioned almost an entire separation between the east and the west."—*Ib.* p. 117.

"Syricius had, in the last year of his life the satisfaction of seeing an end put at length to the schism of Antioch . . . and the east and west, after so long a separation, happily REUNITED."—*Ib.* p. 121. After proceeding to show how this was effected, Bower says:—

"Thus was an end put at last to the schism of Antioch; and, after so many years of strife and contention, a perfect harmony and good understanding were settled anew between the east and west." "This union was made with great solemnity in the year 415; eleven years after the death of Flavianus, and eighty-five after the beginning of the schism."—*Ib.* p. 123.

"Chrysostom, the celebrated Bishop of Constantinople, having been unjustly deposed in 403, and driven from his see by Theophilus, Bishop of Alexandria, and Atticus chosen in his place, both parties wrote to Innocent, the Pope of Rome, who favored Chrysostom. "Innocent, and with him most of the western bishops, had espoused his cause with great warmth; but finding that all endeavors in his behalf proved unsuccessful, they at last separated themselves from the communion of Atticus of Constantinople, Porphyrius of Antioch, and Theophilus, of Alexandria."—*Ib.* p. 141. "Atticus, however, allowed in the end, Chrysostom's name to be inserted in the diptychs"—giving as a reason in one of his letters, "that he could no longer withstand the threats and violence of an enraged multitude; and in another, that he had done it to comply with the will of the emperors, and to conform to the sentiments of his brethren, both in the east and west."—*Ib.* p. 142.

Pelagius, having been condemned for heresy by the Bishops of Africa, they sent their decrees to Honorius.

"Those decrees the emperor not only approved, but enacted this year, 418, a severe law against the Pelagians, dated from Ravenna, the 30th of April, and addressed to Palladius, then præfectus prætorio. . . . In virtue of this law, an order was issued by the præfect prætorio, namely by Junius Quartus Palladius, præfect of Italy, Monaxius, præfect of the east, and Agricola, præfect of Gaul, commanding Pelagius and Cælestius to be driven out of Rome, and the accomplices of their errors to be stripped of their estates, and condemned to perpetual banishment."—*Ib.* p. 155.

The Pope Zosimus, "wrote a long circular letter to all the bishops, anathematizing the doctrine of Pelagius, and exhorting them to follow his example. Copies of this letter were sent into all the provinces of the Christian world, and out of so great a number of bishops eighteen only were found, who refused to receive it; and confirm, with their subscriptions the anathemas it contained."—*Ib.* p. 156.

These eighteen bishops were degraded by the Pope from their episcopal dignity for refusing to condemn Pelagius, and they appealed to the Emperor. He sustained the Pope, and enacted "a law, banishing from Italy Julian, and with him all the bishops, whom Sosimus had deposed. This law was soon followed by another, commanding all bishops to sign the condemnation of Pelagius and Cælestius, on pain of deposition, and perpetual banishment."—*Ib.* p. 157.

In 419, Eulalius and Boniface, being each elected Bishop of Rome on the same day, caused a schism there. The former was finally driven

from Rome, by command of the Emperor; and "thus was Boniface placed on the Roman See, and vested with the Papal dignity by the clemency of the Emperor."—*Ib.* p. 163.

Boniface then "wrote to the Emperor entreating him to restrain, by some severe law, the ambition of those, who, trusting more to their intrigues than to their merit, aspired to a dignity that was due to merit alone. The Emperor in compliance with so just a demand, enacted a law well calculated to prevent effectually the evil complained of, and keep the ambition of the candidates to the Papacy within due bounds. . . . This is the first instance, that occurs in history, of princes intermeddling in the election of the Pope. . . . The Pope himself, called on the Emperors to interpose their authority."—*Ib.* p. 163.

"The schism formed by Eulalius was not, it seems, yet quite extinct in Rome in the year 425, for I find a law of that year, dated the 17th of July, and addressed to Faustus, prefect of the city, commanding all Manichees, heretics, schismatics, and sects of every denomination, to be driven out of Rome; but more especially those, who, separating themselves from the communion of the venerable pope, kept alive a dangerous schism. Over these Faustus enjoined to keep a watchful eye, to summon them to communicate with Celestine, and, if they did not comply with the summons in twenty days, to banish them a hundred miles from Rome. This law was issued by Placidia, who, upon the death of her brother Honorius, which happened in the month of August, 423, and that of the usurper John, killed in 425, governed the western empire, as a guardian to her son Valentinian III. The law she issued, probably put an end to the schism; for no further mention is made of it by any historian."—*Ib.* p. 167.

"The year 430 is one of the most remarkable years in the annals of the Church. For it was in that year that the famous dispute began between Nestorius, Bishop of Constantinople, and St. Cyril, Bishop of Alexandria, which rent the Church into two opposite and irreconcilable factions. What gave occasion to that dispute was, the title of 'Mother of God,' which began at this time to be commonly given to the Virgin Mary. Such a title Nestorius thought very improper."—*Ib.* p. 175.

Nestorius is "condemned by a Council at Rome."—p. 176. An Oecumenical Council is summoned by the Emperor to meet at Ephesus, which condemns him also. The Emperor at first favored him, but afterwards declared against him.

This brings us to the death of Pope Celestine in 432.

"Thus far the history of the popes has been merely ecclesiastical, and therefore less entertaining; but the affairs of the church will begin very soon to be so interwoven with those of the state, as to render the history both ecclesiastical and civil. The popes will soon make a very different figure from that which they have hitherto made; no longer mere bishops, but bishops and princes; and the bishop almost entirely lost in the prince; no longer contending only with their colleagues for spiritual power and jurisdiction, but, at the same time, with the greatest monarchs for dominion and empire; nay, employing the sword as well as the keys, and heading, as directed by their ambition or interest, both councils and armies. We shall see the western empire utterly extinct, and Italy successively invaded, and partly held by the Heruli, by the Goths, by the Greeks, the Lombards, the French, the Italians, the Germans, and the Normans; and the popes managing their affairs, in all these revolutions, with so much art and address, as to reap, from most of them, some considerable advantage for themselves."—*Ib.* p. 186.

Leo was elected Pope in 432. The Manichees giving him some trouble, he obtained a law from the Emperor against them, and "they were stripped of all their effects, driven from their habitations, and condemned to perish for want, in the deserts, or the most inhospitable places of the Empire. These punishments, it is true, were inflicted by the imperial edicts and laws, for the Church had not yet acquired any temporal power; but they were procured, as is well known, by the rulers of the Church, especially by the Bishops of Rome; and it was generally speaking, at their request and solicitation, that they were put in execution."—*Ib.* p. 197.

"Leo's zeal did not stop here, but applying to the Emperor Valentinian III., who was then in Rome . . . obtained a law dated 19th June, 445, confirming all the laws enacted against them by his predecessors, and commanding them to be treated as sacrilegious persons, banishing them from the cities, excluding them from all employments both civil and military, declaring them incapable of giving or receiving anything by will or testament, or suing any one at law, or making any contract."—*Ib.* p. 198.

On the 8th of Oct. 451, was assembled the famous Council of Chalcedon. It was the most numerous council that had been held, and consisted of 630 bishops. (p. 211.)

This Council was to decide the disputed point whether Christ was in two natures, or only of two natures.

"It was this small difference . . . that set all the bishops of the church at variance, and influenced them to the degree we have seen. The council decided that the two natures were united without change, division or mixture; and entrusted not in two persons, but in one."—p. 213.

"It was in those times no less dangerous to speak or write upon matters of faith, than under the greatest tyrants upon matters of state; for as everything there, that is said or written is called treason; so everything here was called heresy, and punished as such."—*Ib.* p. 214.

The 28th canon of the council of Chalcedon, placed the bishop of New Rome (Constantinople,) next in dignity to that of Old Rome, with corresponding privileges, which greatly offended Pope Leo.

"The presumption and invincible obstinacy which Leo betrayed on this occasion, gave great offence to all the bishops who had assisted at the council. They could not brook his presumption, taxing, as he did in all his letters, so numerous a council with a breach of the canons of Nice, as if he alone had reached the true meaning of those canons, or alone had a due regard for the discipline established by them in the church. But the emperor was so far from resenting, as the fathers of the council thought he would do, Leo's thus preemptorily refusing to comply with his request, that on the contrary he commended him for his inviolable attachment to the canons of the fathers; nay, and obliged Anatolius, upon Leo's threatening a second time to cut him off from his communion, to appease the angry pope by a letter, well calculated indeed for that purpose, but ill becoming a prelate of Anatolius' dignity and rank in the church."—*Ib.* pp. 219, 220.

"The good emperor thought himself bound both as a Christian, and as emperor, to maintain the peace of the church at any rate; and to prevent the bishops from quarrelling about power, after he had, with so much trouble, brought them to agree about the faith. But, on the other hand, he was too well acquainted with the jealous temper of the bishop of Rome, too sensible of the umbrage he took at the least increase of power in his rival of Constantinople, though he strove to disguise it with the specious name of zeal for the canons, to imagine he ever would yield. In order therefore to divert him from rekindling the war, and involving the church with new troubles, which his excommunicating Anatolius would unavoidably have done so, he obliges the latter, who was his subject to submit, and write the letter I have mentioned. Thus were many prerogatives, which the bishops of Rome have since claimed as their right, extorted either from princes, or their own colleagues, choosing rather to gratify them in their demands, however unreasonable, than to endanger the peace of the church, by opposing them as they ought to have done."—*Ib.* pp. 220, 221.

Under Pope Hilarius in 466, the emperor Anthemius, gave leave "for Christians of all denominations to assemble publicly by themselves to own openly the doctrines they held, and to serve God in the manner which they believed to be most agreeable to him . . . but the Pope, in the utmost alarm and consternation opposed it with so much warmth, that the Emperor thought it advisable to revoke the permission he had granted before it took place."—*Ib.* p. 255.

In the year 472, Acacius is chosen Bishop of Constantinople and quarrels with the Pope respecting the supremacy of his see.—*Ib.* p. 258.

We find in the foregoing historical references, bishops compelled to sign articles or forfeit their sees—compelled by the imperial power—compelled by that to submit to the popes—their rights of conscience thus violated—and all the characteristics that marked A. D. 1819. So that if those characteristics mark the rise of the Papacy, it had arisen long before that date. And if had not arisen long before that date, then those characteristics are not such as mark the epoch from which to date its rise.

It is replied to this, that its rise is not only marked by those characteristics, but that they must occur when there are ten horns and before one is plucked up. Well we have now come to the subversion of the Western Empire in A. D. 476, when Odoacer established the last of ten contemporary kingdoms, and it continued till the Ostrogoths subverted it in 478. What do we find in this period.

Zeno, emperor of the East, had been driven from his throne, but returned to it in 477.

"Zeno no sooner found himself replaced on the throne, than he wrote to Simplicius, returning him thanks for the zeal and steadiness with which he had, in conjunction with Acacius, opposed Basiliscus. In the same letter he assures the pope, that he has brought with him to the throne a firm resolution to abolish the Eutychian heresy, to exterminate all who profess it, to cause the council of Chalcedon to be received by all, and to restore Salustianus to the see of Alexandria. The pope,

in his answer, dated the 9th of October, congratulates Zeno on his restoration, approves and commends the godly resolution he had taken to extirpate all who were infected with the Eutychian heresy, and begs him not only to drive out *Ælurus*, and restore *Salophacius*, but to condemn to perpetual banishment all who had been ordained by the former."—*lb.* p. 265.

"A council was convened without delay, and, by all who composed it, the doctrine of Eutyches was anathematized and condemned; Paul of Ephesus, and Fullo of Antioch, the abettors of that heresy, were excommunicated and deposed; the symbol or decree of Chalcedon was received as the only rule and standard of the Christian faith, concerning the Incarnation; and the same curses were now pronounced, nay, and by the same persons, against all, who did not receive it as such, that had been pronounced but a few months before, against all who did." . . . But now at Antioch the two parties were so exasperated against each other, that the emperor, apprehensive of the disturbances that would infallibly attend the ordaining of a new bishop in that city, commanded *Acacius* to perform the ceremony at Constantinople."—*lb.* p. 266.

"The pope, in his answer to these letters, approves the ordination, since the distracted state of the church of Antioch had made it necessary; but strongly recommends to the emperor the observance of his promise, and warns *Acacius* to forbear, in time to come, all attempts of the like nature, that no room may be left for complaints on either side."—*lb.* p. 267.

Here is the Pope and Emperor acting in concert, and all the foregoing decrees against heretics still in force.

In 584 the Pope and *Acacius* again quarrel and excommunicate each other.

"The conduct of *Acacius* was approved not only by the emperor, and the whole church of Constantinople, three abbots excepted, and some of their monks, but by almost all the bishops in the east, even by *Andreas* of Thessalonica, at that time the pope's Vicar for east Illyricum. They all joined *Acacius*, and together with him, separated themselves from the communion of the Pope, and of such as communicated with him, that is, of all their brethren in the west. Such was the rise, and such the occasion, of the first general schism, a schism that continued for the space of thirty-five years, between the east and the west, between the Latin and Greek Churches."—*lb.* p. 276.

In 485 "All communion and correspondence between the east and the west being entirely broken off, the emperor, to maintain concord and unity among the bishops in his dominions, issued an order, commanding all, without distinction, to be deposed, as disturbers of the public peace, who should refuse to sign the henoticon, or to communicate with the most holy archbishops of Constantinople and Alexandria. With this order the far greater part readily complied; and the few who did not, were, pursuant to the emperor's order, deposed, driven from their sees, and sent into exile; inasmuch that in the term of a few months there was not a single bishop to be found in the whole east, who had not written letters of communion to *Mongus* and *Acacius*, and thereby renounced the communion of Rome."—*lb.* p. 277.

In 489 *Acacius* dies and *Fravitas* is chosen Bishop of Constantinople. Pope Felix, insisted on his erasing the name of *Acacius* from the diptychs in the list of bishops, and made that a condition of reconciliation with Constantinople. The Bishop refused.—p. 278.

"In the height of these disturbances and divisions *Zeno* died in April 491 and *Anastasius* was chosen to succeed him—promising upon oath to take the council of Chalcedon for the rule of his belief."—p. 279.

"*Anastasius* was himself strongly inclined to the doctrine of Eutyches; but nevertheless began his reign with granting liberty of conscience to all his subjects; it being unworthy of a Christian emperor, as he declared in his edict for toleration, to trouble or persecute any who, together with him, adored Christ."—p. 280.

Till this edict, the laws against heretics had been in force. When the schism of 519 was healed, it only put them back in their previous position.

In 496 *Anastasius* was chosen Pope—the Emperor *Anastasius* being on the throne of Constantinople. The new Pope is desirous of putting an end to the present disturbances. He sends legates into the East, and writes to the emperor.—p. 292.

The legates are well received by the emperor, who thinks the Pope ought to let *Acacius*' name remain with those who had held the office of bishop; the Pope is disposed to yield.—p. 293. He dies.—p. 295.

Symmachus, and *Laurentius*, being each chosen Pope at the same time, the Emperor *Anastasius* sided with the latter. By the authority of *Theodoric* the conqueror of *Odoacer*, and the plucker up of the *Heruli*, gave the Popedom to the former. An attempt to impeach the Pope for crimes laid to his charge, before a council at Rome, is defeated by the Pope on the ground that no tribunal is competent to impeach him, and he is thus absolved by the assembled bishops

At this result the Emperor *Anastasius* is so piqued that he libels the Pope, and the Pope indignantly replies. This is in 502, and is the "quarrel" referred to by Elder *Berick*. (See pp. 300-304.)

The Emperor attempted some changes in the public service, which occasioned great disturbance at Constantinople. It was a contest between the Orthodox and Monophysites or Eutychians, who wished to add the phrase "who was crucified for us," to the "trisagion," or "Holy, holy, holy, Lord God of hosts." *Anastasius* took part for the addition, and *Macedonius*, Patriarch of Constantinople, against it.

"The Eutychians endeavored to drive the bishop from his see, but he had the mob on his side. The next morning the bishop was missing—having been banished and one *Timotheus* installed in his place.

Some time after, as each party was singing the Trisagion in their own way, from singing they came to blows, the Catholics triumphed, and 10,000 of the Eutychians were murdered in the streets of Constantinople. The emperor fled from the city; at the end of three days he dared to implore the mercy of his subjects. Without the diadem and in the posture of a suppliant *Anastasius* appeared on the throne of the circus. The Catholics, before his face, rehearsed their genuine Trisagion; they exulted in the offer which he proclaimed by the voice of a herald, of abdicating the purple . . . and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions." (*Gibbon*, vol. 3, p. 262.)

Thus was the emperor humbled by his Catholic subjects in 511.

But "forgetful of his promise, he began anew to persecute, and under various pretences, drive from their sees, all who did not anathematize the council of Chalcedon." (*Bower*, p. 308.)

The Catholic bishops applied to the Pope; but he would not interfere for them while the name of *Acacius* was in the diptychs. *Bower* says:

"*Symmachus* concerned himself no more with the affairs of the east; but, leaving the Orthodox there to shift for themselves, in the best manner they could, applied himself to the restoring of ecclesiastical discipline in the west."—*lb.* p. 308.

Getting no compassion from the Pope, the condition of the exiled bishops awakened the sympathy of *Vitalian*, *Anastasius*' general of cavalry, who espoused the Catholic cause, and rose up against his emperor.

In 514, *Hormisdas* was elected Pope. "He had not been long in possession of his see, when to his great joy and surprise, he received a letter from the emperor," which had been written in accordance with the conditions of peace made with *Vitalian*, which reads as follows:

"1. That the Emperor should immediately issue orders for putting an effectual stop to the persecution of the orthodox, and allow his subjects to profess the faith of Chalcedon without molestation.

"2. That he should restore the exiled Bishops to their sees, especially *Macedonius* of Constantinople and *Flavianus* of Antioch.

"3. That he should call an Ecumenical Council, invite the Pope to it, and suffer, without interposing his authority, the decrees made against those who maintained the two natures, to be impartially examined by the Bishops. These articles being signed and sworn to by the Emperor, by the whole Senate, and by all the magistrates of the city, *Vitalian* set at liberty the prisoners he had taken. . . . and disbanded his troops and withdrew to his government. It was in compliance with this treaty that the Emperor wrote to the Pope, begging his apostleship to concur with him in restoring to the church the wished for unity. . . . It was carried by *Patricius*, a man of rank, who left Constantinople on the 12th of January 515, and arriving at Rome on the 1st of April. . . . The Emperor's letter to *Hormisdas* was answered three days after he received it."—*Bower*, p. 310.

Gibbon says of this:—"Such was the event of the first of the religious wars, which have been waged in the name, and by the disciples of the God of peace"—v. 3, p. 263.

In 518, *Anastasius* dies, and *Justin* is elected in his stead. We now come to the period covered by the extracts from *Bower* in the article of Elder *Berick* to which this is a reply, and which extracts may be read in this connection. After perusing those extracts, will the reader return to this connection. And let him decide if he can what great THING was effected by the healing of this schism? The Pope had no more power than before; and we fully acquiesce in the language of *Bower*, who in

summing up the result says of the Catholic writers:

"None of them have been able to show, and we may well defy them, with all their art and eloquence, even to show, what evil would have occurred to the faith of the Church or to the Christian religion, from the name of *Acacius*, the subject of the dispute being kept in the diptych, or what good would have occurred from its being erased."

"The two sees united again in faith and charity." That is what was effected. By this the eastern did not become a part of the western, but was as independent as ever. By the re-union, they again agreed to love and fellowship each other,—as they had at several previous times agreed to do. But an entire union of all the churches was not even now effected. For *Bower* states that:

"*Timotheus*, Bishop of Alexandria, . . . bid, in a manner, defiance to the emperor, boldly declaring, that he would anathematize, to his last breath, the Council of Chalcedon, together with *Leo*, and all his letters; that he scorned to receive laws of the bishops of Rome; and that he would neither be taught nor directed by them. As the people of Alexandria were extremely devoted to their bishop, ever ready to revolt, and most zealously attached to the doctrine of Eutychus, which they believed to be, and it would be no easy task to prove it was not, the genuine doctrine of their patriarch *Cyril*, the emperor thought it advisable to dissemble for the present, and patiently wait till an opportunity offered of bringing back the Egyptians by gentle methods to the unity of the Church."—p. 319.

This was in 519; so that there was not effected, after all, a union of all the churches, which, according to the argument put forth, is necessary to prove, in order to date from that epoch.

In Thessalonica there was no better success:

"To Thessalonica was despatched from Constantinople one of the legates, *John* the bishop, with several ecclesiastics in his retinue; and *Count Licinius*, a person of great distinction, was appointed by the emperor to attend them. But the terms of union seemed so very unreasonable to *Dorotheus*, metropolitan and bishop of that city, that while the legate was reading them in a public assembly, he could not forbear snatching them out of his hand, and tearing them in his presence. There wanted no more to raise the populace, who falling upon the legate, and those who were with him, killed his host, and two of his ecclesiastics, wounded him dangerously in three places, and would have taken his life, had not *Count Licinius* brought, in great haste, the soldiery to his rescue, and conveyed him to one of the churches; and there he continued, not daring to appear abroad, till the emperor, informed of what had happened sent for *Dorotheus* to Constantinople."—*lb.* p. 319.

These extracts, it will be noticed, are from the page following that from which they have quoted. If any wonder that they should have stopped where they did and omitted them, we cannot join in their wonder. The extracts would not have read well after such staring italics and CAPITALS.

Bower proceeds to state that the Pope, highly incensed against *Dorotheus*, wanted him sent to Rome to be tried:

"But the emperor, without hearkening to the legates, ordered *Dorotheus* to be tried at Constantinople; and all his punishment was to be sent to *Heraclea*, whence he was suffered, after a few days' confinement, to return to his see. . . . on condition that he should appease the Pope, and send for that purpose a solemn legation to Rome. With this condition the metropolitan complied, the following year, 520, and at the same time wrote to the Pope, styling him, in the address, 'the most holy and blessed father, and fellow minister,' &c. But however lavish of his praises, he took care to avoid all expressions that could be construed into any kind of subjection or even submission; for instead of descending to apologies and excuses, he arraigned the legates, who had accused him, of slander and calumny, declaring, that he was so far from having been any ways concerned in the late riot, as they had maliciously suggested, that on the contrary, to save the life of the venerable bishop, he had even exposed his own. This was certainly false, if what the legates wrote to the Pope was true. But the Emperor being satisfied, the Pope was obliged to be satisfied too. *Dorotheus* probably signed on this occasion the articles of union, and was reconciled to Rome."—*lb.* pp. 319, 320.

Thus *Dorotheus* did not come into the union till 520, and then in a manner that the Pope was obliged to be satisfied with; while Alexandria still stood out. But *Bower* adds!

"The two patriarchs, of Constantinople and Antioch, had, in compliance with the articles sent from Rome, struck out of the diptychs the name of *Acacius*, and, together with his, the names of the orthodox bishops, who had died out of the communion of Rome, as I have related above; and their example was readily followed, with respect to the name of *Acacius*. But, as to the name of the other bishops, the far greater part peremptorily refused to erase them, saying, that they had rather live for ever separated from Rome, than thus stigmatize the memory of so many eminent prelates, who had deserved so well of the Catholic faith, who were no less orthodox than the Pope himself, and had given more convincing proofs of their orthodoxy than he had ever occasion to give. The bishops were backed by their clergy; and the people, joining both, began to mutiny, to exclaim against the pope, to complain of the emperor, for gratifying him in so unreasonable a demand, and making the cause of the Catholic bishops the Catholic cause, to look upon all, who were for suppressing their names, as

friends to Eutyches, and enemies to the Church. The emperor, *count Justinian*, his nephew, and *Epiphanius* the new patriarch, who had succeeded in the beginning of this year, to *John* the Cappadocian, alarmed at the general discontent that reigned among the people as well as the clergy, and dreading the effects of the popular zeal, instead of using violence with the refractory bishops, which they knew would be attended with a great deal of bloodshed, and might, in the end, cost the emperor the loss of his crown, resolved to recur to the Pope, and try whether they could not prevail upon him to be satisfied with their erasing the name of *Acacius* alone. With this view *Justinian* wrote to Rome the first, acquainting the Pope, that neither the people, the clergy, nor the bishops, though threatened with exile, nay, and with fire and sword, could be induced to omit, at divine service, the names of so many holy Catholic prelates; and, at the same time, conjuring his holiness, as he tendered the welfare of the church, and the peace of the state, not to insist on that point; since he would thereby involve both in a new war, and more dangerous troubles than either had hitherto felt. 'Your holiness,' says he in his letter, 'ought to consider the nature of things, and the difference of times; and, being satisfied with the condemnation of *Acacius*, of *Dioscorus*, of *Timotheus* *Ælurus*, *Petrus* *Mongus*, and *Petrus* *Fullo*, end at last this obstinate contest. It is not by persecution and bloodshed, but sacerdotal patience, that men are to be gained to God; by striving to gain souls, we often destroy both bodies and souls: it is by mildness and lenity alone that old errors can be corrected.'"—*lb.* p. 320.

"But the Pope (in A. D. 521) was deaf to all remonstrances and reasons. He still insisted on the condemnation, not only of *Acacius*, but of all who had communicated with him, or his memory."—p. 320.

"The emperor, though so great a bigot, was so far from hearkening to the suggestions of the Pope, that, on the contrary, greatly offended at his obstinacy, and more at his principles, he joined, in the end, his subjects against him; and, commending them for the regard they paid to the memory of their Catholic pastors, allowed them, without giving himself any farther trouble about the consent of his Holiness, to keep all their names in the diptychs. The Pope, finding he could not prevail, thought it advisable to dissemble; and wrote accordingly to the patriarch, empowering him to receive all to the communion of Rome, who, anathematizing *Acacius*, and the others mentioned above, condemned their memories. As no mention was made, in that letter, of the orthodox bishops, the patriarch obliged none to erase their names; nay, he replaced in the diptychs, with the approbation of the emperor, the names of *Euphemius* and *Macedonius*, which his predecessor had cancelled; and the Pope, by not disapproving, tacitly approved what he had done. And thus was an entire reconciliation at last brought about, we may say, in spite of the Pope."—*lb.* 321.

It seems, after all, that the reconciliation between the east and west was not effected till 521; and then it was done by the pope yielding to the emperor. Nor was this the end of all schism.

Bower proceeds to say:

"The east and the west were now (in 521) happily reconciled, after so long and obstinate a division. But the church was not suffered to enjoy the peace and tranquillity, which she had reason to expect from that reconciliation. New disputes arose daily among her members; and one, which had been already carried on for some time remained undecided. The dispute was, whether 'one of the Trinity,' or 'one person of the Trinity,' should be said to have 'suffered in the flesh.'"—*lb.* 321.

The Scythian monks maintained the former. Being arraigned of heresy for that belief, they "had recourse to the legates of the pope, who were then at Constantinople; for the dispute," says *Bower*, "began in 519, and the legates having several times heard both *Victor* and them, instead of reconciling them, and showing that their meaning was the same, and their disagreement only about words, gave sentence in favor of the former. The monks did not acquiesce in their judgment, but highly provoked," appealed to the pope. (*lb.* p. 322.)

The pope confirmed the sentence of the legates, and abused the deputies of the monks. After being detained by the pope in Rome a year, they escaped in the night, leaving posted up on public places, their confession of faith, and anathemas of all who did not receive it. This caused the pope in 522 to call them all manner of hard names, in a letter to an African bishop. This was answered by one of the monks, who "treats the pope worse, if possible, than he had treated the monks."—*lb.* p. 322.

No one dared to reply to this; and pope "Hormisdas had the mortification to see, before he died, (523), the bishops of the east, all to a man, and likewise the Catholic bishops of Africa, with *St. Fulgentius* at their head, that is the far greater part of the church, engaged in defence of the monks, and condemning with them all, who did not admit the expression, which he had condemned. Had he lived a few years longer, he would have seen that expression adopted by the whole Catholic church, who did not approve and receive it, as I shall have occasion to relate hereafter."—*lb.* p. 323.

Thus much for the boasted re-union of the church, and the healing of all schisms. To use a

common expression, it appears to have been done "a little over the left."

Hormisdas was succeeded by pope John in 523. In 524 Justinian passed an edict for the Arians to deliver up their churches to the Catholic bishops. The Arians in the east, had recourse to Theodoric king of Ravenna, and an Arian. He compelled the pope to go to Constantinople and obtain a repeal of the edict against the Arians. This was effected. On the return of the pope, Theodoric, not satisfied with the report of the embassy, or the pope and the other ambassadors, "ordered them to be conveyed from the palace to the public jail." The pope died in prison on the 18th of May of the following year, 526.—*ib.* pp. 325-7.

John XI. was elected Pope in 532. According to Bower, Justinian also issued an edict to effect a union—it not having been effected yet. Bower says of the church:

"The Catholic Emperor was employing the most unjust and unchristian means of clearing her from all heresies in the east, that of persecution, and the most cruel persecution any Christian Emperor had yet set on foot or countenanced. For by an edict which he issued to unite all men in one faith, whether Jew, Gentile, or Christians, such as did not in the term of three months, embrace and profess the Catholic faith, were declared infamous, and, as such, excluded from all employments, both civil and military, rendered incapable of leaving anything by will, and their estates confiscated, whether real or personal. These were convincing arguments of the truth of the Catholic faith; but many however withstood them; and against such as did, the imperial edict was executed with the utmost rigor."—*ib.* p. 334.

In "the following year 533, was revived with great warmth in the east, the dispute about the expression 'one of the Trinity suffered in the flesh.'"—*ib.* p. 335.

The Emperor, hearing that its opposers were about sending to the Pope respecting it, also wrote him a letter and despatched two bishops with it to Rome. It seems that as late as this date 533, the priests of the whole east had not been united or subjected to the Pope; for had they been, Justinian would hardly have been in such haste to subject and unite them as he asserts in the following letter to the pope:

"Justinian, pious, fortunate, renowned, triumphant emperor, consul, &c., to John, the most holy Archbishop of our city of Rome, and Patriarch.

"Rendering honor to the Apostolic chair, and to your Holiness, as has been always and is our wish, and honoring your blessedness as a father; we have hastened to bring to the knowledge of your Holiness all matters relating to the state of the churches. It having been at all times our great desire to preserve the unity of your Apostolic chair, and the constitution of the holy churches of God which has obtained hitherto, and still obtains. Therefore we have made no delay in subjecting and uniting to your Holiness all the priests of the whole East.

"For this reason we have thought fit to bring to your notice the present matters of disturbance; though they are manifest and unquestionable, and always firmly held and declared by the whole priesthood according to the doctrine of your Apostolic chair. For we cannot suffer that anything which relates to the state of the Church, however manifest and unquestionable, should be moved, without the knowledge of your Holiness, who are the Head of all the Holy Churches, for in all things, as we have already declared, we are anxious to increase the honor and authority of your Apostolic chair."

"In 534, the Pope returned an answer, respecting the language of the Emperor, applauding his homage to the See, and adopting the titles of the imperial mandate. . . . From this era the church of Rome dates the earthly acknowledgment of her claim. Its heavenly authority is referred to the remoter source of all the apostles."—*Dr. Croly, Apoc.* pp. 14-16, 31.

The pope flattered by the deference of Constantine, in 534, declares the expression orthodox which his predecessor had pronounced heretical. (Bower, p. 336.)

Justinian, now in full fellowship with the pope, attempts the reduction of Italy, being encouraged thereto by the surprising success which had attended his arms in the reduction of Africa. And this would make two more, making three of the first ten kingdoms plucked up.

"Rome was still in possession of an Arian monarch, who was the bitter enemy of the Catholic church. Intelligence of the success of Belisarius in Africa reached the emperor, Dec. 16th, A. D. 533. Impatient to abolish the temporal and spiritual tyranny of the Vandals, he proceeded, without delay, to the full establishment of the Catholic Church."—*Gibbon, Harpers' ed.*, v. 3, p. 67.

In the progress of the war in Italy, Theodosius, the new Gothic king, obliged the pope to go to Constantinople and beg peace of the emperor. The pope "far advanced in years, but nevertheless not daring to decline the commission, set out, without delay, in the very beginning of the following year, 536."—*Bower*, p. 339.

The pope reaches Constantinople, but the Gothic king had changed his mind about a peace, and the pope had no occasion to mention it to the emperor; but was occupied with different matters.

Anthimus, had been elected bishop of Constantinople in 535. Being suspected of Eutychianism, and being patronized by the empress who was known to countenance that party, the pope would not communicate with him. (*ib.* p. 340.)

The empress entered into the defence of the bishop. The pope and emperor quarrelled. The emperor threatened to send the pope into exile unless he acknowledged the bishop; and the pope offered to go, or to lay down his life, which so excited the emperor's admiration that the pope persuaded him to decide against the bishop, who was consequently deposed and the pope and emperor became friends. (*ib.* p. 340.)

Silverius being chosen pope in 536, and Belisarius, the General of Justinian having effected an entrance into Rome, the empress Theodora strives to gain the new pope over to the Eutychian party. She wrote to him commanding him to acknowledge the deposed Anthimus as bishop of Constantinople. He refused; and she determined immediately to depose the pope. (*ib.* p. 345.)

The deacon Vigilius, who had accompanied a former pope to Constantinople was still in that city. Bower says of him:

"He was a man of excellent parts and great address, but ambitious beyond measure, and ready to trample under foot not only the canons or laws of the church, but every principle of honor, virtue, or religion that stood in the way of his ambition. The Empress, therefore, who was no stranger to his character, resolved . . . to have the Pope deposed, and the deacon, who had long aspired to the papal dignity, and who she well knew would stick at nothing to earn it, chosen in his room."—*ib.* p. 345.

"She sent for him accordingly, and, after a short preamble on the base and undeserved treatment Anthimus, and those of his party, had met with, she let the deacon know, that now her servant Belisarius was master of Rome, it was in her power to dispose of the Roman See to whom she pleased; and that she was determined Silverius should be removed, and that she would cause him to be substituted in his room, provided he would engage and promise, in writing, to condemn the Council of Chalcedon, to receive to his communion Anthimus, Severus, Theodosius, the Eutychian Bishop of Alexandria, with all who were of the same persuasion, and approve, by his letters, their tenets and doctrine. If you agree to these terms, said the Empress, I will transmit, by you, an order for Belisarius, enjoining him to drive out Silverius, to place you on his see; and will present you besides with seven hundred pieces of gold. To these terms Vigilius agreed, without the least hesitation."—*ib.* p. 345.

Vigilius goes to Rome, gives the order of the Empress to Belisarius, and bribes his compliance, with the offer of "two hundred pieces of gold out of the seven which he was to receive."—*ib.* p. 345.

"Rome was, at this time" (537) "besieged by the Goths, and Belisarius in it. For Vitiges, returning from Ravenna, whither he had retired the year before to levy new forces, advanced to the city, and in the month of March of the present year, invested it with an army of one hundred and fifty thousand men strong. . . . The siege supplied Vigilius, and those of his party, with matter for a plausible charge against Silverius. For by them the Pope was arraigned of high treason, and a letter was produced, which they pretended to have been written by him, inviting the king of the Goths into the city by the Asinarian gate, which the Pope there promised to have opened at his approach."—*ib.* pp. 345-6.

On this false and malicious charge the Pope was deposed, driven into exile, and Vigilius appointed in his room.

"Belisarius ordered the people and clergy to proceed to a new election; and recommended Vigilius, who was accordingly chosen, and ordained on the 22d of Nov. of the present year 537."—*ib.* p. 347.

The Emperor Justinian knew nothing of the proceedings. When he hears of them, he orders the old Pope to be tried anew. But instead of this, he is abandoned on an inhospitable island where he soon died, June 20th, 538. "From the death of Silverius, the Roman Catholic writers date the episcopacy of Vigilius, reckoning him thenceforth among the lawful Popes."—*ib.* p. 349.

"He was owned as lawful Pope by the fifth general council, and the whole Christian world."—*ib.* p. 351.

In March of 538, the Ostrogoths had raised the siege of Rome, and burned their tents—one-third of their number having perished under its walls. The arms of Justinian triumphed, and a Pope was placed in Rome at the head of the Catholic hierarchy—1260 years before Berthier, the general of Napoleon, by like force of arms drove Pope Pius VII. from Rome.

Vigilius is acknowledged as Pope by the Emperor Justinian, who writes him a congratulatory letter, in 539.—*ib.* p. 352.

In 541, Justinian issues an edict against the errors of Origen. Bower says:—"No Pope, no Council, could have defined, decided, and even anathematized, with more authority than the Emperor

assumes in that edict. . . . The Emperor required the Pope to receive it, as well as the other patriarchs, which, in truth, was dictating to him, in matters of faith, as well as to the other patriarchs."—*ib.* p. 353.

Justinian then determined "out of his great zeal for the unity of the faith, and the peace and tranquillity of the church," to proceed in the same manner against the Acephali; and to oblige all to anathematize that sect on pain of forfeiting their sees; but he is diverted from it by Theodosius, Bishop of Caesarea, who advises him to condemn certain writing, that had been passed over by the Council of Chalcedon.—*ib.* p. 353.

"The edict was entitled, 'The Emperor Justinian's Confession of Faith, addressed to the assembly of the Catholic and Apostolic Church.' It contains an exposition at large of the Catholic faith, which the Emperor proposes to the whole world, in order to unite all Christians in one belief."—*ib.* p. 354.

"This edict alarmed the Orthodox party, and much more the positive order sent by the Emperor to all the patriarchs, enjoining them to receive it. . . . Finding the Emperor would hearken to no remonstrances, they (in the east) complied in the end, and chose rather to sign the edict, however injurious to the Council of Chalcedon."—*ib.* p. 354.

"In the west, it met with no less vigorous than general opposition. Vigilius (the Pope) and the other bishops of Italy, as well as those of Gaul and Africa, all declared unanimously against it, as evidently striking at what they called the very foundation of the Catholic faith, the authority of councils."—*ib.* p. 354.

The Emperor commands the Pope to appear at Constantinople and answer for his opposition to the edict. The Pope repaired thither, declares against the edict, but finally yields to the menaces of the Emperor.—*ib.* p. 355.

For this act, the African bishops excommunicate the pope, and some of his own ecclesiastics separate from his communion. This general opposition alarms the pope, he repents of what he has done, overreaches the emperor, and has his compliance with the edict revoked. The emperor issues a new edict, which is opposed by the pope and western bishops (A. D. 551). The quarrel continues till the emperor "caused the pope to be seized, and conveyed, under a strong guard, to Proconnesus, an inhospitable island in the Propontis. The other bishops in the West," who refused compliance with the emperor's wishes were "all driven from their sees and sent into different exiles."—*ib.* p. 366.

The pope had already changed his opinion three times, and now to regain his liberty he changes it a fourth time, and is restored by the emperor to his see. But Bower says:

"The whole church was at this time, 'rent,' as Justinian expresses it, from east to west; that is, it was divided into two opposite parties, the one condemning the 'three chapters.' But by neither was the pope acknowledged for an infallible judge in the dispute, that occasioned this division."—*ib.* p. 369.

As we continue down in the history of the papacy, we find that the pope continues to quarrel with the emperor, and the emperor with the pope. They have reconciliations and quarrel anew. Schisms continue. The east and west diverge farther and farther from each other, until at length there is little union of charity and faith between them. But our space will not permit our continuing to make extracts. We have given enough to show that the characteristics relied on to mark the rise of the papacy, no more marked its existence in 519, than at other periods; and that it is presumptuous in the extreme, to lay hold of one date, as a certain point of time from which to reckon, where there is so little to distinguish it from earlier or later epochs. Our own convictions are, that the writer of that article has entirely mistaken the characteristics from which to date. The 1290 days were to be reckoned from some abomination in Palestine; for that was the Holy place that was to be desolated. The 1260 days mark the period during which the saints should be in the hands of the papacy; but the 1290 must be connected with Judea. If they are also connected with the papacy, which we have no idea of, then brother Litch is right in contending that they are to be reckoned from some point in the future—the papacy not yet being in possession of the kodesh mountain, which was to be desolated by the overspreading of abominations till the consummation.

We will continue our remarks under the head of "The Decree of Napoleon," on page 343 of the *Herald*, following the article of Elder Berick.

FOREIGN NEWS.—The *Atlantic* steamer, which arrived at New York on the 16th, reports that Turkey has declared war against Russia, and brings the rumor that hostilities have commenced. By our next we hope for some intelligence more definite.

By arrangement of brother S. Chapman, brother Himes will preach in the gravel school-house at Kishwaukee, Win. county, eight miles south-west of Rockford. Tuesday evening, 8th Nov., at the school-house in Killbuck, by Esq. Hill's, six miles east of Kish. Wednesday evening, the 9th, at the brick School-house in Pennsylvania Settlement, three miles east of Killbuck. Thursday evening, 10th, at the new school-house at the Burg near Mr. Docter's, twelve miles south-west of P. Settlement. On Friday, Saturday, and Sunday, Nov. 11th, 12th, and 13th, a conference at the house of O. Cheany, Esq., at White Rock, two miles west of the Burg. The following five days preaching at Jefferson Grove, Painspoint, Watertown, White Oak Grove, &c., as the appointments shall be announced at White Rock. On Saturday evening, Nov. 19th, and the following Sabbath, all day, at the Court House in Oregon. It is hoped that the friends at Crane's Grove, Roscoe, Beloit, and all the adjacent villages and neighborhood, will be present as much of the time as possible. On Tuesday and Wednesday evenings, Nov. 22d and 23d, at Shabbona Grove, De Kalb county. Eld. N. W. Spencer will designate where to meet. On Friday, Saturday, and Sunday, Nov. 25th, 26th, and 27th, day and evening, in Somonauk, eight miles east of S. Grove, where brother W. A. Fay may direct. The intervening time between the 23d and 30th Nov. not already disposed of as above, I leave with brethren Spencer and Fay, who will arrange in season and give notice.

The friends in Rock Island and Hancock counties are depending on his spending considerable time with them. Should he visit Rock Island, I think it might be well to spend a week or so with the friends in Henry and Knox counties (some thirty miles from R. I.), before he descends the Mississippi to meet the churches in Hancock.

Yours in hope, SAMUEL CHAPMAN.
Painspoint (Ogle county, Ill.), Oct. 10th, '53.

P.S. Brother Chapman will see, that to get this in this week we had to shorten it—which he will excuse.

ROMAN CATHOLICS IN CHINA.—The *Univers* (a French Catholic paper) contains a letter dated Shanghai, from the "Apostolic administrator" at Nankin, which accuses the insurgents of violently persecuting the Roman Catholics in Nankin, Nang Tcheu, and Tseu Kiang, because they would not use the form of prayer which the rebels have adopted. The Roman Catholics, the letter says, were threatened with execution, which threat was in a few instances carried out. The account reads as though it was highly colored.

Memoir of *Permelia Ann Carter*, with a brief account of her life, and containing extracts from her journal and letters, with miscellaneous articles. Edited by her sister. Sister Carter was originally a member of the Baptist church in Westboro'. On hearing the evidences of the personal advent of Christ, she became a convert to the faith, and was a bright and shining light of the cause while she lived, and in death she triumphed in the blessed hope of a speedy resurrection.

This work will not fail to be a blessing to all who read it, but more especially to young Christian believers of both sexes, in the Advent churches.

TRACTS FOR THE TIMES—No. 3.—"The Glory of God Filling the Earth." By J. M. Orrock. Published in connection with the Second Advent Conference in Canada East. This work may be had of Dr. R. Hutchinson, Waterloo, C. E., or at this office. Price, \$1.50 per hundred.

"THE MOTIVE TO CHRISTIAN DUTIES, IN THE PROSPECT OF THE LORD'S COMING."—This is an article published some time since in the *Herald*—now issued in eight page tract form. 75 cts. per 100.

NEW AGENT.—J. N. Snyder, Mansfield, Richland county, O.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
 2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
 3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the Herald." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.
 4. Everything of a private nature should be headed "Private."
 5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.
 - Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.
 - Where more than one subscriber is referred to, let the business of each constitute a paragraph by itself.
 6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

TIME OF THE ADVENT.

(Continued from our last.)

By the above facts it will be easy for us at one view to trace the boundary of the Roman Empire; for if we start at the Straits of Gibraltar and pass up the Atlantic coast to the English Channel, from there we pass up on the west side of the British Isle, crossing at or near the Straits of Scotland, from thence across the German Ocean to the mouth of the Rhine; we follow this river towards its source until we come to the wall built by Probus; thence across to the Danube until we come to the province of Dacia; leaving the river we pass round Dacia on the north, until we come to the Black Sea; crossing the Black Sea we strike the mountains of Armenia, thence to the Euphrates; passing down the Euphrates until we come to Arabia; then running in a southerly direction to the Red Sea, including Syria; crossing the Red Sea we pass up between, or at, the north of the Arabian and African deserts: we include Egypt and all of Northern Africa to the Straits of Gibraltar. Within these limits we are to look for the eleven kingdoms. Now, then, when we arrive in the history of the world where there are just "ten kingdoms" and "another" answering to the description given in the prophecy on the old Roman territory, this will be the fulfilment. And for convenience let us at A. D. 500 look to see if these ten kingdoms had arisen.

1st. We may remark that the Vandals entered Africa about A. D. 427-9, and were at this time in possession of a large portion of it.

2d. The Suevi passed into Spain about A. D. 409, and established themselves in the western and north-western part of that province.

3d. The Visigoths established themselves in Spain A. D. 462-472, and in 585 extended their dominion over the whole peninsula.

4th. The Angles and Saxons arrived in Britain, about A. D. 450, and established a kingdom.

5th. The native islanders were driven into Wales, where they succeeded in maintaining their independence.

6th. The Burgundians entered Gaul about 407, and subsequently established themselves in the eastern or south-eastern part of Gaul on the Rhone.

7th. The Franks entered Gaul about 407, and subsequently became masters of the whole province.

8th. Ostrogoths in Italy, A. D. 493.

9th. The Gepidae: this tribe established themselves in Dacia, on the death of Attila, A. D. 453.

10th. Alemanni: they invaded that part of Gaul known since under the name of Alsace, the Palatinate, Mayence, &c., and extended their conquests over Rhetia. In 496 the Franks deprive them of a part of their territory.

These ten kingdoms existed as late as 520 and occupied Gaul, Spain, Britain, Africa, Italy, Dacia, and the territory north of Italy. The above together with Popery in its civil form constitute the eleven kingdoms—or the "ten kingdoms" and "another."

Now the next question is, when did Popery assume its civil form, or become connected with the state?

This little horn—Papacy in its civil form—is to pluck up three of the first horns (kingdoms) by the roots, hence this little horn, or eleventh kingdom, must come into existence after the ten, viz., this side of A. D. 493, when the last one of the ten, the Goths, settled in Rome, and before A. D. 534, for then one of the ten (the Vandals) was plucked up. Well now, this certainly is quite definite; for the whole time in which we must find the rise of the little horn is but 41 years. And surely an event of this magnitude must be marked in history sufficiently clear to lead us to determine what time during the 41 years it did arise.

There are three things which we must particularly bear in mind—1st. This power is to sit in the temple of God. 2d. The saints are to be given into his hand, which implies at least, that he shall domineer over them in matters of faith. 3d. He shall make war, or wear out the saints of God for a time, times, and the dividing of time.

In 483, Zeno sat upon the throne at Constantinople; he was succeeded by Anastasius, about A. D. 491. The former persecuted the Catholics, and so did the latter. When Anastasius took the throne, he promised to respect the Catholics and the Council of Chalcedon; but subsequently, he quarrelled with the Pope.

"The Pope in return retorts the charge of Manicheism against the Emperor; and, besides, taxes him with countenancing heretics of all denominations, and wreaking his vengeance on those Catholics alone, whom alone he ought to protect."—*Bower's Hist.*, vol. 1, p. 304.

These religious quarrels continued, with but very

little intermission, until the death of Anastasius. All this time the Bishop of Constantinople and the Pope of Rome strove to augment their power; efforts were made to unite the sees of Constantinople and Rome, but the demands of the Pope were so exorbitant in the estimation of the Emperor, that it did not take place (as may be seen by Bower, p. 318) until A. D. 519. On the death of Anastasius, which took place A. D. 518, Justin was proclaimed Emperor in his room.

"This change in the State was attended with a far greater change in the Church." * * * The news of his promotion was, therefore, received by the Orthodox (Catholics) throughout the Empire, with demonstration of joy not to be expressed. On this occasion the people of Constantinople distinguished themselves by their zeal for the Catholic faith above the rest."—*Ibid.*

In De Cermenin's History, p. 520, we read as follows:

"During the same year the Emperor Anastasius died, struck by lightning. The priests, availing themselves of this circumstance, frightened the superstitious multitude, and threatened the heretics with the vengeance of God. Their intrigues were so well conducted that they placed on the throne Justin, a very ignorant man, and from that very cause, a good Catholic. The prince, on his elevation, gave a direction to affairs entirely opposite to that of his predecessor. The pretended heretics were punished, and the populace, by reiterated acclamation, made the Catholic faith triumphant. The will of a fanatical mob having been confirmed by a council held at Constantinople, the Catholics could exercise their vengeance against the Eutychians."

A few days after Justin's elevation a council was called, or assembled, during which several measures were adopted.

"The acts of the council," says Bower (p. 316, v. 1), "were immediately communicated to the Emperor, who not only approved and confirmed them, but issued an edict, commanding all bishops, within his dominions, to receive publicly, in the presence of the clergy and people, the council of Chalcedon, on pain of forfeiting their sees. By the same edict he restored to their rank, honors, and dignities, such as had been deposed, or sent in exile, for standing up in defence of the doctrine defined by that holy synod. A few days after, another edict appeared, excluding heretics of all denominations, viz., the Eutychians, from all employments, both civil and military. * * * Justin himself was known to be a zealous Catholic; but that did not disqualify him, with an Eutychian Emperor (Anastasius), from being raised to the first employments. The publication of these edicts was followed by the execution of Amantius, and such of the Eutychians as were the most obnoxious to the Orthodox (Catholic) party. * * * The above mentioned edicts were no sooner published in the Provinces, than Councils were everywhere assembled, and synodical letters sent up from all quarters to Constantinople, fraught with invectives, curses, and anathemas against all who presumed to dispute the authority of the holy Council of Chalcedon. They were now all convinced that the doctrine of the two natures was the only true doctrine, and, as such, they received it, declaring the opposite dogma, which in the late Emperor's time most of them had held and zealously defended, to be blasphemy against heaven, and pronouncing all who countenanced it, enemies to God and his Church. * * * Justin having united the Eastern bishops among themselves, (for none durst now utter a single word against the Council of Chalcedon, or the two natures,) undertook in the next place, to unite them with their brethren in the West, coveting nothing so much as the glory of putting an end to these unhappy divisions, that to the disgrace of the Christian name and religion, had so long prevailed in the Catholic Church. He, therefore, wrote a most kind and obliging letter to Hormisdas (Pope) acquainting him with his promotion, with the sincere and ardent desire he had of seeing all who professed the same faith, united in the same communion, and, at the same time, entreating him in his own name, as well as in the name of the Bishop of the Imperial city (Constantinople), and other well disposed prelates, to send legates into the East, capable of forwarding and accomplishing so desirable a work. With the Emperor's letter, and others, to the same purpose, from John of Constantinople, from the synod, which was then sitting in that city, from other bishops, and from Count Justinian, the Emperor's nephew and successor in the Empire, was despatched to Rome, Gratias, a person of distinction, and honored with the title of Clarissimas. On his arrival in that city, he was immediately introduced to the Pope, who received him, as we may well imagine, and read the letters he brought, with inexpressible joy. He concluded, from the earnest desire they all expressed of seeing the unity of the Church restored, and all schism and divisions banished forever from the kingdom of Christ; that they were disposed to purchase such valuable blessings upon any terms. Resolved, therefore, to improve such a disposition to the advantage of his see, he answered immediately the Emperor's letter, and that of the Patriarch's, commending their zeal, and assuring them that if they, on their side, were ready, as he hoped they were, to remove the cause of discord, he was ready on his part to concur with them in establishing concord; that is, he was ready to establish concord on his own terms, and no other."—*Bower's Hist.*, p. 316.

* This far greater change in the Church was not the giving to the Pope any new power, but is seen in what follows down to the 4th line of stars; and this "change," according to Bower, was in 518, and not in 519.—*Ed. HER.*

The following year (519) the Pope sent a third legation to Constantinople. Their instructions were—

1st. "To receive none to their communion who had not first signed the above mentioned articles, viz.—To anathematize all heretics in general, and those in particular, who had been mentioned above together with Acacius. 2d. To receive the Council of Chalcedon, the letter of Leo on the incarnation, and all the letters which that Pope had written on the Christian religion. And 3d. They were to declare that they conformed, and would conform in all things, to the apostolic see; that they receive all the Constitutions of the Roman Church, and would suppress at the altar, the names of those who had died out of the communion of the Catholic Church, that is, (for so it was explained in the confession) of those, who, at their death, had disagreed in opinion with the apostolic see. This was obliging all, who would communicate with Rome, to promise an entire submission and obedience to the ordinances of that see, and to own all who died out of the communion of Rome, to die out of the communion of the Catholic Church."

"The Bishop of Constantinople had already received the Council of Chalcedon; and now agreed to strike the name of Acacius out of the diptychs, which was all the predecessors of Hormisdas had required. But to insist on his erasing likewise the names of Euphemius and Macedonius, who suffered a most cruel persecution, the loss of their sees, and exile, in defence of the Catholic faith; to oblige him to receive not only the letter of Leo on the incarnation, but all the letters written by that Pope on the Christian religion; and, besides, to promise that he would conform in all things to the apostolic see, and look upon those who died out of the communion of the Catholic Church; seemed to him the height of presumption in the Bishop of Rome. Against these articles, therefore, he warmly remonstrated, as artfully calculated to subject, rather than to unite, the see of Constantinople to that of Rome. But the legates were inflexible; and, on the other hand, the emperor was determined, out of his great zeal for the unity of the Church, to agree to any terms rather than to suffer so scandalous a division to continue among the Christian bishops. Finding therefore that the legates would not yield, he declared, that the Patriarch should; and accordingly, having first caused the articles to be approved by the Senate, he commanded him to receive them. The Patriarch still objected against them, as derogatory to the rights and liberties of his see, and highly injurious to the memory of his two holy predecessors, Euphemius and Macedonius, whose names were written in the Book of Life. But the Emperor, who was utterly unacquainted with the laws, discipline and practice of the Church, being deaf to all remonstrances, the Patriarch was in the end obliged to yield, and promised accordingly to comply with the terms prescribed by the Pope; but, at the same time, begged, that instead of signing the articles as they had been drawn up and worded at Rome, he might be allowed to write a letter to the same purpose, addressed to his Holiness. His view therein was to avoid certain expressions in the articles, which seemed to import some kind of authority in the see of Rome over that of Constantinople. This occasioned great disputes; but it was agreed at last, that the Patriarch should sign the articles, without the least alteration, addition, exception, or limitation; but that he should be allowed to preface a preamble, addressed to Hormisdas, in the form of a letter.†

"The articles being thus signed by the Patriarch, the name of Acacius, and with his, the names of the other bishops, who had succeeded him in the see of Constantinople ever since the beginning of the schism to the present time, namely, of Euphemius, Euphemius, Macedonius, and Timotheus, were all, without distinction between Eutychian and orthodox, struck out of the diptychs; nay, to complete the vengeance of the apostolic see, and ex-

* These instructions purport to be from the 317th page of Bower. On that page in Bower they are given as follows—a disagreement between the two, which we cannot explain.—*Ed. HER.*

"Their instructions were—1st. To receive none to their communion, who had not first signed the above mentioned articles. 2d. Not to see the Bishop of Constantinople, even should the Emperor desire them to see him, till he had declared that he received the articles, and was ready to sign them, without any kind of restriction or explication. 3d. To cause not only the name of Acacius to be put out of the diptychs, but those likewise of his successors, Euphemius and Macedonius not excepted: since they too died out of the communion of Rome, though they died in exile, and in defence of the Orthodox faith. 4th. If the Bishop of Constantinople should comply with everything that is required of him, to insist on his acquainting therewith, by a circular letter, signed by him, all the bishops under his jurisdiction, and exhort them to follow his example."—*Bower*, p. 317.

† The following is the omission indicated by the stars. It throws light on the case.—*Ed.*

"Pursuant to this argument, he signed the articles; but took care, in the preamble, which he prefixed to them, that no room should be left for the present Pope, or his successors, to claim, from his having signed them, any kind of authority, or jurisdiction over him, or his successors. For he addressed him with no other title but that of brother, and fellow-minister, which evidently excludes all kind of subjection; and whereas the Pope magnified the see of Rome and seemed to exalt it above other sees, as the throne of the first apostle, the Patriarch declared in his letter that he held the two holy churches of old and new Rome to be one and the same church; which was equalling the two churches, and disowning all superiority in the one to the other. He was a match for the Pope."—*Bower*, p. 318.

tend it to all indiscriminately, who had any way disobliterated their holiness, the names of the two emperors Anastasius and Zeno were, at the request of the legates, cancelled, together with those of the bishops. And now the legates, having obtained all they were enjoined to require, declared, in the name of the blessed Pope, Hormisdas, the two sees united again in charity and faith. They then attended the Patriarch to the great church; assisted at divine service performed by him with great solemnity, the Emperor, the Empress, the whole court, and the senate, being present; and, to seal the union, received with him, and probably at his hands, the holy eucharist. Thus ended the first great schism [A. D. 519] between the Churches of Constantinople and Rome, after it had lasted thirty-five years."—*Bower's Hist.*, pp. 317, 318.

Again another witness. "But the Church of Constantinople was not yet re-united to that of Rome; and this affair appearing to be of the highest importance in the eyes of the orthodox, the Emperor Justin wrote to the Pontiff, to advise him of his elevation, and to pray him to concur in the wish of John of Constantinople, who recognized the sovereign authority of the Holy See. Hormisdas went to Ravenna, to confer with Theodoric on this subject. The Gothic king ordered him to send to Constantinople a third legation of five persons, who were chosen from among the prelates of whose zeal and fidelity the holy father was well assured. In the different provinces through which they passed, the legates assured themselves of the aid of all the bishops whom they had occasion to see, and on the Monday of the holy week, which was the day of their arrival at Constantinople, they gave information of the nature of the formulary of which they were the bearers, and delivered a speech in full senate, in the presence of four bishops who represented the Patriarch. Their propositions were accepted without discussion, and some days after, [A. D. 519] the reunion of the two churches was solemnly declared."—*De Com. Hist.* vol. 1, pp. 102, 103.

Still another. "Anastasius dying in the 27th year of his reign, Justin, a patron of the Catholic faith succeeds him, who forthwith sends ambassadors to the Bishop of Rome to acknowledge the authority of the Apostolic See, and to desire the bishop to interpose his ecclesiastical power for the settling of the peace of the Church, A. D. 519. Hormisdas complies. The followers of Acacius being obstinate, Justin forced them out of the Church, (where they had shut themselves up) and the city too. Hormisdas dealt in the same manner with the Manichees, and burnt their books."—*Sir Paul Rycant's Hist. of the Popes*, p. 86.

From the above we may be assured that this is the time (A. D. 519) when the man of sin took his seat in the temple of God, or the Church, the time when the daily was taken away, and the abomination set up. They (the dissenters) were deprived of worshipping God according to the dictates of their own conscience, for no toleration was given to heretics. Justin issued an edict against heretics of all denominations, he commanded the Arians to deliver up their churches to the Catholics, and although this edict against the Arians was revoked, (for Theodoric threatened to persecute the Catholics if it was not) yet, after the death of that prince all heretics shared alike, with but very few exceptions; and that too by virtue of this very act of Justin and Hormisdas to nationalize the Catholic religion. Hear the historian:

"Hormisdas was a man of uncommon parts, of great policy and address, as appears from his whole conduct; but of a most haughty, vindictive, and imperious temper, and to the eternal infamy of his name and memory, the first Christian bishop, who, in matters of conscience dared openly to countenance—nay, and to sanctify, slaughter and bloodshed."—*Bower's Hist.* vol. 1, p. 323.

These anti-Christian principles have ever since been maintained, as is but too well known, by the Church of Rome; and, in compliance with them, the Popes have never failed, when it was in their power, to encourage persecution, and stir up the Popish princes to persecute, and pursue with fire and sword, their Protestant subjects. To these principles are owing the racks, the dungeons, and the unrelenting torments of the Inquisition; it being highly meritorious with the ministers of that infernal tribunal to rack the body, without mercy, for the good of the soul, and highly criminal for any of them to show compassion, let the torments be ever so exquisite, when they are, as they say, become necessary remedies for the cure of the soul. As the Church of Rome has adopted these maxims, she can never renounce them; and it is quite surprising, that some Protestants, either misled themselves, or wanting to mislead others, should pretend, that, in some degree, she has renounced them already, and is become more indulgent, than she has been in former times, to those who dissent from her. Are not her prisons filled, at this very time, with those whom she styles heretics, or only suspects of what she calls heresy? Are not her racks still daily employed in extorting confessions? Does she any where suffer, where her power prevails, doctrines to be taught or professed, disagreeing in the least with those, which she professes and teaches? On what, then, can the opinion be founded, of her having begun of late to abate of

* This very time refers to the time when he wrote before, A. D. 1766.

* All of these are small tracts on the Rhine river.—*Ed. HER.*

her former severity? Let her discharge her inquisitors, shut up her inquisitions, grant liberty of conscience where she dares to refuse it; and then, but not till then, we shall, with these her Protestant friends, acknowledge her lenity.

And as we have inserted a number of historical extracts, we shall do well, perhaps, to take a retrospective view of the facts defined by this historic testimony. We learn, 1st. That Anastasius dies, and that Justin succeeds to the throne, A. D. 518. 2d. Justin being a rigid Catholic, he compelled all the bishops in his dominion to subscribe to the above mentioned articles, on pain of forfeiting their sees. 3d. The above mentioned articles were signed by the Patriarch at Constantinople, and the union of the Oriental, and Occidental, or the Eastern and Western churches, took place, A. D. 519; after a schism of nearly forty years. 4th. The Catholic bishops, according to Putnam, were recalled from their exile the same year (519). 5th. That heretics of all denominations were excluded from all employments, both civil and military. 6th. That the Emperor and the Pope did, in compelling the bishops to sign those articles, take away liberty of conscience: and in granting no toleration to heretics, as they were called, fulfilled 2 Thess. 2d—"He shall sit in the temple of God, showing himself to be God." 7th. Those who would not yield obedience to the decree of the Emperor, viz.: receive the articles which were approved by the Senate, (civil power), and dictated by the Pope, (ecclesiastical power), were regarded as schismatics and heretics, and as such, many of them were scourged, imprisoned and put to death.

Here then, A. D. 519 I must, as a matter of truth, and consistency, consider the abomination that maketh desolate (Dan. 12:11) was set up; and that prophet was informed, from the time it was set up there should be 1290 days—years. Very well, what was done at the end of 1290 years from the date of A. D. 519 in relation to this power? Let the historian answer.

Dominion of the little horn taken away, A. D. Proof. "Imperial decree dated Vienna, May 17th, 1809, proclaimed in all the public squares and market places of the city.

"Napoleon, emperor of the French, &c., taking into consideration that when Charlemagne, emperor of the French, and our sublime predecessor, endowed the Bishop of Rome with various lands, they were given as fiefs to maintain the peace of his subjects, and that Rome did not, therefore, cease to form a part of his empire: considering, further, that since that time the union of spiritual and temporal power has been and still is the source of dissension, that the Popes have but too frequently availed themselves of the one to support their pretensions to the other, and that with spiritual concerns which are in their nature immutable, have been confounded worldly affairs, which change with the circumstances and politics of times; considering finally, that it is in vain to attempt to reconcile with the temporal pretensions of the Pope all that we have concerted for the security of our army, the repose to prosperity of the nations over which we reign, and the dignity and inviolability of our empire,

"We have decreed and do decree, May 17, 1809, as follows: The Papal territory is united with the French empire."—*New Annual Register, 1809—Scott.*

"Napoleon dated from Vienna, 1809, a decree depriving his Holiness of his temporalities, and annexing Rome to its dependencies to the kingdom of Italy. The consequences of a new struggle between a Pope and an emperor, will shortly be told; they were of a very different character from those which followed the attempt of Henry IV. to dispute the supremacy of Gregory VII. eight centuries before."—*Horne's Napoleon, vol. 2, p. 127.*

"Bonaparte issued a decree dated Rome, (July 10) 1809, by which a great number of special tribunals were abolished, as well as every temporal jurisdiction hitherto possessed by the clergy, secular or regular."—*New Annual Register 1809, principal occurrence, p. 99.*

"It was officially proclaimed as the fixed determination of the emperor, (Napoleon) never to infringe upon the spiritual authority of the Pope, nor even to permit again the temporal sovereignty of the Church.

"And in consequence of this decision, the 'Code Napoleon,' 'The Conscription,' and the Continental system were introduced in their full vigor.

"The Pope excommunicated Bonaparte, in return for the confiscation of his whole dominion."—*See Alison, vol. 3, pp. 285-6.*

"A proclamation of the consultum, issued upon the 10th of June, 1809, in consequence of the imperial rescript, declared that the temporal dominion of Rome had passed to Napoleon, but she would still continue to be the residence of the visible Head of the Catholic Church.

"On the very night when the proclamation of the new functionaries finally divested him of his temporal principality, the Head of the Church assumed his spiritual weapons, and in the name of God from whom he claimed authority, by missives drawn up by himself and sealed with the seal of the fisherman, declared Napoleon, emperor of the French, with his adherents, favorers, and counselors, to have incurred the solemn doom of excommunication, which he proceeds to launch against them accordingly."—*Scott's Napoleon, pp. 257-8.*

"On the 17th May, 1809, Napoleon issued his

famous decree, which declared the Papal dominions united to the French empire.

"Besides the disgrace which the Pope experienced from that course, he had the mortification to be seized in his palace, and was conducted as an exile to the city of Savona."—*Bower, vol. 3, p. 424.*

"In 1809, Napoleon appeared once more victorious in Vienna, where he proclaimed, May 17th, the end of the secular authority of the Popes, and the union of the states of the Church with France."—*Maunder, vol. 2, p. 241.*

"During Napoleon's residence at Vienna, (1809) he abolished the temporal power of the Pope, and united the remaining territories of the states of the Church with France, and the city of Rome was declared an imperial and free city.

"The Pope was conducted to Fontainebleau, where Napoleon concluded a second concordat with him, in which, though the Pope did not resume his temporal jurisdiction, he obtained the right to keep ambassadors at foreign courts, to receive ambassadors, and to appoint certain bishoprics."—*Maunder, vol. 2, p. 99.*

"Bonaparte published a decree at Schoenbrunn, May 17th, 1809, by which the states of the Pope were annexed to the French empire, and the city of Rome declared a free and imperial city. The union did take place.

"When the decree was put in execution, June 11th, the Pope published a bull of excommunication against Bonaparte, his adherents, counselors, and coadjutors. From that moment the venerable captive was more closely imprisoned. On the night of the 5th of July, he was forcibly removed from Rome."—*Hock, p. 509.*

"Bonaparte decreed, May 17th, 1809, that the states of the Pope are united to the French empire. The city of Rome, so interesting from its recollections and the first seat of Christianity, is declared an imperial and free city, and that these changes should take effect on the first of June following.

"On the 10th of June, these decrees were announced from the Castle of St. Angelo, by the discharge of artillery, and the hoisting of the tri-colored flag on its walls, instead of the venerable Pontifical standard.

"The Pope, after exclaiming, 'consummatum est,' (he) the dethroned Pontiff, issued a bull, [June 10th, 1809—*Bower, v. 3, p. 434*]—excommunicating Bonaparte and all concerned in that spoliation, which was affixed upon the churches.

"On July 5th, 1809, the Pope (Pius VII.) was taken captive by General Radet, under Bonaparte, and carried to France, in company with Cardinal Pacca.

"Being solicited for a donation, they (the Pope and cardinal) found that they had but ten-pence between them. Said the Pope, 'Behold, General, all that we possess of our principality.'"—*Alison, vol. 3, pp. 282-3-6.*

"Pope Pius VII. had given countenance to the enemies of France, and threatened Napoleon with the thunders of the Vatican. The French entered Rome, the Pope realized his menace by a bull, (June 10th, 1809) he was dethroned from his temporal sovereignty, and consigned to captivity, while Rome was made the capital of a French department."—*Frost's History of the World, 3d part, p. 338.*

"On the 17th May, 1809, Napoleon issued his famous decree, which declared the states of the Church reunited to the French empire."—*De Cormanin's History of the Popes, vol. 2, p. 421.*

"1809, May 17th, Bonaparte declared the Papal states part of the French empire."—*American Text-Book of Popery, p. 124.*

"But after fortune had done everything for her ungrateful bosom-child, after the Corsican master of war had arrived to such a degree of glory and power as no mortal had attained before him, he wantonly overthrew, by his insatiable ambition, the colossal edifice of his grandeur.

"In the course of the Austrian war he had annihilated, in the most violent manner, the temporal empire of the Pope. The French troops under Miollis occupied Rome (Feb. 2d, 1808), and conducted there in the most improper and arbitrary manner. Soon after the imperial decree appeared (April 2d), that Urbino, Ancona, Macerata, and Camerino, were incorporated with the kingdom of Italy, 'because the interest of the great empire required an immediate connexion between Naples and Upper Italy, and because the donation of Charles the Great, Napoleon's predecessor, was made only for the advantage of Christendom, not for that of its enemies.' And finally, four days before the battle of Aspern, the imperial decree was issued from Schoenbrunn (May 17th, 1809) which incorporated all the rest of the state of the Church with the French empire."—*Rotteck's History of the World, vol. 4, p. 216.*

John Westly and Lorenzo Dow have given the same date, 1809, for the breaking of the civil power of the Pope.

"As a temporal prince, the political power of the Pope is now regarded with absolute contempt by all the European Governments; but it is supported by them as a matter of policy."—*Goodrich.*

But it is objected that the temporal power of Popery was abolished A. D. 1798. How strong can such an objection appear in the face of all the above testimony? But I am willing to give all candid objections a place. Let us then look at the facts connected with the history of the Papal revolution, A. D. 1798.

"In A. D. 1791 the Pope protested against the spoliation of the churches which the assembly of France had committed by the union of Avignon, and the county of Venaissin to the republic.

"The throne of Bologna (June 23, 1796) had cost 21,000,000 of francs; and at the peace of Tolentino (Feb. 19th, 1797,) he had to pay 10,000,000

more, and lose Bologna, Ferrara, and Romagna. In 1798 Berthier proclaimed the Roman republic which enjoyed but an ephemeral existence. (*Schell Revolutions in Europe, p. 186.*) Pius VI. dying, the conclave elected Cardinal Chiaramonte (Pius VII.) March 13th, 1800. Napoleon then elected First Consul allowed him to enjoy the rest of his estates in peace."—*Ibid.*

In conclusion then, I remark, as there must be a taking away of the temporal dominion of Popery before the end of the world, and as historians are universally agreed that this was effected A. D. 1809, and as nothing that has transpired before or since looks so much like it, I am compelled to regard that as the point—the only point—for the termination of the 1290 years. Now then, as we have a balance of forty-five years, the difference between the 1290, and 1335, (Dan. 12:11, 12, 13,) this being added brings us to A. D. 1854, when I understand the Divine Instructor declares Daniel shall stand in his lot.

The above is a part of the argument on time which we intend to present to the public as the door may be opened to us. F. H. BERICK.

Lowell, Oct. 6th, 1853.

THE DECREE OF NAPOLEON.

The decree of Napoleon in 1809, is relied on by the timists to mark the end of the 1290 days. The argument is that then the temporal power of the Popes was abolished,—that his secular power was annihilated. Extracts are made from history to show that Napoleon did then decree it away.—Well suppose he did—what then? We object to it that it was not the first time this was done; nor was it final—one of which is requisite to mark it as an epoch.

From the time that Vigilius was placed at the head of the Papacy by Belisarius, Justinian's general in 538, as shown in another column, we proceed down 1260 years to 1798, when we find a corresponding event in the driving of Pope Pius VI. from Rome, by Berthier, Bonaparte's general. At this time the temporal power of the Pope was also terminated.

General Duphot, then at Rome, who was about to be joined in marriage to a sister of Napoleon, was killed by the Roman soldiery, while attempting to quell a disturbance. The French Directory instantly resolved to make it a pretext for the immediate occupation of Rome and overthrow of the Papal Government."—*Alison's Hist. of Europe, v. 1, p. 544.*

General Berthier was immediately ordered to Rome, and on the 15th of Feb., 1798, "the tri-colored flag was displayed from the summit of the capitol." On his arrival at the capital he delivered the following oration:

"Shades of Cato, of Pompey, of Brutus, of Cicero, of Hortensius, receive the homage of free Frenchmen on that capitol where you have so often defended the rights of the people, and dignified the Roman republic.

"With the olive of peace come these Gallic sons, to re-establish on the same place the altars of liberty that were originally raised by the first Brutus.

"And you, Roman people, in re-acquiring your legitimate rights, you already feel what blood it is that flows in your veins, and you have only to cast your eyes around you, to see those monuments of glory that represent the ancient grandeur and virtue of your fathers."

The following published proclamation declared the Romans free and independent:

"The Roman people are now again entered into the rights of sovereignty, declaring their independence, possessing the government of ancient Rome, constituting a Roman republic. The general-in-chief of the French army in Italy declares, in the name of the French republic, that he acknowledges the Roman republic independent, and that the same is under the special protection of the French army.

"The general-in-chief of the army acknowledges, in the name of the French republic, the provisional government which has been proposed by the sovereign people.

"In consequence, every other temporal authority emanating from the old government of the Pope is suppressed, and he shall no more exercise any function.

"The general-in-chief will make all the dispositions necessary to secure to the Roman people their independence. In order, therefore, that the government may be well arranged, and that the new laws may be founded upon the basis of liberty and equality, he will take all the necessary measures to secure the happiness of the Roman people.

"The French general, Cervoni, is charged with taking care of the police, and the safety of the city of Rome, as also to instal the new government.

"The Roman republic, acknowledged by the French republic, comprehends all the country that remained under the temporal authority of the Pope, after the treaty of Campo Formio.

"ALEXANDER BERTHIER.
"Rome, the 15th of February, 1798; first year of liberty, proclaimed in the Roman forum and ratified on the capitol, with free voice, and subscribed to by innumerable citizens."

On the same day, Feb. 15, 1798, the anniversary of the election and exaltation of Pope Pius VI. to

the sovereignty of the Papal Government, the tree of Liberty was planted in Rome. And while his Holiness was in the Sistine Chapel "celebrating his accession to the Papal chair, during the ceremony, and while receiving the congratulations of the Cardinals, Citizen Haller, the Commissary General, and Cervoni, who then commanded the Papal troops within the city, both entered the chapel, and Haller announced to his Holiness on his throne, that 'His reign was at an end.'

"From the very day of his entry, the ancient government may date the epoch of its overthrow; it nevertheless struggled for a few days in the arms of death. Such of the cardinals as had not already fled from the city on the wings of terror, were assembled in council, and several were disposed still to uphold the authority of the Pontiff." Finally, "with melancholy voice, they pronounced their absolute renunciation of the temporal government."—*Life of Pius VI. v. 2, p. 196.*

The Pope proving obstinate, "Force was soon employed to dispossess him of his authority. He was dragged from the altar in his palace, his repositories all ransacked and plundered, the rings even torn from his fingers, the whole effects in the Vatican and Quirinal inventoried and seized, and the aged Pontiff conducted with only a few domestics, amid the brutal jests, and sacrilegious songs of the French dragoons, into Tuscany, where the generous hospitality of the Grand-duke strove to soften the hardships of his exile."—*Alison, v. 1, p. 545.*

"At the same time, the ample territorial possessions of the Church and the monasteries, were confiscated, and declared national property."—*Id. p. 546.*

"Meanwhile, the work of the revolution went on rapidly in the Roman states. The whole ancient institutions were subverted. The executive made to consist of five consuls, after the model of the French Directory; the legislative power vested in two chambers, and the state divided into eight departments. But to preserve the entire dependence of this government on the French Directory, it was especially provided that an alliance, offensive and defensive, should be immediately concluded between the French and Roman Republics; that no laws made by the Roman legislative bodies should either be promulgated, or have force, without the approval of the French General stationed at Rome; and that it might, of his own authority, enact such laws as might appear necessary, or were ordered by the French Directory."

"Encyclopedia Americana says of Berthier: 'In the beginning of February he made his entrance into Rome, abolished the Papal Government, and established a consular.' Again, on the states of the Church: 'An insurrection Dec. 28th, 1797, caused the occupation of Rome Feb. 10th, 1798, and the annexation of the states of the Church to the Roman Republic.'

"From the *European Magazine*, of that year, we have the following: 'The Directory sent a message to councils on the subject of the events in Rome. It expatiates on the crimes of the Popes, cardinals, and priests, who have for fourteen hundred years formed a theocratic government in Rome.'

"The Roman people declare in their act of sovereignty, published on the 27 Pluviose, that it is their wish to preserve the religion which they venerate and practice, and to leave untouched the dignity and spiritual authority of the Pope.

"On the 2d Ventose, a provisional government, consisting of five consuls, was established. The municipalities and civic guard were established, and an oath of fidelity to the new republic had been taken. In honor of the revolution, a Te Deum was performed in all the churches of Rome, on the 30th Pluviose—fourteen cardinals joining in the service."

"The Redacteur, and other papers of France, had the following: 'Rome is free. The people have resumed their rights of sovereignty, by proclaiming their independence. By giving to themselves the government of ancient Rome, and by constituting the Roman Republic. In fine, the revolution is effected. The altars of liberty have risen in the capital. Five consuls are there invested with the executive power. The other members are installed in the place of the Papal Government.'

"The report of Berthier also on the occasion, is as follows: 'Citizen Directors. The Roman people have declared their resumption of those rights, which have been usurped from them, and have demanded of me the protection of the Roman Republic, and Rome is free!'

"Heeren's History of Modern Europe says: 'The democratic party had become more widely spread, and had caused in Rome itself the subversion of the existing government. The Roman Republic was proclaimed Feb. 10th, 1798.'

"Cocault had said in 1797, that they had 'totally exhausted the old carcass, and we are making it expire by a slow fire.'

Says Rotteck:

"The Papal Government was abolished, and the 'Roman Republic' proclaimed. At the head of the government were placed five consuls, assisted by a senate and a tribunate. But the heavy contributions imposed upon the people by the French army, and the shameless pillage of treasures of art diminished the joy of the liberated. The Pope, although he had signed his abdication in relation to his temporal power, was nevertheless conveyed to France as a prisoner, and treated with indignity. This aged man (he was eighty-two) bore his sufferings with fortitude, and died a prisoner in Valence, Aug. 29th, 1799."—*Rotteck, v. 4, p. 114.*

Here, was an entire subversion of the temporal power of the Pope, as well as in 1809. They say

it was an ephemeral subversion. So was that of 1809. If such an argument is good against this, it is good against that.

In Dowling's "History of Romanism," he gives a table of remarkable events chronologically arranged. Nothing is named in it in connection with 1819, which shows how little impression would be made by the healing of that schism on the minds of those who are not in search of something to sustain a theory.

Of the period from 1781 to 1814, he has the following:

"1781. November 7th. A woman burnt alive at Seville. The last public burning of the Inquisition in Spain."

"1798. The Papal Government suppressed by the French."

"Feb. 26th. The Pope quits Rome, and retires for refuge to a convent near Florence. Afterward transferred to France, where he died in August, 1799."

"1800. Pius VII. The Cardinals at Venice elect Cardinal Chiaramonti as Pope, who is crowned at Venice on the 21st of March."

"1800. July 25th. Bonaparte restores the Pope to his sovereignty at Rome, who makes his public entry July 25th."

"1808. The Inquisition of Spain suppressed by Bonaparte."

"1809. Pope Pius VII. deposed by the French (May 17th.) and taken captive to France."

"1814. The Pope is restored to freedom and power, after a captivity of five years, upon the overthrow of Bonaparte by the allied armies."

"1814. July 21st. Inquisition in Spain re-established upon the restoration of the Catholic king Ferdinand VII."

"1814. August 7th. Bull of Pope Pius VII. restoring the order of the Jesuits."—Dowling's *History of Romanism*, pp. 717, 718.

Pope Pius VII. was chosen by the French influence; but he did not prove quite so pliable as Napoleon supposed that he would. In 1802 Napoleon inveigled the Pope into the signing of a Concordat which somewhat restricted his spiritual power; but the Pope was very indisposed to be regarded only as an automaton. Alison says: "At the time he ascended the Papal throne, the inhabitants of Rome were suffering severely under the exactions of the Neapolitans." He intended to make war on them, but "lent a willing ear to the propositions which the First Consul, who was extremely desirous of the support of the Supreme Pontiff constantly made to him."—v. 2, p. 116.

In 1806, Napoleon thus wrote to the Pope when demanding that he should dismiss the English envoys: "All Italy must be subjected to my law: your situation requires that you should pay me the same respect in temporal which I do you in spiritual matters. Your Holiness must cease to have any delicacy towards my enemies and those of the Church. You are sovereign of Rome, but I am its emperor."—Alison, v. 3, p. 281.

The Pope replied, "The Supreme Pontiff recognizes no such authority, nor any power superior in temporal matters to his own. There is no Emperor of Rome; it was not thus that Charlemagne treated our predecessors."—ib. p. 281.

"On the 2d of Feb. (1808) a large body of French troops entered Rome, which ever after continued to be occupied by their battalions."—ib. p. 282.

Under what Alison calls the "entire assumption of the government by the French," March 16th, 1808, he says:—"The French troops did not, indeed, blow open the gates of the Quirinal palace, but the entire government of his dominions were taken from him . . . while by an imperial decree shortly after (April 2d, 1808) . . . about a third of the ecclesiastical territories, were declared to be irrevocably united to the kingdom of Italy."—ib. p. 282.

"The Pontiff continued, under these multiplied injuries, to evince the same patience and resignation: firmly protesting, both to Napoleon and the other European powers, against these usurpations, but making no attempt to resist them, and sedulously enjoining both his clergy and people to obey the intruded authority without opposition. . . . The head of the faithful was no longer anything but a prisoner in his own palace."—ib. p. 282.

The Popedom was thus conquered and the Papal power subjected in 1808. The annexation of his states to the French Empire by a writing on a piece of paper in 1809, could not take from him anything which he had not already lost by the sword and bayonet—much more authoritative agents. In 1809,

"The last act of violence at length arrived. On the 17th of May, a decree was issued from the French camp at Schenbrunn, which declared that the states of the Pope are united to the French Empire; the city of Rome, so interesting from its recollections, and the first seat of Christianity, is declared an imperial and free city—the decree to go into effect the 1st of June following."—ib. p. 282.

On the 5th of July the Pope was seized and conducted from the city to Florence. As soon as Napoleon heard of the event, says Savary, "he approved of what was done, and stationed the Pope at Savona, revoking, at the same time the gift of

Charlemagne, and annexing the Papal states to the French Empire."—ib. p. 284.

They slip over 1798 very lightly, as though it were but a light and partial overthrow of his power. Whereas most historians who treat of it, represent it as of equal, or greater moment than that of 1809, when Bonaparte "declared his secular power at an end," and "his states annexed to the French Empire." He was required to "surrender his temporal power," and refused, and was taken a prisoner to France, allowed 2,000,000 francs, till the fall of Napoleon, and also allowed his private property and its revenues. Nothing was ravaged or confiscated; but a commission was sent to administer the government for Napoleon.

"On the 19th of Jan. 1814, Murat 'entered Rome at the head of 20,000 men.' The slender French garrison retired into the castle of St. Angelo; and thus was the second city in Napoleon's Empire wrested from him by the arms, not of his enemies, but of his brother-in-law."—Alison v. 4, p. 277.

Thus was an end put to the paper connection of Rome with France. To make it more ineffectual, the allied powers effected the downfall of Napoleon, and on the 6th of April, 1814, he abdicated, signing with his own hand, "for himself and his heirs, the throne of France and Italy."—ib. p. 403.

"By a convention concluded on the 23d of April, 1814, between the allied powers of Europe, it was provided that the French troops in Germany, Italy, and the Low Countries, should evacuate all the fortresses and countries beyond the frontiers of Old France, as they stood on the 1st of January, 1792, which was at one blow to sweep away the whole conquests of the Revolution."—ib. p. 411.

"In 1814, the Pope was released, and restored to the possession of all the Papal territories except Avignon and Venaissin, in France, and a narrow strip of land beyond the Po."—En. Am. v. 10, p. 162.

Thus the decree of Napoleon proved not to be a finality. The Pope recovered his temporal power, and retained it till the revolution of 1848, when there was another interruption of his authority.

The date of 1809, is therefore no more significant as an epoch for dating the Pope's temporal power than that of 1798. He lost it in each instance; and each time he recovered it again—as he also did after 1848. In neither instance was it a final loss of power.

Had it been a final end of the temporal power of the Pope, it could not be reckoned as the end of the 1290 days, unless a corresponding event marked the commencement of that period. But there is no similarity between the healing of a schism in 519, and the loss of a throne in 1809.

As the decree of Napoleon was aimed to be a revocation of the gift of Charlemagne, it could only end a period beginning with that gift—which was in 774. To demand a revocation of that gift, will make it necessary to reckon from its grant. If we may not reckon from its grant, we are not to look for such an event to close it.

The temporal power of the Pope began, when Pope Stephen applied for succor to King Pepin, of France, against the king of the Lombards, in 753.

"After a feeble resistance to the arms of Pepin, the Lombards were compelled to submit, their king was besieged in his metropolis, Pavia, and as the price of peace was compelled to sign a treaty to deliver up to the Pope the exarchate, 'with all the cities, castles, and territories thereto belonging, to be for ever held and possessed by the Most Holy Pope Stephen and his successors in the Apostolic See of St. Peter.'"—Doul. Hist. Rom. p. 169.

The king of the Lombards not being disposed to fulfil this treaty, the Pope importuned him, till the king was enraged, and besieged Rome. Pepin being again applied to, again compelled his compliance to the terms he dictated.

"These terms being agreed and sworn to by Aistulphus, Pepin caused a new instrument to be drawn up, whereby he yielded all the places mentioned in the treaty, to be for ever held and possessed by St. Peter and his lawful successors in the See of Rome. This instrument, signed by himself, by his two sons, and by the chief barons of the kingdom, he delivered to the abbot Fulrad, appointing him his commissary to receive, in the Pope's name, all the places mentioned in it. With this character the Abbot, attended by the commissaries of Aistulphus, repaired immediately to Ravenna, and from thence to every city named in the instrument of donation, and having taken possession of them all in St. Peter's name and the Pope's and everywhere received a sufficient number of hostages, he went, with all his hostages, immediately to Rome; and there, laying the instrument of donation, and the keys of each city, on the tomb of St. Peter, put the Pope thereby at last in possession of the so long wished-for principality, and thus was the Pope of Rome finally raised to the station of an earthly sovereign, and took rank among the kings of the earth."—ib. p. 172.

Says Gibbon:—"The ample measure of the exarchate might comprise all the provinces of Italy,

which had obeyed the Emperor and his vicegerent; but its strict and proper limits were included in the territories of Ravenna, Bologna, and Ferrara, its inseparable dependency was the Pentapolis, which stretched along the Adriatic from Rimini to Ancona, and advanced into the midland country, as far as the ridges of the Apennine. The splendid donation was granted in supreme and absolute dominion, and the world beheld, for the first time, a Christian bishop invested with the prerogatives of a temporal prince: the choice of magistrates, the exercise of justice, the imposition of taxes, and the wealth of the palace of Ravenna."—v. 3, p. 338.

This is the point to be dated from, if its revocation is to terminate it; but we conceive that these writers have entirely mistaken the events that mark the end of the 1290 days. The 1260 only, connect with the Papacy.

We have noticed all the points rested on in the argument here replied to. We have been less methodical, and concise than we might have been had we time to have arranged our ideas. Now nothing remains but a summing up, which we do in the following,

REMARKS.—We reject the argument on time,

1. Because the events on which they rely, are no more significant, than like events transpiring both before and since.

2. Because they have not demonstrated the nature of the events which must mark its commencement.

3. Because to sustain their theory they have had to make a new classification of the ten horns—the first ten not answering their purpose. And in doing this, have ignored divisions of the kingdom that did exist, and placed in their room, one that was a part of the original empire, and one the seat of which was outside of its territory.

4. Because their own arrangement of the horns, is fatal to their theory.

5. Because they make the loss of temporal power by the Papacy, the end of the days, which could not be without the acquisition of it commenced then; in which case they should begin in 774.

6. Because in making the loss of temporal power its end, they take a less conspicuous epoch than 1798, evidently for the sole reason that it better suits their convenience.

7. Because if the loss of temporal power is to terminate them, they cannot have yet terminated.

8. Because setting times, and being positive on points of termination, is at variance with the Saviour's admonitions to watchfulness, and prejudicial to the cause of truth.

A certain class of minds, not distinguished for logical discrimination, are made wild and fanatical, so that they are spoiled for the exercise of Christian duties, and become a hindrance to the success of truth. While another class, whose love for truth is insufficient to endure these opposing winds and side currents, are disgusted and induced to withdraw from such associations.

The Saviour and apostles caution us against extremes of opinion respecting the time of the advent. Those who teach that we can know nothing respecting the proximity of the event, disregard what the Saviour said of the budding fig-tree heralding in the approach of summer. And the positiveness of those who designate years and days, is rebuked by the Saviour when he says to such, "Ye know not when the time is."

All, thus far, who have thought that they had more evidence that they do know, than the Saviour had that they don't, have signally failed. Such have received a lesson in the school of experience. Will any refuse to profit by it? It is to be feared that some cannot learn even in that school—proverbial as it is for teaching those who can learn in no other. But let us treat all with kindness and compassion; and reclaim, if possible, rather than to confirm in error. May God give all a love for truth, and clearness of vision to discern it.

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WM. M. INGHAM will be in Seabrookville, Me., Oct. 25; Seabrook, (at the school-house near Abel Mariner's); 26th; North Abington, Mass., Sunday, 30th—will the brethren please to have a conference in the afternoon of the 29th; Lawrence, Nov. 1st; Lowell, 3d; Worcester, 4th; Westboro', Sunday, 6th—will the brethren have a conference in the afternoon of the 5th.

D. I. ROBINSON will preach in Lockport, Oct. 30th and Nov. 6th; Rochester, Nov. 13th. Will preach in the week time in each place, or any places near, two or three times, as the brethren may think best to arrange. (Your "Plans and Objects" are again crowded out—they will be given in our next number.)

A MEETING will be held in Potten, C. E. (where Elder Bursell may appoint) to commence Wednesday, Oct. 26th, at 6 P. M., and hold over the Sabbath. Elders S. W. Thurber and J. M. Orrock will attend, D. V.

A CONFERENCE will commence at Newfield on Thursday before the third Sabbath in November, at 10 o'clock, and continue over the Sabbath.—EDWIN BURNHAM.

EDWIN BURNHAM will preach in Hartford, Ct., the first Sabbath in Nov.; in Rockville, the second, and in Blandford, the fourth.

M. L. JACKSON will preach in Charlton-street chapel Sunday, Oct. 23d, and C. R. Griggs, Sunday, Oct. 30th.

I EXPECT to commence a meeting at Hill, N. H., Thursday evening, Oct. 27th, and continue over the Sabbath.—T. M. PARME.

J. M. ORROCK will preach in Melbourne, C. E., Sunday, Nov. 6th.

N. BILLINGS will preach in Bristol, R. I., Sabbath, Oct. 23d.

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Luke 9:28-30.

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WHOLE NO. 650.

BOSTON, SATURDAY, OCTOBER 29, 1853.

VOLUME XII. NO. 18.

Russia and Turkey.

The news from the East continues warlike.—The combined fleets have been ordered to enter the Bosphorus, whither, it will be recollected, some of the vessels have preceded the main body of the squadrons. There are reports that the French government has decided to hold 30,000 men in readiness to send to Constantinople—10,000 of whom are to be drawn from Algeria, and the rest from the home troops. The number which England is to furnish in her turn will not be, it is said, more than 10,000, who are to be embarked at several of the Channel ports, under command of General Cambert. These reports are not authentic.

The *Bulletin de Paris* says:—"The Sultan has carried the order to the admirals at Besika Bay to pass the Dardanelles. This measure will not modify the situation which had already been marked by the anchoring of the frigates before Constantinople, but it will complete it. The fleets are to enter the Bosphorus the 7th inst."

"It has been stated that the object of the journey of the monarchs of Russia and Austria to Warsaw was simply to strengthen the alliance already existing between Russia, Austria, and Prussia; not only against all revolutionary movements, but also against any demonstrations that the Western Powers may possibly make."

"Before Nicholas left Olmutz a courier was despatched to St. Petersburg, with orders to raise a new levy of troops."

The following is the latest report in relation to the situation of affairs:

Saturday, 10 A. M.—Nothing more definite by mail this morning. The *Times*' letter writer from Paris says that the English and French governments had notified Russia in strong notes that it is now too late to issue more modifications, and that England and France would support the integrity of Turkey.

"It is stated in diplomatic circles, that during the late visit of M. de Buol to Olmutz, the Emperor of Russia authorized him to receive, and take into consideration the further observations of the representatives of the Powers at Vienna, with a view to the pacific settlement of the differences between him and Turkey; and it is said that the representatives have drawn up another note, which tends to diminish the difficulties in the way of that arrangement. It is feared, however, that all this is too late, and indeed it is stated that answer has been given to M. de Kisseleff by the French Minister for Foreign Affairs."

The *London Times*, in an editorial on the present aspect of the question, mentions a fact—if it is a fact—of which we have not before been informed, viz., that the Czar has now avowed his readiness to accept an interpretation of the note substantially identical with that of the Four Powers. The *Times* adds:

"The sole remaining difference is now upon the form which shall be given to the instrument of agreement. The Emperor Nicholas, alleging that he has accepted a formal note from the hands of the Four Powers, asserts that he cannot, consistently with his own dignity, accept a second, but he assents to a declaration or exposition of this note in the sense intended by the Four Powers, as defining its true purport, and neutralizing its alleged oversights. This is the ground now taken by Russia. On the side of Europe it is felt that a note which, by the Czar's own declaration, has already been construed in one sense, cannot by a mere counter declaration be effectually established in another, for that the only result would be a document bearing two conflicting interpretations, each of which might be made available in turn. The Western Powers, therefore, require that the Vienna note should be put entirely aside, as destroyed by the Czar's own exposition of its purport, and that a new instrument should be framed to obviate any future misunderstanding. This is the question now at issue between Russia and Europe."

In another editorial, in a previous paper, the *Times* thus explains the reason why this proposition of the Czar was not accepted:

"The reader will perhaps be at some loss to imagine why terms so apparently reasonable were not closed with on the spot, but we think the objections to such a compromise are perfectly maintainable. It was replied to the Czar that he had deprived himself of the benefit of the expedient in question by the 'explanation' which he had already issued on his own mere motion, in a sense exactly contrary to that now proposed."

"He might interpret the Vienna note, as desired by the Western Powers, in a manner favorable to the security of the Porte, but, as he had already interpreted it through Count Nesselrode's despatch in a manner totally destructive of the security referred to, the only result would be that a note, by which the relations of two Empires were to be regulated on points of extreme delicacy, would carry with it two conflicting explanations, and thus be neutralized altogether. When it suited the purposes of Russia to disarm suspicion, she might appeal to one of those explanations; when disposed to aggression, she might quote the other; so that the original note, or convention, would be of no value at all."

From the Principality.—It is stated that Omar Pasha has at the present moment nearly 115,000 men under his command, and before the winter he expects to raise it to 150,000.

The Russians have already constructed a permanent bridge from the fortress of Ismail to the Island of Dscheddal, on the Danube.

The cholera was committing greater ravages than ever among the Russian troops on the Danube.

The *Breslauer Zeitung* is informed that desertions are very frequent in the Russian army in the principalities, even amongst the officers; that sickness is on the increase there, particularly remittant fevers. The number of sick is stated at 10,000, which doubtless, as well as the previous statement, is exaggerated; there were, however, no less than 2000 men lying in the hospitals of Bucharest alone.

Omar Pasha had established a cordon round his troops along the right bank of the Danube, to keep off the cholera, which had this good effect further, that it enabled him to prevent the influx of refugees, runagates, and vagabonds into his camp.

The Hospodars of Moldavia and Wallachia have announced to the Divan that they are ready to pay the usual tribute."

The Russians in Turkey.

THE certainty of war, and the probability that each steamer that now arrives from Europe will report the manœuvres of armies and the results of battles, render it more than ever necessary accurately to understand the respective positions and forces of the combatants, and the various facts which will govern the movements of the campaign. This necessity we propose to meet by a succinct analysis of the elements of offence and defence on both sides, and of the leading strategic considerations which are likely to have weight on the minds of the opposing commanders.

The Russian troops occupying the Danubian Principalities consisted, at the beginning, of two infantry corps and the usual amount of reserve cavalry and artillery. An infantry corps in Russia, counts three divisions, or six brigades of infantry, several regiments of light cavalry, and a brigade of artillery, which, altogether, should amount to about 55,000 men, with about a hundred guns. To every two infantry corps there is a "reserve cavalry corps" and some reserve artillery, including heavy siege artillery. Thus, the original army of occupation amounts, upon paper, to something like 125,000 men. A third infantry corps has since begun to cross the Pruth, and we may, therefore, after all due deductions, consider the Russian forces concentrated on the Danube, to number from 140,000 to 150,000 fighting men. How many, in a given moment, may be able to rally around the

standards, depends upon the sanitary condition of the district, the greater or less efficiency of the Russian commissariat, and other circumstances of a similar nature which it is impossible correctly to estimate at a distance.

From all the information at our command, the Turkish army opposed to the Russians on the Danube, may be estimated at the very outside, at 110,000 and 120,000 men. Before the arrival of the Egyptian contingent, it was generally asserted not to surpass 90,000 men. There is, then, as far as we can judge, an evident inferiority of numbers on the part of the Turks.—And as to the intrinsic value and quality of either army, an equal superiority on the part of the Russians must be admitted. It is true that the Turkish artillery, formed by excellent French and Prussian officers, enjoys a high reputation, while the Russian gunners are notoriously poor marksmen; but in spite of all recent improvements, the Turkish infantry cannot be compared to Russian grenadiers, and Turkish horsemen still lack that discipline and steadiness in battle which will allow of a second and a third charge after the first has been repulsed.

The Generals, on both sides, are comparatively new men. The military merits of Prince Gorchakoff, the Russian commander, and the reasons why the Emperor appointed him to that post, we have already had occasion to state to our readers. An honest man, and a zealous partizan of Russia's "manifest destiny," it yet remains to be seen whether he can conduct a campaign of such magnitude as that now opening. Omar Pasha, the Turkish generalissimo, is better known, and what we know of him is generally favorable. His expeditions against Kurdistan and Montenegro were, the first successful under difficult circumstances; the second, exceedingly well planned, and certain of almost bloodless success, but for the interference of diplomacy. The chief superiority, then, which can be found on the side of the Turks is, perhaps, that of generalship; in most other respects the Russians have the advantage.

Though the Turks have declared war, and are perhaps, more vehement in their disposition to come to blows than the Russians; it seems evident, that as the weaker party, they will find the greater advantage in defensive, and the Russians in offensive action. This of course excludes the chances which may arise from glaring mistakes in the arrangements of either General. If the Turks were strong enough for the offensive, their tactics would be plain. They would then have to deceive the Russians by false manœuvres on the upper Danube, concentrate their forces rapidly between Silistria and Kirsowa, cross the lower Danube, fall upon the enemy where his position is weakest, namely, at the narrow strip of land forming the frontier between Wallachia, and Moldavia; and then separating the Russian troops in both Principalities from each other, repel with concentrated forces the corps in Moldavia, and crush that which would find itself isolated and cut off in Wallachia. But as all the chances of an offensive movement are against the Turks, they could reasonably undertake a similar operation in consequence only of egregious blunders on the part of the Russian General.

If the Russians seize the opportunity for offensive action, they have two natural obstacles to pass before they penetrate to the heart of the Turkish Empire; first the Danube and then the Balkan. The passage of a large river, even in presence of a hostile army, is a military feat so often performed during the revolutionary and Napoleonic wars, that every lieutenant nowadays can tell how it is to be done. A few feigned movements, a well appointed pontoon train, some batteries to cover the bridges, good measures for securing the retreat, and a brave vanguard, are about all the conditions required. But the crossing of a great mountain range, and especially one provided with so few passes and practicable roads as the Balkan, is a more serious operation. And when this mountain range runs parallel to the river, at a distance of no more than forty or sixty miles, as the Balkan

does to the Danube, the matter becomes more serious still, as a corps defeated on the hills may, by active pursuit, be cut off from its bridges and thrown into the river before succor can arrive; an army, thus defeated in a great battle, would be inevitably lost. It is this proximity and parallel direction of the Danube and the Balkan which forms the natural military strength of Turkey. The Balkan, from the Macedo-Servian frontier to the Black Sea, that is the Balkan proper, "Veliki Balkan," has five passes, two of which are high roads, such as high roads are in Turkey. These two are the passes of Ichtiman, on the road from Belgrade, through Sofia, Philippople and Adrianople to Constantinople, and of Dabrol, on the road from Silistria and Shumla. The other three, of which two are between the above and the third towards the Black Sea, may be considered as impracticable for a large army, with the impediments of war. They may give passage to smaller corps, perhaps even to light field artillery, but they cannot be made the lines of operation and of communication for the main body of the invaders.

In 1828 and 1829, the Russian forces operated upon the line from Silistria by Dabrol to Adrianople, and indeed, this route being the shortest and most direct from the Russian frontier to the Turkish capital, offers itself as the most natural to any Russian army which comes from the north, is supported by a fleet in undisputed possession of the Black Sea, and whose object is to bring matters to a speedy decision by a victorious march upon Constantinople. In order to pass by this road, a Russian army, after having passed the Danube, has to force a strong position flanked by the two fortresses of Shumla and Varna, to blockade or to take both of these fortresses, and then to pass the Balkan. In 1828, the Turks risked their main strength in this position. They were defeated at Kuboska; Varna and Shumla were taken, the defence of the Balkan was but feeble, and the Russians arrived at Adrianople, very much enfeebled, it is true, but yet having encountered no resistance, as the Turkish army was completely dissolved and not a brigade at hand for the defence of Constantinople. The Turks committed, on that occasion, a great mistake. A range of mountains, as every officer understands, must not be defended by a defensive position in front of it, nor by dividing the defending armies so as to block up all the passes; but by taking up a central position behind it, by observing all the passes, and when the enemy's intentions are clearly developed, by falling with concentrated forces, upon the heads of his columns as they emerge from the various ravines of the mountain range. The strong position across the Russian line of operations between Varna and Shumla led the Turks to make that decisive stand there, which, with more concentrated strength and against an enemy necessarily weakened by sickness and detachments, they ought to have made in the plain of Adrianople.

Thus we see that in the defence of the line from Silistria to Adrianople the passage of the Danube ought to be defended without risking a decisive action. The second stand should be made behind, not between, Shumla and Varna, and no decisive action risked unless the chances of victory are very great. Retreat across the Balkan is the next step leaving the passes defended by detachments, capable of as much resistance as may appear advisable without bringing on a decisive engagement. In the meantime the Russians will weaken themselves by blockading the fortresses, and, if they follow their anterior practice, they will again take these fortresses by storm, and lose a great many men by the operation; for it is a curious fact, and characteristic of the Russian army, that up to the present time it has, unaided, never been able to lay a regular siege. The want of skillful engineers and artillerymen, the impossibility of creating in a barbarous country large magazines of war, material for sieges, or even to carry across immense tracts of country whatever material may exist, have always driven the Russians to the necessity of carrying every fortified place by

assault after a short, violent, but seldom very effective cannonade. Thus Suvarrow took Ismail and Ochakof; thus, in 1828 and 1829, the Turkish fortresses in Europe and Asia were stormed; and thus they carried Warsaw in 1831. In either case the Russian army will arrive at the passes of the Balkan in a weakened condition, while the Turks have had time to concentrate their detachments from all sides. If the invaders are not repelled while attempting to cross the Balkan, by a dash of the whole Turkish army, the decisive battle may be fought under the walls of Adrianople, and then, if the Turks are defeated, they will at least have exhausted all the chances left them.

But a Russian victory at Adrianople can, under present circumstances, decide very little. The British and French fleets are at Constantinople, and in their teeth no Russian General can march upon that capital. The Russians, arrested at Adrianople, unable to rely on the support of their fleet, which itself would be menaced, would soon fall victims by thousands to disease, and have to retrace their steps beyond the Balkan. Thus, even in victory, they would be defeated as regards their great object in the war. There is, however, another line of operations which they may, perhaps, more advantageously take. It is indicated by the route which leads from Widdin and Nikopolis, by way of Sofia, to Adrianople. Apart from political considerations, it would never enter the head of any sensible Russian General to follow this route. But so long as Russia can depend on Austria—so long as the approach of a Russian army to the Servian frontier, combined with Russian intrigues in Servia, may excite insurrectionary movements in that country, in Montenegro, and among the predominant Greco-Slavic population of Bosnia, Macedonia, and Bulgaria—so long as the crowning operation of a strictly military campaign, the taking of Constantinople, is out of the question, from the presence of a European fleet—so long this plan of campaign will be the only one which the Russians can adopt with much chance of success, and without forcing England and France to determined hostile action by too direct a march upon Constantinople.

It appears, indeed, from the present position of the Russian army, that something of this sort is projected. Its right wing has been extended to Krajowa, near the western frontier of Wallachia, and a general shifting of its array toward the upper Danube has taken place. As this manoeuvre is entirely out of the line of operations by Silistria and Shumla, it can only have for its object to put the Russians in communication with Servia, the centre of Slavonic nationality and Greek Catholicism in Turkey. A defensive position on the lower Danube, combined with an advance across the upper Danube toward Sofia, would be perfectly safe, if supported by Austria, combined with a movement of the Turkish Slavonians in favor of national independence; and such a movement could not be more forcibly provoked than by a march of the Russian army into the very heart of the Slavonic population of Turkey. Thus, the Czar will obtain far more easily and in a far less offensive manner what he has claimed throughout the controversy. This is the organization of all the Turkish Slavonians in distinct principalities, such as Moldavia, Wallachia and Servia now are. With Bulgaria, Montenegro and Macedonia under the nominal sovereignty of the Sultan and the real protection of the Czar, Turkey in Europe would be confined to the environs of Constantinople and deprived of its nursery of soldiers, Albania. This would be a far better result for Russia than a decisive victory at Adrianople, followed by a dead stand of her armies. It is a result which appearances indicate that she is about to try for. Whether she is not mistaken in relying on the Slavonians of Turkey is a doubtful question, though there will be no cause of astonishment should they all declare against her.

N. Y. Tribune.

The Assault upon the Bible.

Each day seems to furnish additional reasons for believing that Satan is arranging all his powers for a grand, and a final, assault upon the Word of God.* The prophecies which describe the closing scenes of this dispensation, point to a great defection among those who are nominally Christians. The nations of the earth, and the ruling powers, are to be deceived and stirred up against Jesus and his doctrines. Amid precisely such a scene we are living now. To an alarming extent, the forces of society are being ranged against the teachings of the cross.

A superficial view of the seething mass of society, presents only the idea of a wild conflict of thoughts and feelings, without order or design. Men everywhere seem to have burst away from the thrall of old opinions, and to be merely seeking in all directions for truth; investigating among the rubbish of things, bent only upon separating the precious from the vile.

* The battle of Armageddon.—Ed. HER.

But if we will more carefully observe this apparently aimless agitation, it will be found to possess everywhere certain general and common characteristics, revealing unity of design, which marks the guidance of one superintending intellect, and showing that the whole is brought to bear upon a single purpose—the subversion of the doctrines of the cross. Satan is the personal antichrist, the personal foe of the Son of God, the god of this world, who, for the present, is permitted to dispute its possession with Jesus, the rightful heir and sovereign.

We are taught that this subtle spirit sways with mighty influence the forces of this world, and directs and combines them against truth and God.

Such a combination of the powers of evil as Christendom now displays, is not shown in the world's previous history, and the Bible is clearly the central object of attack.

Various and subtle are the methods, evincing a profound and startling knowledge of the human heart, a clearly super-human estimate of the character of events, and power of adaptation of means to ends. In one quarter he brings mighty ecclesiastical powers to aid him in concealing it from the people, by covering it up amid the rubbish of human tradition, as in the Jewish Church of old, as in the Greek Church, or it is forbidden to the people, as by the Church of Rome.

Where, as in our country, the human soul is too free to be shackled thus, he makes use of its very freedom to put out the eyes of its faith, and bend it in his own fetters of falsehood.

The saddest of all the aspects of society is that, we think, which shows so large a portion of the philanthropy of the day arrayed against the Bible, either as a whole or against its parts. Would that all such might candidly inquire what basis for society will remain when once the Bible is gone? On what foundation will human rights be placed when the only true teacher of right has been stricken down? What standard will right or wrong be judged by, when God's eternal standard is removed?

How will man be exalted when the only elevating power is annihilated? But what law, or before what tribunal will the anti-slavery man arraign the slaveholder, when God's law is repudiated, and God's tribunal bar becomes of no authority? We would ask those who reject the Bible and are loudest in their cry against slavery, by what authority they condemn it? It is useless to talk, then, about reason. They and the slaveholder stand, then, on the same level, man confronted with man, human opinion against human opinion, with no controlling authority in either.

What has human reason, or conscience, or law, done with human rights and liberties without a Bible, an eternal law of righteousness, given by God himself? Let the world's history answer. What man has done in crushing and robbing his brother, he would do again; even here, he needs for his restraint the voice of his God, and an apprehension of eternal retribution. Would to God that they who clamor against the Bible might see, that they are endeavoring to wrench away the only defences of human liberty, the only possible safeguard of the rights of man, the shield of the defenceless, and the hope of the fallen.

Woman, too, lured with the show and promise of an empty kingdom of independence, in her new-born aspirations for a miss-called freedom, is learning, in the pride of her heart, to reject the Bible which forbids and warns.

Where will be her defence when faith in the Bible is gone? what is to interpose between her and the raging hell of passion, when a belief in the Bible, a fear of God, an apprehension of a judgment to come, is stricken out of the public mind. Above all that ever lived, does the American woman owe most to the Bible. What she is, she, by the grace of God, owes to its only teachings. May God forbid that she should cast salvation and her Saviour from her.

Christian Press.

Transmission of Scripture Names.

THE transmission, through so many centuries, of the biblical names of places in the Holy Land, is a standing monument of the truth of the Bible. It is hard to extirpate the aboriginal names of a country. The race which is spreading over British India, at the present day, when they plant a new town, now and then give it a new name. The old places, on the contrary, retain their old names. The Romans, who extended their arms over Gaul, Britain, and parts of Germany, originated but few, very few of the names now borne by the cities and villages in these countries. Even when the earlier inhabitants have disappeared before the new comers, as in the case of the Etruscans in Italy, or the Indians in some parts of America, they have left traces of their language behind them. Our own mountains and rivers, with their Indian appellations, are not more enduring than the proofs

that an older race inhabited these shores before our forefathers came to them. If, then, the records of the Old Testament are true, the successive waves of conquest that have swept over Palestine, cannot have obliterated all the marks of early times. If the towns, mentioned as existing there in the age of Abraham, Joshua, and David, existed really, it must be possible to identify many of them still. As, on the one hand, the impossibility of finding any of them now would discredit the sacred historians, so, on the other, the discovery of the same names applied to existing localities, their preservation, notwithstanding so many invasions of Babylonians, Egyptians, Greeks, Romans, Persians, Saracens, Crusaders, and Turks, who have overrun the country at different times, becomes a striking witness to the truth of the Scriptures. It is ascertained that probably one half of the principal towns mentioned in the history of Joshua's conquest of Canaan, occupy their ancient sites. To these should be added others that are first mentioned in the Old Testament, at a later period. They bear the same names as in ancient times, slightly changed, in conformity with the Arabic, the spoken language of the East. Their position agrees with the geographical notices of the Bible. Thus, *Shiloh*, where the ark of the covenant was kept, in the days of the Judges, exists still as *Siloun*. The full Hebrew form as can be shown, was *Shiloh*. In Judges 21: 19, this place is said to have been "on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem and on the south of Lebonah." I visited Saloun or Shiloh on the twenty-ninth of April, having lodged the previous night at Beitin, the ancient Bethel, a few miles to the south, and on the same day passed El-Lebbun, the Lebonah of Scripture, a little to the north of Shiloh, as I pursued "the highway" to Nabolous, the ancient Shechem. The identification of this last place, rests on the surest historical testimony. At Main, the Maon of Nabal, (1 Samuel 25: 2,) near Hebron, the traveler has in view, at once, nine different places which retain their ancient names, but slightly modified. Among other examples, illustrating the similarity of the ancient and modern names, we may mention Anata for Anathoth, Akko for Acco, Makmas for Michmah, Beit Lahm for Bethlehem, Ghuzzeh for Gaza, Yafa for Joppa, Jebah for Gibeah, Nasirah for Nazareth, Nein for Nain, Endor unchanged, Esdud for Ashdod, Askulan for Askelon, Ludd for Lydda, Sur for Tyre, Saida for Sidon, Bireh for Beer, Mejdal for Magdala, Sarafend for Sarepta, Jeba for Geba, Jelboh for Gilboa, Ram for Ramah, Selwan for Siloam, Tubariyeh for Tiberias, Jebna for Jabneh, Hulhul, for Halhul, Tekua for Tekoa, Beisan for Beth-Shean, Kana for Cana, Kurmul for Carmel, Yalo for Ajalon, Gazur for Geser, &c. These I mention as examples, merely, and mention these in preference to others, that would be equally pertinent, because they happen to be among the places which it was my good fortune to visit or to have a sight of.

What is worthy of special note, is, that many of these names have been brought to light recently. Some of them have hardly been mentioned in books since they were last mentioned in the Bible, till the present century or the last. Geographers and tourists have traversed the land, and as they have asked the inhabitants to tell them the names of their villages, have had the old Scripture names given back to them from the mouths of the people.

Prof. Hackett.

Varieties.

SIGNS OF THE TIMES.

IN our days especially, the most striking circumstances and the most startling signs of the times concur to increase, in a remarkable degree, feelings of interest in the Jewish people. The times in which we live are such that no one can deny their portent of a future of which each day seems ready to give birth. A great inquiry agitates the mind and stirs the hearts of many as to what will be the final issue of all the revolutionary movements and complications which are now taking place, while, at the same time, the opposite principles of faith and infidelity, superstition and science, combine to multiply daily changes in our moral and social life. The Christian alone knows the result to which all this tends, while, in singleness of heart, he examines and ponders the prophetic words of his Lord and Saviour, that he shall come on the clouds of heaven, and then shall be fulfilled all that the prophets and holy men of the Old Testament have spoken concerning the Messiah of Israel, the Desire of all nations. He shall reign as King over all the house of Jacob; the Lord God shall give him the throne of his father David. He shall reign from sea to sea, and from the river to the ends of the earth. Under his sceptre shall the twelve tribes of Israel be again united; all the nations of the earth shall share in this peace and glory, and bow together in submission to that sceptre of justice, truth, and love. The whole earth shall be covered with the knowledge of God and the light of his glory; the wicked and

all the powers of wickedness shall be destroyed, and the prince of this world cast out. Jerusalem shall rise covered with glory from her state of humiliation, as the dead who have believed in Christ come forth from their graves. The last book of the Bible sums up all these blessings in its closing words,—"I Jesus am the root and offspring of David, and the bright and morning star. Behold I come quickly."

Never till our days has the attention of men been so forcibly drawn to the Scripture prophecies of the Old and New Testaments, nor the hearts of Christians so prepared to look for their accomplishment. This diligent search, this waking up of attention, forms the characteristic of a new era in the Christian Church; and the period from which we may date its commencement is the latter part of the eighteenth century, at precisely the same period when the epoch of revolutions began in the history of the world. This coincidence is the more worthy of remark, because at the moment when infidelity is shaking the very foundation of the Papacy, and under the guise of philosophy and rationalism threatening to undermine and endanger the Protestant Churches, behold at once a fresh banner raised, and a new rallying-point marked out, to direct the faith, the zeal, and the exertions of the Christian. On all sides voices are heard calling to a deeper and more careful investigation of the Revelation of St John, and to more literal and faithful interpretations of the prophecies of Israel, which promise not only individual conversion and future bliss, but also the visible glory of Christ and his reign upon earth.

Da Costa.

LUTHER'S LONGING FOR THE LORD'S COMING.

I AM utterly weary of life; I pray the Lord will come forthwith and carry me hence; let him come, above all, with his last judgment; I will stretch out my neck; the thunder will burst forth, and I shall be at rest. . . . May the Lord come at once! Let him cut the whole matter short with the day of judgment; for there is no amendment (of the world) to be expected. . . . You will see that, before long, such wickedness will prevail, life will become so terrible to bear, that in every quarter the cry will be raised, "God! come with thy last judgment." . . . O God, grant that it may come without delay. I would readily eat up this necklace (one of white agates which he had in his hand) to-day, for the judgment to come to-morrow.

Table Talk.

The empire is falling, kings are falling, princes are falling, the world totters, and like a great house about to tumble down, manifests its coming destruction by wide gaps and crevices on its surface. . . . The world approaches its end, and it often comes into my thoughts that the day of judgment will arrive before I have finished my translation of the Bible. All the temporal events we find predicted therein have been accomplished. . . . The hour of midnight approaches, when the cry will be heard, "Behold the Bridegroom cometh, go ye out to meet him."

Isid.

THE LORD'S COMING AN ARGUMENT FOR UNITY.

CONSIDER and remember that the Judge stands at the door. Let this moderate your spirits, that the Lord is at hand. What a sad account will they have to make, when he comes, that shall be found to smite their fellow-servants and to make the way to the kingdom more narrow than he made it!

Buzan.

THE INFIDELITY OF THE AGE.

THE struggle of our English Christianity will not be with bodies of men, whether Romish or infidel, but with that ominous tendency of the human mind, too clearly indicated as it is at this moment, from end to end of Europe, which, while it relieves us from anxiety regarding the mischievous agency of individuals or of parties, inspires a deep awe, if not alarm, as it announces the final conflict of First Principles, touching religious belief.

Isaac Taylor.

THY KINGDOM COME.

CHRIST teacheth us in this prayer (thy kingdom come) to ask the dreadful time of doom, in which the kingdom of God shall fully come, that men may know it behooves them not to live idly or negligently—that this time may not make ready flames and vengeance for them, but to live justly and soberly, that this time bring a crown to them.

Wickliff on the Lord's Prayer.

SELF-RIGHTEOUSNESS.

GOD taught our first parents to make coats to cover their naked bodies; but it was the devil that taught their posterity to weave false coverings of their own, to hide the nakedness of their souls.

AN EXCELLENT COMBINATION.

YOUNG zeal and old knowledge make that Christian both happy and useful in whom they meet.

THE PREACHER'S DUTY.

MINISTERS should not be like dials on a wall, or like watches in our pockets, to teach the eye; but like clocks and alarms, to ring to the ear. Aaron must wear bells, as well as pomegranates. The prophet's voice must be a trumpet, whose sound may be heard afar off. A sleeping sentinel may be the loss of a whole city.

LITTLE FAITH.

I HAVE rather smoke than fire; and guessing rather than assurances of Christ's love. I have little or nothing to say, but that I am as one that hath found favor in his eyes.

THE ONE HOME.

ON earth, God's people have their respective homes, and particular places of residence: but when we come to heaven, one home will hold us all.

The Sacred Oracles.

A CORDIAL reception of the oracles of God from beginning to end, and these alone as the infallible rule of faith and practice, and as all profitable for doctrine, for reproof, for correction and instruction in righteousness, has ever been a special characteristic of the true Church of God. In accordance with this, is the language of Stephen speaking of Moses, in Acts 7: 38. This is he that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers who received the lively oracles to give unto us. So also the Apostle Paul, Rom. 3. What advantage hath the Jew, or what profit is there in circumcision? much every way, chiefly because unto them were committed the oracles of God. If any man speak, let him speak as the oracles of God, 1 Pet. 4: 2. Plainly the reception of the oracles of God, as the infallible rule of faith and practice, and these only, is a distinguishing mark of the true church of God. If they speak not according to this word, it is because there is no light in them.

The Jews continued to be the church of God while they received the oracles of God, as far as delivered, as their only rule of faith and practice; but when they rejected the Lord Jesus and refused his word, and the inspiring writings of the apostles, as a portion of the Sacred Canon, God rejected them. If ye continue in my word, said the Saviour, then shall ye be my disciples indeed. Again to the Jews he said: But ye seek to kill me, because my word hath no place in you. Again, My mother and my brethren are those which hear the Word of God and do it. Search the Scriptures, for in them ye think ye have eternal life. It was necessary—said Paul and Barnabas to the Jews at Antioch—that the Word of God should first have been spoken to you, but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles. Thus were the Jews rejected as the church of God, because they rejected his word spoken by their Messiah and his apostles. They thus ceased to be the church.

So when Rome refused the word of God as the infallible rule of faith and practice, and presumptuously usurped the throne of God, claiming for herself and her words infallibility; and imposing her vain traditions as of divine authority, she ceased to be a portion, in her associated capacity, of the true church—For I testify—saith the Lord Jesus by his servant John—unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. Rome, by her decrees of councils, and bulls of Popes, has involved herself in this condemnation, because she insists upon imposing these upon the people as of infallible authority, and thus of divine obligation. She has thus added to the thing written in the volume of inspiration. Hence a voice has been heard, come out of her my people, that ye be not partakers of her sin; and that ye receive not of her plagues.

To the testimony above given, it is added also: if any man shall take away from the words of the book of this prophecy, God shall take away his part. From the things written in this the holy city, is threatened to a person is applicable to the persons associated in the commission of the deed, and to the association that gives sanction and power to its accomplishment. Rome, its traditions, like the Jews of old, has made away the Key of Knowledge from the people, so far as she has taken away from them the Bible, or perverted their free access to the Word of God. That Rome has labored to prevent the free circulation of the Sacred Scriptures is also too well attested to leave upon it the shadow of a doubt. Even recently, in a land lovely by nature and in a climate peculiarly delightful, the husband and wife were separated, and condemned to drag out weary months in unwholesome prisons and toil, for no other crime than

for reading the Scriptures. More cruel than the sea-monsters, who draw out the breast and give suck to their young ones, are those who deny the sincere milk of the word to those hungering and thirsting after righteousness. Thus acts Rome from principle, and testifies to her shame that she has broken herself off from the stock of God's covenanted people.

To the same class belong those who degrade the Old Testament to a mere horn book and thus throw it away as no longer God's sacred deposit in his church. Puffed up with an assumption of enlarged understanding of the New Testament, they speak of the Old as a mere school-boy's primer, now no longer important. Surely such as thus declaim belong to the tribe who speak great swelling words of vanity; presumptuous are they and self-willed and not afraid to speak evil of dignities. They have no portion in David or inheritance in the Son of Jesse. One special mark of the true church of God is, the hearty reception of the Oracles of God, both of the Old and New Testament, as the only infallible rule of faith and practice without partiality and without hypocrisy.

Gavazzi's Lectures.

THE ANCIENT AND MODERN INQUISITION.

ALL the doctrines of Christ, and in fact, of faith, are reduced to one, namely: "go forth and preach the Gospel to every creature. And whosoever believeth, and is baptized, shall be saved; and whosoever believeth not shall be damned." And therefore, the believing or the unbelieving was left to the free choice of one and all. The first gift of God to mankind is not any creed or religion. But the first gift of God to man is Liberty. Without liberty, man is nothing. Without liberty, man is as nature without the sun, in perpetual darkness. [Applause.] Therefore, we will use our liberty in order to choose our religion. Then religion becomes a benefit; because it is no more imposed, but is free to be chosen. But this is not the case with the Church of Rome. In the Popish system, any one who has had the misfortune to be born a Roman Catholic, it is necessary that he live as a Roman Catholic and die as a Roman Catholic. Every one knows the petulance and impertinence of the Roman Catholic priesthood when any one abandons the system of Papacy and embraces Christianity. This is one of the principles, to trouble any one in order to glorify Christ and God. But when any one in the Church of Rome—I speak, especially where the Popish is the dominant one—entertain a doubt about some religious matter, the Inquisition puts her hand upon him, imprisons him, tortures him, and vexes him, and calls these cruelties "a mercy from heaven," in order to restore his heart to its former faith. Thanks for such a mercy! And if any one, notwithstanding the tortures of the Inquisition, refuse to confess, and still believe the pure religion, the Inquisitions strangle him, or burn him, and call it "a mercy of heaven." So that, the corporal punishment is for the soul's eternal salvation. Thanks for such mercy! And, finally, if any one, as the ancient martyrs, confess Christ and go to the stake and the fagot, the Inquisition spurns him, denies him a Christian burial, and curses him, and excommunicates him, his wife, his children, and his nephew, to the fourth generation: and then calls these barbarities "a mercy from heaven" for the preservation of the universal faith! Thanks, thanks for such a mercy! [Applause.]

Man is a reasonable being. Present to man a reasonable religion, and he will embrace it. This is the secret of the power of the Gospel. It is a religion of reason. Therefore, the reasonable portion of mankind willingly embrace this religion of the Gospel. And why is the Church of Rome obliged to resort to violence—the violence of the Inquisition? If the Church of Rome is a reasonable Church, she don't need any violence. Reason, alone—free discussion, alone—will persuade mankind of the truth of her maxims and theories. The Church of Rome is laboring by violence in the Inquisition. Why? Because, in the Church of Rome, nothing is reasonable—nothing is reason. The authority and supremacy of the Pope, the infallibility of the Pope, the Transubstantiation, the indulgences, the worship of saints and images, and the work of supererogation—all is unreasonable, in the Church of Rome; and therefore the Church of Rome needs the Inquisition. [Applause.] These poor, blind, bigoted, and sometimes Jesuitical people say, "But our Church is the oldest one. Our church existed when many and many ancient churches were destroyed by time." Yes, the Church of Rome does still exist; and I have always said, it will still exist, in a measure, till the second coming of Christ. Because, if not so generally, (and I know it will not in Italy,) yet, perhaps, in a few parts of the Continent. And why? Because Christ said it is necessary to suffer from scandal in the world; because the Apostles prophesied its long continuance; be-

cause Christ said that Antichrist should reign. Therefore, the Church of Rome exists till the present day, and will continue to exist until the second coming of Christ. But, practically speaking, why has it continued till the present time? "Oh, by miracle!" it is said: "by the special providence of Christ." And I answer, the Inquisition; and the special providence of Christ is the executioner without the Inquisition. All Europe, at the present day, would be Protestant. All America—the Spanish part of America in which the Inquisition has made so many thousands and millions of victims—would be as Protestant as this, your own land. And my Italy, in which, under the Reformation, the rigors of the Inquisition were inflicted to so great an extent,—my Italy would be Protestant, without Pope and Popery. And, therefore, the merit of the existence of the Roman Catholic Church is not to be found in the theory and practice of Rome, but in the Inquisition—in the cruelties, the dungeons, and the executioners of the Inquisition.

But it may be said by some that this is an exaggeration—that they doubt the truth of such violence. But, alas! it is all too true. The ancient Pagans are called persecutors; and the unfortunate victims who fell under the sword of the Pagan persecutors were called martyrs. Well, now I ask, why were the ancient Pagans persecutors? Because they persecuted, really, in order to convert them from Christianity to the Pagan religion; and under this pretext, they made many millions of victims. What, I ask, is the Church of Rome now doing? I ask the Roman Catholics? The Christian Church is the Church of Liberty; and, therefore, she don't need any violence. She leaves every one free to embrace or abandon her creed. More—the Church of Christ is a Church without a persecution; a kind, meek, and benevolent Church. More, the Church of Christ inculcated a spirit, by the Apostles, of meekness and humility. Therefore, the Church of Christ—the true Church of Christ—must live in humility and meekness; and the Church which abandons this true spirit of Christ is no more the true Church of Christ. But the Church of Rome abandons the spirit of Christ, and is under the spirit of ancient Paganism. Therefore, the Church of Rome is no more the true Church of Christ, but is a Pagan Church. [Applause.] Why did the Pagans kill martyrs? Because they refused to worship Jupiter and Venus; because they refused to recognize the ancient gods. And why does the Church of Rome persecute so many thousands and millions of victims? Because the Church says they are "heretics." What is the duty of the true Church towards heretics? To persuade them and endeavor to convert them by persuasive means. This is not the feeling of the Church of Rome at all. They deny the right of all free discussion, and take the sword, the fagot—they strangle and burn these heretics, as they call them. The Church of Rome spares itself the trouble of discussing the matter. And thus it is that she is triumphant.

The Church has no right to persecute on account of religious beliefs—and you should bless God, my dear Americans, because only here was there no persecution from the beginning. What was the crime of those martyrs of old who suffered so severely? It was that they refused to worship the Virgin Mary instead of Christ. Therefore, where was their heresy? They were true and pure Christians, worshipping God in faith and sincerity of heart. And we conclude by fact, that if the Church of Rome still exists, it is owing to the Inquisition. Now, if the Church of Rome destroyed the spirit of Liberty given by Christ, much more does it destroy the spirit of meekness. "But," say the Papists, "we are free. No one can impose upon us their religion." Indeed! You free? What is freedom? to read your Bible? "O, no," say they, "but the newspapers." You are free? "O, yes, to go to the church, and to the confessor." What is your freedom? It is to be blinded. [Applause.] The mission of the Christian clergy is a mission of Peace,—and when I say Peace, I mean the peace of the gospel. It is a mission of fraternal love. Now, who changed those sheep into wolves? And not only into wolves, but into hyenas? It was the Inquisition. [Applause.] The Christian people find in their clergy, fathers; and look upon them as protectors. But the Romish priests are dreaded, and greatly feared by the people. They are cruel by nature and system, and we therefore conclude that they are not of the true Christian Church. The judges and inquisitors are all priests, and exercise their cruel authority over the people. Now what is the excommunication from the Church of Rome? It is cursing a man and sending him to hell for evermore. They invoke the Virgin Mary, and all the saints to curse him for ever. [The Padre here read a portion of the law of excommunication from the Roman Catholic church.] And this is the meekness of the priests.

In your country, Judges are compelled to act openly and fairly. But the Inquisition is all

dark and secret. The accusers are never confronted by the victim. All is done in private. All kinds of partiality and revenge are practiced in this private tribunal of the Inquisition. And when a man has served out his time, and goes forth from his prison, he is compelled to take an oath never to divulge any of the cruel practices in this secret Inquisition. Therefore, I prove that the clergy, by this tribunal of the Inquisition, have changed all meekness and charity for arrogance and cruelty. The Romish clergy is a cruel clergy by system and by nature. Having by oath sworn perpetual celibacy, they have no love or affection. You call, and very reasonably too, Nero, and Caligula, and others, tyrants. But, if they were monsters, what name will you give the Roman Catholic clergy, who invented fourteen species of cruelty against their brethren? Monsters and assassins! [Applause.] Speaking of the cruelty of the Inquisition, many may think I am dealing in exaggerations. But no; following the advice of Dido, I shall let facts speak for themselves. These are quite bad enough. Fourteen kinds of torture are practiced by the Inquisition. Of course I have not time now to describe all these. The first species of torture was called the "Queen of Tortures." In the centre of the room was a tall post, with a beam across it. To this was a tackle, or hoist, with pulleys, or a rope attached. The victim was fastened to this beam with two large weights, of some hundred pounds weight, fastened to his feet. The executioner held the end of the rope, and, at the command of the Inquisitors, the victim was hoisted up some distance from the floor, while the weights upon his feet tended to straighten him out in an exerting manner. Here he was kept up till he confessed, or else, removed to his prison to recruit, and be prepared for another torture.

The Padre here described several other species of Inquisition torture, portraying, in a graphic manner, the various effects upon the unfortunate victims. He then said: And this is the Church of Christ! [Tremendous applause.] And I ask, Roman Catholics, is this the charity taught in the Gospel? [Applause.] You, priests of the altar, at Rome, what are you? You are monsters! You are consecrated cannibals! [Great applause.] "But," say the Papists, "this Inquisition was necessary for heretics!" Hear me: The Inquisition, say some, was not an ecclesiastical, but a lay tribunal; and we are told that the Romish Church never persecuted any one for religious belief. But this is a mistake. The supreme head of the Inquisition is, and ever has been the Pope, and all the cruelties of the Inquisition are to be imputed to the power of the Pope. Not persecuted for religious opinion! What were the bulls issued by Pope John XXII, in 1332, and Innocent VII, to Alberto de Capitaneis, in 1487? What, if not a persecution, was the conduct of Francis I of France, towards the Waldenses? And the massacres of Dauphine and Provence, at Merindol and Cabriere? Eighteen hundred thousand children perished by the Inquisition under Templars. And is this nothing? One hundred thousand victims slaughtered in France and Portugal are nothing! And the Church of Rome has never persecuted any one! [Great applause.] Cardinal Wiseman printed a book a short time since, wherein he says the Inquisition no more exists. But, with all due respect to Cardinal Wiseman, I beg leave to inform him that there is a place called Italy where the Inquisition does exist.

Pope and Satan, as I said in a previous lecture, are equal; and, as Satan never changes, so the Popes never change. And Pius IX., to show his gratitude to God, his first care was to restore and establish the Inquisition in Rome! American people! we, Italian patriots, endeavored to destroy the Inquisition, and open the prisons at Rome. [Applause.] But Pius IX. immediately re-established the Inquisition. Now it is everywhere in my poor Italy; and perhaps on Friday evening I shall say some about the Madiai, whose case proves the existence of the Inquisition. Now, what will be the moral of my lecture this evening? If the Inquisition is introduced in every part of Italy, beware of its introduction into America. You have here now a regular Roman Catholic hierarchy, with a canon Law, following which always comes the Inquisition. You may say you do not fear this. I would not speak of individuals, but hear the oath which the Archbishop takes when he assumes his office:

"I swear that I will oppose and persecute all heretics and schismatics, and all rebels against my lord, the Pope."

Now beware! He is obliged to persecute all Protestants if he be true to his oath. Therefore, remember the words of an exiled Italian, and beware of the influence of these Catholics. In secret and great prudence the Catholics are endeavoring to spread the dominion of the Pope. If you will prevent this, Americans, look at the Catholics, and see how unitedly they work. Remain as you are, Methodists, Baptists, or Protestants, for I like this. It is as pleasant as the spring-time flowers. But to remain only a pri-

rate individual in the face of an enemy, in the presence of Rome and Popery is a crime. Be up and doing. Union! union! This is the only means of preventing the power of the Pope and Popery from spreading into your country. [Great applause.]



The Advent Herald.

BOSTON, OCTOBER 29, 1853.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER XXVII.

In that day the Lord with his sore and great and strong sword shall punish Leviathan the piercing serpent, even Leviathan that crooked serpent; and he shall slay the dragon that is in the sea.—v. 1.

Dr. Hales, Bishop Patrick, and others, suppose that Satan "counterfeited a glorious seraphim," or angel of light, he being a fallen one, "and thereby seduced Eve to give credit to him." The reason that they give, is that the Hebrew for seraphim, is *seraph*, to burn or glow, which term is also used in connection with serpents. Thus (Num. 21:6, 8,) "the Lord sent fiery [seraph] serpents among the people, and much people of Israel died. And the Lord said unto Moses, Make thee a fiery [seraph] serpent, and set it upon a pole: and it shall come to pass that every one that was bitten, when he looketh upon it shall live." "By a striking analogy," says Dr. Hales, "as the healing brazen serpent, erected on a pole by Moses in the wilderness, was a significant type of Christ on the cross (John 3:14), so the deadly *seraph* was equally fit to denote him that had the power of death, that is the devil.—Heb. 2:14."

The word *seraph* occurs in the following places: Deut. 8:15—"Who led them through that great and terrible wilderness, wherein were fiery serpents and scorpions." Isa. 6:2, 6—"Above it stood the *seraphim*: each one had six wings. . . . There flew one of the *seraphim* unto me, having a live coal from off the altar." Isa. 15:29—"Out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent." Ib. 30:6—"From whence come the young and old lion, the viper and fiery flying serpent."

Tertullian says of "the anointed cherub that covereth, (Ezek. 28:14), "This was the serpent to whom Eve gave ear, as to the Son of God." Euphrius, according to Bishop Patrick, mentions some who said the woman listened to the serpent, and "believed him as the Son of God." According to the same, Rabbi Bechai said, "This is the secret (or the mystery of the holy language), that a serpent is called *seraph*, as an angel is called *seraph*," and adds: "The Scripture calls serpents *seraphim*, because they were the offspring of this old serpent."

The fiery flying serpent "of Arabia, has a small body about eighteen inches long, and spotted with various colors like the water snake. Its wings are smooth like those of a bat. This is a *seraph* serpent, and establishes the propriety of that epithet of Satan in Rev. 12:3, "The great fiery dragon"—the dragon being a water serpent common in Egypt. It was the principal divinity of the Egyptians, called by them *Serapis*, and was worshipped all over the heathen world in ancient times."—Dr. Hales. With the foregoing Scripture references, there is a propriety in calling the father of evil, by the metaphorical titles in the text.

A SONG TO THE VINEYARD.

In that day sing ye unto her, A vineyard of red wine.—v. 2.

"In that day," is the era of the dragon's destruction. The word rendered "sing," signifies to respond. It occurs in Ex. 15:21, where, after the destruction of the Egyptians in the sea, the women went out after Miriam with timbrels and dances, "and Miriam answered them," i. e., responded to them. Bishop Lowth renders this,

"To the beloved Vineyard, sing ye a responsive song."

It is a responsive song concerning the Vineyard. "Red wine" was esteemed the best kind of wine. Thus Solomon said (Prov. 23:31): "Look not thou upon wine when it is red, when it giveth its color in the cup." Says Kimchi: "The redder the wine, the more it was valued." "A vineyard of

red wine," was therefore a choice vineyard; and the phrase is an elliptical metaphor, denoting the people of God: Isa. 5:7—"The vineyard of the Lord of hosts is the house of Israel."

I the Lord do keep it; I will water it every moment: Lest any hurt it, I will keep it night and day.—v. 3.

By a substitution, the Lord uses the attention which the vinedresser bestows on his vineyard, to illustrate his analogous care for his people, and their preservation from all evil. Psal. 121:4-8—"Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

Fury is not in me: who would set the briers and thorns against me in battle?

I would go through them, I would burn them together.—v. 4.

"Fury is not in me," contains a metaphor in the use of the word "in;" and the expression is equivalent to: I am no longer angry.—v. 4, with my people.

"Briers and thorns" would impede the growth of a vineyard. As its enemies, they are put by substitution, for sinners, whose connection with the people of God is as deleterious as such obstructions are to the growth of the plants of the vinedresser. The inquiry, "Who would set them against me in battle?" implies that God will permit no one to do it—"set" being a metaphor expressive of their obstructing God's care for his vineyard. The declaration that he "would go through them and burn them," is a substitution for the exercise of his power, and the punishment he would inflict on sinners, if it was possible for them then to be set in opposition to his purposes.

Or let him take hold of my strength, that he may make peace with me; And he shall make peace with me.—v. 5.

"Take hold" is a metaphor expressive of reliance; and "strength" by a metonymy, is put for the Author of power. The one spoken of, is the enemy brought to view under the figure of "briers and thorns;" and the sense of the passage is, if sinners would avoid the punishment, illustrated by the burning of briers and thorns, let them be reconciled to God and place their trust in him, in doing which they would find peace and safety—God being willing to be reconciled to his enemies.

He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the earth with fruit.—v. 6.

Those who "come of Jacob," are the descendants of Jacob. "Take root," is a metaphor expressive of their restoration—i. e., the righteous of them in the resurrection, as cuttings of the vine, by taking root live and flourish. "Blossom," "bud," and "fill with fruit" are metaphors, illustrative of their yielding the fruits of righteousness—in opposition to wickedness: the "wild grapes" in the allegory of the vineyard in Isa. 5:2-4. "Face" is also a metaphor for the surface of the earth. The idea of the previous texts is continued in this, by expressions literally applicable only to a vineyard. The prosperity of the righteous is aptly illustrated by an allusion to the growth of vegetables. Thus the Psalmist said (92:12-14): "The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing."

The last five texts are rendered by Robert Lowth, and arranged responsively as follows:

JERUSALEM.

"It is I Jehovah, that preserve her: I will water her every moment: I will take care of her by night; And by day I will keep guard over her."—v. 3.

VINEYARD.

"I have no wall for my defence: O that I had a fence of the thorn and brier!"

JERUSALEM.

"Against them should I march in battle, I should burn them up together. Ah! let her rather take hold of my protection."—v. 4.

VINEYARD.

"Let him make peace with me! Peace let him make with me!"—v. 5.

JERUSALEM.

"They that come from the root of Jacob shall flourish, Israel shall bud forth: And they shall fill the face of the world with fruit."—v. 6.

Bishop Lowth, however, often takes unwarranted liberties with the text; his rendering is not always to be relied on, and in this case it is very questionable.

Hath he smitten him, as he smote those that smote him? Or is he slain according to the slaughter of them that are slain by him?—v. 7.

The responsive song closed with the preceding verse; and now the Lord inquires if he had punished Israel, as he had their oppressors!—implying that he had not. Of them he makes a full

end; but of Israel, he saves those who are his with an everlasting salvation.

"Smitten" and "smote" are metaphors expressive of punishment; and the comparisons between Israel and their enemies, in the manner of their being smitten, and slain, are similes.

"According to the slaughter of those that are slain by him," says Mr. Barnes, is in the Hebrew, "According to the slaying of his slain." They were not slain by, but because of Israel, and are therefore their slain.

In measure, when it shooteth forth, thou wilt debate with it: He stayeth his rough wind in the day of the east wind.—v. 8.

"In measure," is a metaphor expressive of degree. Instead of punishing his people without mercy, it is done within certain prescribed limits—moderately.

"When it shooteth forth," i. e., when the vineyard shooteth forth,—when its vine branches extend beyond their prescribed limits; or, as in the marginal reading, which is adopted by some as a better rendering, "when thou sendest it forth," i. e., the vineyard. The expression is a substitution, for the removal of the seed of Jacob from their land, because, like the vineyard in Isa. 5:2-4, they yielded "wild grapes."

"Thou wilt debate with it," is from the Hebrew ריב (reev), which signifies to strive with, to plead for or against, to contend with, to chide, to fight against, and to rebuke. Thus it is used in the sense of reasoning with, and of punishment; which last Mr. Barnes thinks the meaning here. The idea then is, "With moderation, when thou sendest it forth, thou wilt rebuke it."

"He stayeth," i. e., he taketh away, keepeth back or moderateth "his rough wind in the day of the east wind." In the climate of Judea, the east wind was very "rough" and violent: says Job (27:20, 21), "A tempest stealeth him away in the night. The east wind carrieth him away, and he departeth; and, as a storm, hurleth him out of his place." The idea is, that in the day of the east wind, with which he would sweep away his vineyard, he would withhold its extreme roughness; and the declaration is a substitution for the mercy which he would manifest, in the day of the removal of Israel, and in the instrumentalities by which he would effect it.

By this therefore shall the iniquity of Jacob be purged; And this is all the fruit to take away his sin: When he maketh all the stones of the altar As chalk-stones that are beaten in sunder, The groves and images shall not stand up.—v. 9.

By this, i. e., by the punishment before spoken of, which was designed for their purification,—"purged," being a metaphor expressive of expiation.

"And this is all the fruit," is rendered by Barnes, "And the design of all this is to remove his sin." In this connection, "fruit" is a metaphor, expressive of the result aimed at; and "take away," is the same figure, for the forgiveness of his sin.

"The altar," is used synecdochically, for the altars reared for the worship of idols. According to Hasselquist, "the hills nearest to Jerusalem consist of a very hard limestone," and of these probably their idol altars were constructed. To make them as chalk stones, they have only to be calcined by burning; and when this is done the idol groves and images are never more to exist. Making them "as chalk stones," is a simile, illustrative of their disintegration; and "stand up" is a metaphor for erected. The time of this disintegration of the stones of the idol altars, is evidently "the burning day."—2 Pet. 2:1-13.

BOOK NOTICES.

"THE PERSIAN FLOWER: A Memoir of Judith Grant Perkins, of Oromiah, Persia. 'The Flower Faetha.' (Isa. 40:7.) Boston: John P. Jewett & Co. Cleveland, O.: Jewett, Proctor & Worthington. London: Low & Co. 1853."

Judith was an interesting child of Dr. Perkins, a missionary of the American Board, in Persia, and died at the age of twelve years, trusting in Jesus. Her memoir is an interesting one, being that of a fair and fragile flower; and it is peculiarly so from the insight which is given in it to the interior of missionary life—their every-day occupations and pursuits being interwoven with her history. The history of a child is of course made up of little things. We make a single extract:

"Growing up in the venerable land of the Medes and Persians, whose customs, like their ancient laws, 'change not,' and where almost every-day incident, and indeed almost the entire routine of every-day life, is a fresh and luminous exposition of the Bible, she early contracted the habit of minutely observing these vivid illustrations of Scripture scenes and allusions, and took great pleasure in tracing them out, even in her play. A short time before her death, for instance, at a moment of recreation with a playmate, she placed a small stone upon another, and seated on either side, they turned it in the manner of 'two women grinding' at the oriental mill. A lady who had just joined the mission, happening to ob-

serve them, and Judith thinking that she did not comprehend the play, instantly said in explanation, 'Two women shall be grinding at the mill; the one shall be taken and the other left.'"

The kind of instruction given by parents to their children, is best illustrated by the remarks made by the children. The teaching of the American missionaries is seen in the following remark of Judith's brother Henry on the morning after her death. Standing by the side of her body, "Henry burst into tears and said, 'Oh I wish this was the time when Christ was on earth, to raise the dead.'"

LITERAL—NOT CARNAL, NOR FORMAL.

"The words that I speak unto you, they are spirit, and they are life." (John 6:63.)

This is one of the passages dwelt on by those who are disposed to declaim against the literal meaning of Scripture.

It was our fortune, lately, to listen to a discourse from these words, by a minister not settled we believe over any church. As we criticise not men, but principles, his name is not important to the subject.

He affirmed the literal interpretation of Scripture to be the taking of words in their lowest sense, and attaching to them only such a meaning as would be obvious to those unacquainted with the spiritual significance of those truths which make men wise unto eternal life. We judged that the preacher was unacquainted with what literal interpretation is; for had he known its principles, he would not have made such an affirmation; and before he closed his discourse, he took as decided ground against an allegorical, or mystical interpretation, as he did against a literal. His treatment of the literal, showed that it was confounded in his mind with an ultra literalism which ignores all tropical expressions. We are surprised that men do not first inform themselves respecting what they declaim against; and yet few do. They take their pre-conceived ideas of a thing, as a standard of its merits; and while they battle manfully against it, they only beat the air.

Few men know anything of the principles which characterize the several kinds of trope; and they decide that a thing is literal or figurative according to their guess—often affirming that language is figurative, while unable to particularize in what the figure consists, or to designate it, or classify it according to its kind of trope, or to define the principles by which it is to be designated and classified. The incompetency of such to determine between the literal and tropical, is as self-evident as is the incompetency of teachers in any department of knowledge which they have not themselves mastered.

That the preacher had never acquainted himself with the principles of literal interpretation, was farther evident from the fact, that in giving an exposition of the chapter from which he took his text, he attached a meaning to the truths therein enunciated, similar to that taught by literalists; and all the time he seemed unaware of the fact that they admitted any such conclusions.

Beginning with v. 25th, where the people found Jesus on the other side of the sea, after his miracle with the loaves and fishes,

"They said unto him Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled."—vs. 25, 26.

In these expressions, each word is used in its natural and obvious import. There is no trope of any kind, and the meaning is very apparent. The Saviour had performed his mighty works, as evidence of his Messiahship. In view of them, they should have believed in him, and recognized their Lord and Saviour, who would have delivered them from the wrath to come. But they had no adequate conceptions of his claims and character; and were more disposed to regard him as one able to supply their temporal wants, than as one who could cleanse them from all iniquity. Therefore the Saviour adds:

"Labor not for the meat, which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed."—v. 27.

"Meat," which endureth unto everlasting life is here contrasted with that which perishes. It is very plain therefore that it can be no other food which he exhorts them to labor for; and he calls that "meat," which sustains the same relation to their everlasting life, that food does to the nourishment of the body,—viz., the grace of God, by which sinners are freely justified, through the redemption that is in Christ Jesus. In denominating this "meat," it must be by some law of trope. It is called what it is not, but what it resembles in its life-giving influences; and such a use of language is a characteristic of the metaphor, which figure is found in the word "meat."

The only other figure in the text is in the use of the word "sealed." A seal is a token of recognition; and by the ability to work miracles, and other evidences of Christ's Messiahship, God had furnished the tokens by which his claims might be recognized. As he was not literally sealed, the demonstration that he was the Christ, is illustrated by a tropical use of that word. But as it would not be impossible to effect the impress of a seal on the hand or forehead, as bondmen were designated, the figure used cannot be the metaphor, but is a substitution, or hypocoatasis.

"Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat."—vs. 28-31.

In these passages it would puzzle any declaimer against the literal, to point out a departure from the natural and obvious signification of the words used. In the desert, they made their bread of the manna which fell from heaven. It was an evidence of God's protecting care of them. The Saviour, in feeding large multitudes with a few loaves and fishes, administered to their bodily wants; but when he affirms that by believing in him they would have everlasting life, they doubtless did not comprehend more than the life of the body. As those who ate manna had died, why should not those die who believed in Jesus? Wherefore they asked for some other sign, than the multiplication of loaves and fishes.

"Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread."—vs. 32-34.

Here again the only figure occurring, is in the use of the word "bread" as it is several times repeated. Christ affirms himself to be that bread, of which the manna was a type. By the use of the metaphor, he thus denominates himself, because he sustains a relation to their spiritual life, analogous to that which food sustains to the nourishment of the body. They could only live by him.

"And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst."—v. 35.

By a metaphor, the Saviour denominates himself "the bread of life," which illustrates his relation to the saved, as before shown. The act of coming to him, cannot mean a movement of the person towards him, nor can hungering and thirsting indicate a desire for mere food and drink. Yet none of those are incompatible with the nature of those of whom the affirmation is made, and consequently those figures are not metaphorical. It is only then by the use of the substitution, that a movement and conditions of the body are put for the analogous ones of the mind. An absence of hunger and thirst, shows a constant supply of all that is necessary to eternal life. Jesus continued:

"But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. For I came from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."—vs. 36-40.

The only figures in these texts, is the substitution in v. 37, where coming to Christ is put for believing in him; and "cast out," for rejection by him. All other expressions are literal, and can be allegorized by no scriptural use of language.

"The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?"—vs. 41, 42.

The Jews could not reconcile Christ's declaration that he came down from heaven, with their knowledge of his human origin. How then could he be that "bread"? There was nothing incomprehensible in the use of that word, but how could one whose father and mother they knew, be the bread from heaven which was to give life eternal?

"Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which sent me draw him: and I will raise him up at the last day."—vs. 43, 44.

Here, the expressions coming to Christ, and being drawn of the Father, are substitutions—acts of the body being put to illustrate the corresponding acts of the mind. And the text teaches, by

the use of that figure, that no one would have saving faith in Christ's Messiahship except as he is influenced by the Father, who sends the Holy Spirit, and who takes of the things of Christ and shows them unto those who believe. All such will be raised up at the last day, when they will put on immortality and incorruptibility.

"It is written in the prophets, And they shall be all taught of God. Every man therefore, that hath heard, and hath learned of the Father, cometh unto me."—v. 45.

This is written in Isa. 54:13, where it is affirmed of those established in the glorified state. The Saviour's use of it shows that the teaching of the child of God begins here; and the first lesson, is that inclination of the mind to Christ, which the Father is pleased to bestow on those who come to him. Hearing of Christ, and being impressed with the reality of his relation to sinners, they trust in his promises.

"Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead."—vs. 46-49.

"Bread," is a recurrence of the figure before explained. By "everlasting life," is to be understood that principle of life, the possession of which secures that result. It is plain then, that the effect is put for the cause, which use of language is a metonymy—a very common and convenient figure.

"This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."—vs. 50, 51.

The Saviour defines the bread which comes down from heaven; and, by a metaphor, again calls himself that bread. Again by the same figure he affirms that his flesh is the bread that he will give for the life of the world. He suffers in his own person on the tree, that man may live. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. He shed his blood for us, submitted his back to the smiters, and his body to the cross, to open for sinners a way for pardon and justification. As his sufferings secure eternal life, his flesh, in which he endured them—our nature which he took upon himself, that in it, he might work out our salvation—becomes in its relation to the life of the believer, what food is to the life of the body. It is the ground-work of justification, as food is of the growth of the body: and therefore it is appropriately denominates the bread of life. The act of eating, is put by substitution for the acceptance of this mode of justification, and death is put, by the same figure, for the final condition of the sinner, from which he can be rescued only by eating of that bread of life.

"The Jews therefore strove among themselves, saying, How can this man give us flesh his to eat?"—v. 52.

This shows that the Jews did not perceive the trope in the use of the word "eat,"—that the eating of his flesh, was a substitution for faith in the work of justification which he would effect in his flesh. Failing to perceive the use of a figure when it occurs, will prevent a perception of the idea communicated, as surely as it will be to allegorize it—both of which are at variance with the principles of literal interpretation.

"Then said Jesus unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever."—vs. 53-58.

Here again, the acts of eating and drinking are put, by substitution, for faith in the sufficiency of the sacrifice made, when his body was mangled and his blood shed for sinners. By the metonymy, "life" is put for the cause of it; and the "dwelling" of the believer in Christ, and of Christ in him, are metaphors, to illustrate the intimate union existing between the two.

"These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?"—vs. 59, 60.

"Hard," which can be literally applicable only to a physical body, when applied to a "saying," becomes a metaphor, and is illustrative of the difficulty found in receiving it; and "hear," is put

by substitution for a willingness to receive it. It is not probable that the Jews comprehended the full significance of the Saviour's words; and yet they enough comprehended them to reject him. It is not likely that they understood that his flesh was to be literally eaten.

"When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?"—vs. 61, 62.

There is no figure here. And this inquiry, shows that the disciples who turned away, were unwilling to recognize his heavenly descent. Therefore the Saviour inquires what if they should see him ascend again to heaven,—as some afterwards did see him, i. e., he inquires if that would satisfy them. He then utters the words of the text.

"It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."—v. 63.

The agency of the Spirit is here recognized in the awakening and transforming work of grace in the heart, and in the utter insufficiency of human merit. It is also shown that not acts of outward observance are of significance in the work of regeneration, as are the motives and the condition of the heart which prompt to the performance of them.

In denominating his words "spirit" and "life," we do not conceive that he meant to teach that they have an internal sense not apparent from the letter, as allegorists teach, entirely foreign from that conveyed by the words. We can arrive at their significance, only by the aid of an inspired teacher, by guessing, or by solving their meaning in accordance with some admitted law of language. In what sense then are they spirit and life? They must be thus denominated by the use of the metaphor. They are called "spirit," to illustrate their quickening influence on the hearts of those who receive them; and "life," because they are life-giving and point out the way of its attainment.

The speaker affirmed that the spiritual sense was the religious sense of the words. How can words have a religious sense, unless it is expressed by some law of language? We cannot give a religious sense to an unintelligible passage. It is susceptible of no such sense only when the words legitimately teach it. No one thinks of denying to the words of the ten commandments a religious sense according to their natural and obvious meaning. There is no trope in the command to love the Lord our God; nor do we have to mystify it to deduce its religious meaning, it stands on the face of it. An attempt to get a religious sense from the ribaldry of Voltaire, must convince any who will make it, that to be found, it must be expressed in the words.

The speaker also affirmed that "the personal reign of Christ," and "other errors," was the result of a literal interpretation of language. As he had defined the literal, he must have meant by it that the existence of tropes and symbols are ignored by those who look for the return of Christ. Nothing could be more contrary to the fact than such a declaration; and it is inexcusable, only on the ground that the speaker had been misinformed. It is too late in the day to make such declarations to intelligent audiences; for there are too many in most orthodox congregations who are acquainted with the principles of millenarian interpretation. And when they hear statements like that, they know better, and feel that the speaker is misinformed.

We have made these remarks on this discourse, for the purpose of correcting the ideas of the speaker respecting what is understood by literal interpretation—the doctrine of the personal reign of Christ being taught in the Scriptures as explicitly as is that of the resurrection or crucifixion; and it is set forth in accordance with the same laws of language that are resorted to, to teach any of the great doctrines of grace.

If there is such a thing as a spiritual sense, by what law of language is it evolved? If it is governed by no law of language, it is arrived at by guessing, and can be only fanciful. If it is developed by the observance of some fixed law, why should not such law be unfolded for the use of Bible students generally? Let any one attempt to unfold and define it, and they will find that the only authorized departure from the literal use of words, is when they contain tropes, or are used as symbols; and such a use of language does not mystify and obscure the sense, but illustrates and enforces the subject.

Such is literal interpretation—not opposed to the use of tropes and symbols, but to spiritualizing. It interprets the language of Scripture, as similar language would be interpreted in all other writings; while that which is opposed as spiritualizing, seeks a meaning that is not expressed by any law of language, but sets at defiance all law, and makes fancy the interpreter of prophecy.

THE GERMANS AT THE WEST.

In various localities in different portions of the West, there is a vast German population, who are ignorant of our language, and are bound together by a common speech, and kindred associations. From their religious opinions this country has evidently much to fear. A St. Louis correspondent of the *Boston Journal* says of them:

"As a rule, the Germans know no Sabbath. Having none at home, and especially having never known a system of laws in which Sunday statutes hold a conspicuous place, they are somewhat surprised to find Sunday a religious day here, protected from desecration by sundry explicit laws, which stand very much in the way of their accustomed mode of observing the day. Their national taste for sour none and beer-drinking, has not been left behind them, but they have dotted the city all over with beer-houses—and everywhere you see their Dutch signs, in German text, 'Bier Haus. Zovei glas, funf cent.' While in addition to the smaller concerns, they have many large saloons, with gardens attached. In these places, the German population would spend their Sabbaths, drinking incredible amounts of beer, dancing and frolicking from morning till a late hour at night. But our Sabbath laws have presented obstacles in the way of a free indulgence of these inclinations; for our statutes forbid the keeping open drinking saloons, and the sale of liquor on the Sabbath.

"These laws, therefore, have been peculiarly obnoxious to the German population. From them has always come up a loud cry of opposition to every proposal to promote a stricter observance of the Sabbath. They have resisted the effort to stop the running of omnibuses on that day. They have resisted the effort to stop the running of cars on the Pacific railroad on the Sabbath. For that is their holiday—their day of drink, of meerschaums, of omnibus riding and excursions. And they would have made it a day of military parade if they could. Twice have they attempted it. Once they yielded to the storm of public indignation, roused against them. The second time, they marched without music through the streets, outside of the city limits, and there had one grand day of epaulettes, brass buttons, gold lace, guns, and beer. These statements have prepared the way for some others. There is here a German newspaper having a circulation of about three thousand daily. Democratic in politics, and radical and irreligious in everything. It is called the *Anzeiger des Westens*. At the head of it is a Mr. Boernstein, a German, who has a past behind him, of which no one knows much with certainty. He seems to be without religious belief, regardless of public sentiment, hostile to all laws recognizing the sanctity of the Sabbath, and even that recognition of a Divine Being, which is manifested by the election of Congressional chaplains, and the opening of daily sessions with prayer. It is but just to acknowledge that he is a man of considerable power as a journalist, enthusiastic, bold, and understands well the German mind.

"His paper has been distinguished for its advocacy of the repeal of all Sabbath laws, for its contempt of the religious sentiment of the community, for countenancing Sunday military parades, and for sentiments calculated and designed to degrade the ministry and the church, and to bring religion in general into disrepute. And this man now is seeking to organize a German party, upon the double basis of hostility to our Sunday laws, and our present Grand Jury system."

Boston Journal.

OMISSION.—In our article last week headed, "The Decree of Napoleon," after the first paragraph on the third column of page 344, the following extract was omitted:

"These limits were subsequently much enlarged by successive donations from the celebrated son and successor of Pepin. In the year 774, Charlemagne, in compliance with the entreaties of Pope Adrian, advanced at the head of a numerous army into Italy, with the professed design of protecting the holy See, from the attacks of Desiderius, at that time the king of the Lombards. Upon the approach of the French king to Rome, he was received by the Pope, as might be expected, with the highest marks of distinction.

"Charlemagne then solemnly confirmed the donation of the exarchate, made by his father Pepin, to the Pope and his successors, ordered a new instrument to be drawn up, which he first signed himself, and then ordered to be signed by all the bishops, abbots, and other distinguished men who had accompanied him to Rome; then kissing it with great respect and devotion, as we are informed by Anastasius, 'he laid it with his own hand on the body of St. Peter.'—*Dowling's Hist. Rom.* pp. 174, 175.

The reading of the above in connection, is necessary in order to make clear that the "Decree of Charlemagne" is referred to in the next paragraph in the article which begins with:

"This is the point to be dated from, if its revocation is to terminate it," &c. (See third column of *Herald*, p. 344.)

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

THE DISCUSSION.

THE point in my last was, that Matt. 24:15, and Luke 21:20, were not identical, that one related to the destruction of Jerusalem by the Romans, the other to something to take place in connection with the end of this age. I will now proceed to an examination of the abomination spoken of by Daniel. He has designated two subjects; the daily and the abomination that maketh desolate. It has been assumed that they are both abominations. I say assumed, for it has never yet been proved. I have carefully read what has been written on the subject, and have conversed with several persons in reference to it, but after all, I am still of the opinion that it has not been proved, but merely assumed. And if this charge is true, and the daily is not an abomination, but something good, which is to give place to something bad, it will change the subject entirely. Then the advocates of time, who base their argument mainly on Dan. 12:11, in which they argue upon the assumption that the "daily" is an abomination, fail in their argument, it falls to the ground. This I shall now endeavor to prove.

The term "daily," as used by Daniel, first occurs 8:11—"And from him the daily sacrifice was taken away," &c. It next occurs verse 12th. I give the marginal reading, because it is more intelligible to me than the text—"And the host was given over for the transgression against the daily sacrifice." "Abominations" and "host" are not identical.

The term "host," I understand in the same sense as in Ex. 12:41—"Even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt." So also Dan. 8:13—"How long the vision, the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot." I understand both these texts to mean the Jewish nation. The 12th verse means the same thing. The Jewish nation was given over to the Romans for their transgression against the "daily." If the "daily" were something bad as has been assumed, why were they given over for the transgression against it? It follows therefore, that it was something good.

What did the Jews or "host" transgress against for which they were given up to the Romans? What was their crowning sin, the one which sealed their doom? Was it not a rejection of Christ and his sacrifice? That sacrifice was once offered, and abides continually. It is the CONTINUAL OFFERING.

But it is said, "The daily and the transgression of desolation," cover the whole time of the vision of the 8th chapter. "How long the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and host to be trodden under foot?"

I reply, leave out the word "concerning," which is supplied, and we have three things asked. 1. "How long the vision?" That is, the ram, the goat, four horns, and little horn. 2. "The daily," that thing for transgressing against which, the host was to be given up to the little horn. 3. The "transgression of desolation." The sanctuary and host are to be trodden under foot till all these things are past. The answer to all these I think we shall find in Daniel 8th and 9th chapters. The vision of the ram, goat, four horns and the little horn, fills 2300 days, at the end of which time, the sanctuary, Jerusalem, is to be justified or absolved from its guilt, but not restored. The signal of its pardon will be the destruction of its desolator, the Roman Government and city of Rome. The DAILY will continue still longer, to prevail for sinners; but will ultimately cease, and the transgression of desolation will be introduced. This is the order in which the subject is treated in Daniel 9th chapter.

The object of the instructions in chapter 9th, was evidently to explain the 8th. "Know therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks: and the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks

shall Messiah be cut off, but not for himself; and the people of the prince which shall come shall destroy the sanctuary; and the end thereof shall be with a flood, and to the end of the war desolations are determined." Here we are brought, 1, to Messiah; 2, to the death of Messiah, when we are clearly past sixty-nine out of the seventy weeks. Messiah is cut off in the 70th week. 3. We are taken to the destruction of the city and sanctuary by the Romans, in verse 26th. No one, I think will dispute this. 4. "To the end of the war," carries us to the end of the 2300 days. At that point the sanctuary stands absolved or justified, and her enemy condemned and punished.

Verse 27th opens a new scene, the sacrifice of Christ and the abomination of desolation. I here give the Septuagint rather than the common version. "Now one week shall confirm a covenant with many; at a part of that week my sacrifice and libation shall be taken away." If Christ is here the speaker, his work of probation will be done, this dispensation will close. "And upon the temple shall be an abomination of the desolations." That follows the taking away of the daily or continual sacrifice of Christ, the end of probation.

With this view of the subject before us, we will pass to the 24th of Matthew. Verse 14th predicts the preaching of this gospel of the kingdom in all the world for a witness to all nations, then shall the end come. The end here spoken of must be the end of this age or dispensation. This is what Gabriel calls his confirming the covenant for one week; in the midst of that week his sacrifice will cease. "And upon the temple there shall be an abomination of the desolations." So says Christ: after predicting the end of the age, "When ye therefore see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, whose readeth let him understand." You grant that the text referred to by Christ, is Dan. 9:27. But you say the Hebrew word is plural, and speaks of "abominations" which should stand in the holy place. I reply, that the Seventy have rendered it in the singular; and Christ has quoted it in the singular, which leads me to very strongly suspect that the principle you so fully established in your article on the "SABBATH," holds good here. I can see no other so strong reason why both the Seventy and our Lord should render it into Greek in the singular. At any rate we have the authority of Christ for so understanding it, an authority with me which is paramount to all other. Hence I conclude, Daniel predicted one abomination in that verse, and placed it in the holy place after the sacrifice and oblation of Messiah ceases to be offered.

You reply to my last by saying that the word therefore, may embrace the entire passage Matt. 24th, from verse 4th to 14th, as properly as the 14th alone. I do not think so. But even if true, you gain nothing; for even then we are brought to the end of the age in the passage, and the logical connection between the end and the abomination of desolation remains. Yours,

J. LITCH.

REMARKS.—Having said our say on the points covered by this, we do not know that we should strengthen our position by repeating it. All we can do is to refer to our articles for our position.

Brother Litch thinks that Matt. 24:15, and Luke 21:20 are not "identical." We think nevertheless that they *synchronize* in point of time. He thinks we have not proved it. We think we have. Each of our readers will judge for himself of the correctness of the two positions. The same also respecting the daily.

The Hebrew word for abominations, is in the plural. Brother Litch thinks not, because the Seventy use it in the singular. This is not a question of *opinion*, but of *fact*. To settle it, any Hebrew scholar can be inquired of. When in New York, a few weeks since, we took that precaution. The translation of the Seventy may have been corrupted in this as in other particulars. If the abominations were to be successive, as we hold, the Saviour in bringing to view Daniel's prediction, in view of the first one that was to over-spread, must necessarily refer to it in the singular.

OUR PLAN AND OBJECT.

1. Is to visit as far as wanted, and "I can," the Advent brethren in Western New York, who have been "divided," "scattered," "desolate," and "afflicted," and gather them together, unite them in gospel church order, and feed the flock of God, administer the ordinances, watch over, comfort and build up the churches in truth, love, peace, righteousness, and the labor of saving our fellow men.

2. Wherever there are many or few who are in favor of this, I wish them to write and let me know, and as soon as I can, I will visit them and

arrange to take the pastoral care of them, and supply them with preaching a quarter, half, or all the time, as they may want and be able to sustain, and visit them from house to house and administer the ordinances.

3. As the places multiply, and calls and means increase, I shall call in other laborers to help us, and supply the work.

4. As travelling expenses are considerable, and ministers with families cannot live, any more than their brethren, on nothing, without a miracle, it is expected of brethren that they will either pray with the faith of miracles, that the laborers' wants be supplied, or else give according to their ability, as "God hath prospered them" already, that this great and good work go on to the consummation.

5. As the work is evangelical and missionary, our able and wealthy brethren, everywhere, should be willing to aid in the work "to strengthen that which is ready to die," and "gathering others beside" to our Lord. Such can donate to us directly, or by letter, to me, or brother E. M. Smith, one of the conference committee, Batavia, N. Y.

6. We aim to promote meetings, preaching, ordinances, gospel order, and the means of grace and salvation, regularly and permanently till the Lord comes; that our brethren may live and grow in grace, peace, and numbers, to the end, instead of having all manner of "strife, seditions, heresies."

7. Something already has been done in four or five places—and notwithstanding past discouragements of brethren, and present obstacles, and false statements of the selfish, which they refuse to correct, we are encouraged to proceed—good has been done, a few converted—some reclaimed, many comforted and revived—strangers drawn to hear and been convinced, and the calls increase, and we need another laborer, and hope soon to be able to employ one.

8. As a succession of contradicting preachers and preaching, to the same churches, is neither scriptural, reasonable nor profitable, we wish to labor for and with those who walk by the same rule and mind the same things, and we mean to do to others as we would they should do to us, and strive together to edify and build up instead of dividing and scattering the flock.

9. Now, brethren, though I should prefer to labor in a different field, yet for the cause, if health permit, I am willing to sacrifice feelings, comfort and ease, for the flock; and we hope you are willing to arouse and make extra efforts and sacrifice to revive the cause among you, and save souls, and glorify our God and Saviour. Most of the preachers sacrifice several hundred dollars a year to preach the word; are you not willing to do so too, and thus labor and suffer, that we may be glorified together? D. I. ROBINSON.

Auburn, (N. Y.) Oct. 5th, 1853.

LETTER FROM ST. FERDINAND, Mo.

DEAR SIR:—At Lafayette I gave some twelve discourses to an attentive audience, a number of whom have confessed the faith of the soon coming of the Lord, among whom was a venerable grandfather, a preacher of the Freewill Baptist denomination. I next visited the little flock of Oxford, Henry county, where I found a faithful few waiting the coming of the King. Previous appointments would not allow that I should spend more than one Sabbath with them, but to farther improve the time with this dear people, I preached on Monday morning to a good congregation assembled in the grove by the water side, after which we attended to the ordinance of baptism.

My next appointment was in Hancock county;—but had the pleasure of spending a night with brother A. Little, of McDonough county, who with his family and a handful of friends are readers of the *Advent Herald*, and regularly assemble themselves together to exhort one another as they see the day approaching. I then spent two Sabbaths in Hancock county, visiting the churches of Bear Creek and St. Albans, where I again found living evidence of the untiring labor of our dear brother Chapman. These churches I believe are of the right material, and promise fair to continue as beacon lights, till our darkness shall be dispersed by the glory of the coming King.

By the kindness of brother W. S. Mon, I was conveyed to Nauvoo to view the relics of the Temple and city of that strange people—the adherents of the book of Mormon. The report of this strange people is, that they were guilty of committing various and repeated depredations upon the "gentiles"—the contiguous communities—until an enraged host of fifteen hundred, old men and young, came in battle array, when after a short skirmish the Mormons consented to take their exodus into the wilderness. Their migration, however, was attended with terrible sufferings, it being in a most inclement season of the year.

Nauvoo was beautifully located in a bend of the Mississippi, built for the most part of brick. The buildings that remain are very much dilapidated, but occupied by an infidel band of French socialists, known as the Icarian Society. The front of their far famed Temple, yet remains, the other portion having been demolished by fire: it was built of a species of lime and sand stone, common in the bluff of this region, of the composite order. What was most curious, was the large number of fixtures and ante-rooms surrounded with massive walls, the object of which, as yet, remains an enigma to the surrounding "gentiles."

She who was consort to the late Joseph Smith, is again married to the proprietor of a respectable hotel in Nauvoo. She is not a believer in the book of Mormon.

Found here the widow of the late Judge Strong, who is waiting the coming of our Lord. Brother Strong fell asleep about one year since in hope of a speedy resurrection.

I spent a short time in Iowa, but to little purpose. As yet this field remains nearly or quite uncultivated by Adventists.

For several weeks I have been laboring in this region. Gave a few discourses in the Baptist church of Fee-Fee, and a course of lectures, by invitation of Dr. Bland, in the Methodist church of Bridgeton. After giving some dozen discourses I thought to leave for another appointment, when at the close of our meeting the congregation gave a spontaneous and unanimous request that I should continue with them through another week. This was unexpected, but the interest was so great I consented to appoint another meeting. The result thus far, has been that a number have confessed the faith, and a solemn conviction seems to rest on many minds that the judgment is at hand. The interest to hear I have seldom seen surpassed—the people sometimes sitting for more than two hours as silent as if in the house of death.

I have also spent one Sabbath in Jerseyville, of Jersey county, Ill., and preached twice to a crowded congregation by invitation of Professor Buckley, late pastor of the Baptist church in that place.

I expect to now leave to attend a series of meetings in Hancock county.

Post-office as heretofore—Lafayette, Stark county, Ill. P. B. M.

LETTER FROM MT. VERNON, Mo.

BRO. HIMES:—I am now on a visit to my native State. I left Nova Scotia the 13th of Sept. for St. John, where I stopped two days. Had an invitation (by the Baptist minister, Eld. Robinson) to preach to his people, which I accepted. 16th, left St. John for Portland, arrived there the 17th, made 13 calls, found the brethren in rather a low state; they have but little preaching at present. 18th, Lord's day, I spoke to the friends in Portland three times, to small but attentive congregations. It was quite rainy part of the day. 19th, spent in visiting the friends, prayer-meeting in the evening, had quite an interesting season. There was one present that had just commenced in the service of the Lord. 20th, left Portland for Mt. Vernon, my native town; arrived here the same day. I had been absent over three years. Found my friends that are alive, and these generally well. There are but few here. My nearest friends are all gone down to death; I visited the spot where their remains are deposited. My heart was cheered with the blessed promise of the Bible. For if we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with him, and this will be when Jesus returns. For the Lord himself will descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words. From 23d to 25th attended the Maine Western Christian Conference, (the one that I formerly belonged with.) They treated me with kindness, gave me the privileges of preaching Lord's day forenoon. I spoke to them on the restitution, had quite a free time, good attention, and I trust some good was done. 26th, returned to Willow in company with Eld. James Pearl, a Christian minister. He preached at 3 o'clock and I spoke in the evening at another place. There are a few there that are still looking for the speedy coming of the Lord. 27th returned to Mt. Vernon. I expect to visit the brethren in some few places in this State and some in Mass., and then if the Lord will, return to N. S. I have nothing of special interest to write in respect to Nova Scotia; it is a low time, but little interest at present. There are a few that still are looking for the Lord, and I hope they are loving

him and his appearing, and if so they will have the crown when brother Paul get his, which I believe will be very soon. I hope brethren and sisters that we shall all be faithful to the end and strive to keep the unity of the Spirit in the bonds of peace, and add all the Christian graces that we may gain abundant entrance into the everlasting kingdom of our Lord Jesus Christ, which will soon be given to all the company that James speaks of. Harken, my beloved brethren, hath not God chosen the poor of this world rich in faith, heirs of the kingdom that he hath promised to them that love him? (James 2:5.) I close hoping soon to meet all the little flock in the kingdom.

Sept. 28th, 1853.

WM. M. INGHAM.

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11:25, 26.

BROTHER H. L. SMITH, whose decease we have noticed in the *Herald*, was born on the 28th of January 1818, and he would therefore have been 36 years old had he survived until January next.

His Christian life began in 1840, at which time, by the faithful labors of Mr. Seymour, of the Auburn Bank, and an active and useful member of the First Presbyterian church, brother Smith was brought to a knowledge of Christ. When converted, he became an active and zealous co-laborer with Christ in his cause, and entered the First Presbyterian church, where he heartily engaged in the Sabbath School, and in the social meetings of the church.

Early in the year 1843 his attention was called to the subject of the second coming of Christ, as advocated by Mr. Miller and others, and he soon embraced, with a goodly number of brethren, the hope of the Saviour's appearing, according to the computation of time taught by the Adventists. His association with the Advent people continued until the great disappointment in 1844, when the society was broken up by various causes, and feeling that he ought to be useful somewhere, he joined himself to the Methodist church, though they well understood that he did not relinquish his expectation of the speedy coming of the Lord. The genuineness of his piety was seen in his disposition to be useful, and he could not be satisfied to be idle. For three years he went to the Poor-house and preached to the wretched inmates of that place, walking three or four miles every Sabbath.

His zeal, ability and earnest piety were appreciated by his brethren, and he held several offices in the Methodist church at the same time, being superintendent of the Sabbath school, a class leader, a member of the official board, and a licensed exhorter; and the brethren had proposed that he should be licensed to preach; and were about carrying their purpose into execution when brother Smith felt it his duty to leave and make another effort for the Advent cause. But while in that church his labors were incessant and extremely self-denying.

Soon after he was converted he entered the Auburn Bank under Mr. Seymour, where his labors were very arduous during all the week. His health was delicate, and he manifested several years since, symptoms of pulmonary disease, which his close confinement to business within doors was calculated to develop fatally. But notwithstanding this, he did not feel as though he could spend the Sabbath in bodily and mental inactivity as many do, who are blessed with good health, but his labors were abundant.

For years he was connected with the prison Sabbath school, engaged in teaching the convicts. His habit was, to attend the Prison school at eight o'clock in the morning; the morning service at church at half-past ten. Being superintendent of the Sabbath school at the church he had charge of this during the intermission; attended preaching again in the afternoon; went out among the poor and held a prayer meeting at five o'clock, and then attended the prayer meeting of the church in the evening, where he was always active in exhortations and prayer. He was as remarkable for his sincerity as for his activity. None of these labors were for display or any selfish end, but for Christ and souls.

When he left the Methodist brethren, they were much grieved, and many tears were shed by members of the church at their parting. But he felt that he ought to do something more for the doctrine of the second coming of Christ, and procured the labors of brother Pinney, (whose health now indicates that he must soon follow,) and others; and lectures were again given, and the nucleus of a church soon formed there. For a while meetings were held in his own house in the year 1847; and in 1848 a small hall was procured by himself and another brother, and from that time to the present the cause of God has been maintained by the Advent brethren. Feeling it to be his duty to preach the gospel, he received the approbation of his brethren in the act of ordination at Severn Falls, where he was immersed at the same time.

The circumstances under which he was present with the brethren at that time, illustrates his indomitable perseverance and energy. The last train of cars to the "Falls" had gone, before his business at the Bank was closed, and he ready to start, but this did not hinder him, he walked twelve miles on one of the coldest nights of winter, and reached the place after midnight. He was baptiz-

ed, ordained and preached I believe on Sunday, and was at home again early on Monday. If anything was to be done for God, no difficulties were sufficient to prevent his trying and he generally succeeded. Doubtless his activity was an excess, and had his zeal been less ardent, he might have lived longer, though possibly would have accomplished less. He felt himself, before his death, that he had overtasked his powers, and had labored too hard for his strength. He acted in the capacity of pastor to the little flock in Auburn, loved and esteemed not only by his brethren generally, but securing by his consistency of deportment the esteem and love of Christians of other denominations. And even the wicked were compelled to admit that he was a Christian. My acquaintance with this beloved brother began in 1848, and I shall never forget the warm and generous greeting which he gave me on meeting him at his own hospitable home, and for years my association with him while pastor of the same church to which he had ministered, was of the most delightful character. While ministering to the church himself on Sunday, and preaching often in the country, he continued his arduous labors at the Bank during the week—studying late at night in order to prepare for the labors of the desk.

His Advent brethren wished him to relinquish his place at the Bank and devote himself entirely to the ministry of the word, but the tax which public speaking made upon his delicate lungs, and the demands made upon him by his little family, constrained him to relinquish the half formed purpose to leave the business in which he had been engaged for years, and devote himself wholly to the ministry of the word. He remained however at his business, yet taking a deep interest in the cause of God, and exerting himself in various ways to advance religion. He was hospitable and generous in a high degree, and his house was a home for the friends of Jesus at all times. On one occasion when he had received in addition to his ordinary salary, which was never large considering his labors and responsibilities, the agency for foreign drafts, he regarded it as an indication that God required it for his cause, and told his wife that that income should all be devoted to God. He was remarkable for his spirit of self-sacrifice, and while he preached himself, and received nothing from his brethren who were able to contribute to him, he gave to others and said he "would always do for God as long as he lived."

During most of the past year he has continued his labors in the Bank, often working at the desk until a late hour at night; but a few months ago he left and went to Clifton Springs Water Cure, where he remained for a time, without any especial benefit. He then concluded though very weak to take an agency for books and travel through the country, at the same time making his headquarters at Dr. Fleming's Water Cure at Rochester.

His beloved wife and other friends felt that he was too weak to be thus employed, but he thought best and went. He remained a few weeks, and at first wrote encouraging letters to his friends, but alas! their hopes were very slight, and were soon quite blasted. He wrote his family that "as soon as able he should return," and he soon came to them, but it was the last visit before the resurrection morning. As he entered the door, to which he had been brought in a carriage after riding seventy miles by railroad, his wife was shocked at his wan and deathlike appearance, and inquired, "What is the matter, what makes you look so?" He replied, "O nothing, only I am very tired, I need rest, I shall feel better presently. Let me lie down and be quiet awhile." A place was prepared for him, and he lay down with his overcoat on, and never arose after that. He took a little nourishment, and talked at considerable length with his brother in respect to his disease, said that it was not best to call a physician, as no medicine could help him, for he had the real consumption. It was 11 o'clock in the morning when he reached home, and it was soon seen that he was near his end. He seemed conscious that his end had come, and unable to articulate, he drew his wife to him, and gave her a farewell kiss, and soon fell asleep in Jesus. The last words which his friends remember to have heard him utter, were befitting the time and the man. "O the blessed hope of the speedy coming of Christ, how it strengthens me now." "The blessed hope" was always his theme! He loved to talk about it in public and in private, and to teach it to his children. He was the life of social meetings, excelling in spirituality most persons whom I have ever known. He loved to sing the songs of Zion, and though never enjoying great opportunities for cultivating his musical talents, he was one of the "sweetest singers" in the little Israel with which he met. And it was painful to attend meetings where he was present awhile before his death and see him attempt to sing, and be compelled to stop on account of his lungs. But he will soon "awake and sing," for they "that dwell in dust" shall soon come forth, when "the earth shall cast forth her dead." Blessed morning! hasten, when all those dear and faithful men whom we have laid in the grave shall come forth! A large and sympathizing audience attended the funeral service at the Advent chapel in Auburn, and listened attentively to a discourse on the Christian's hope as consisting in the resurrection to eternal life at the appearing of Christ.

Brother Smith's memory will be cherished with the deepest affection by his numerous friends. He had a warm heart, and many warm hearts beat with accelerated pulsations at the mention of his name. His piety was an every-day matter. His love to Jesus, and to his fellow-men, was a continual stream. Those who knew him best, and most intimately for years, speak of his piety as remarkable. He was a man of the Harlan Page character, and his "faith worked by love." Meet him at any time, and his theme was Jesus and the "blessed hope." He has left an afflicted wife and four little ones, with little else than the assurance that "the righteous shall not be forsaken, nor his seed be left to beg bread." Such was our brother's consecration, we cannot doubt God will care for those now widowed and fatherless. He once had his life insured for a considerable sum, for the benefit of his family; but his wife upon becoming an Adventist, wished him to relinquish it, and he did so. She now feels that it is better to have been the wife of so faithful a man, than to have large possessions made for her and her little ones.

A dear little boy bearing his father's name, Harvey—only three years old, comforted his mother while weeping, thus, "Don't feel bad, ma—I know why you feel bad, cause pa is buried up in the ground. Don't feel bad, ma, God will raise him up again." Such had been his father's faithfulness, he had been taught the Christian's hope at that early age. Soon will he meet, we hope, all such in the kingdom of heaven.

He had often said he "intended to fall with the harness on," but he could scarcely have expected it to be so literally true. He rode several miles alone, unattended on the cars, lay down in his clothes and overcoat, and died with them on. His remarkable energy was exhibited in the close of his earthly career. May his mantle fall on some one for the sake of the cause of Christ!

L. D. MANSFIELD.

New York, Oct. 7th, 1853.

"Precious in the sight of the Lord is the death of his saints, and the memory of the just is blessed." Died, in Portsmouth, N. H., Oct. 11th, in hope of the first resurrection, sister HANNAH C. MOSES, aged 38 years, daughter of deacon Thomas Moses. By this painful bereavement, not only has the family circle and immediate acquaintances, met with an irreparable loss, but the Church of Christ an humble, devoted and worthy member. Being converted at a very early age, and always maintaining a character consistent with her high profession, she was ever ready by an exemplary life to exert a salutary influence upon all who enjoyed her society. She rejoiced in the welfare of Zion, and in discharging her Christian obligations, cheerfully rendered all that assistance which lay in her power, which would have a tendency to promote its best interests. Possessing a very acceptable gift which was freely but modestly exercised at home and in conference, many were benefitted by the fervency of her devotions, and her prayers have left a sweet savor which will be long cherished in the memory of those who participated in her religious exercises. The little flock was her chosen company, and communion with saints a feast of fat things to her soul. Her sympathetic heart enabled her to rejoice with those that rejoiced, and to weep with those who wept; and the sick to whom her steps were often directed, will long miss her cheering voice, and patient and friendly offices. Ready to every good word and work, she won and left a good name, which will best bespeak her eulogy. She received and loved the doctrine of the speedy coming of her Saviour from its first promulgation among us, and consequently enjoyed that peace of mind which such a glorious belief inspires. She endured her sickness with composure and patient resignation, and a few hours previous to her death, listened with evident satisfaction to a hymn relating to the better country, and rejoicing in the assurance of future rest and blessedness beyond the ills of earth, calmly sank to rest, after an illness of four months. Dying in this faith she will soon be gathered with the elect, to celebrate the praises of God upon the renewed earth, crowned with immortal beauty, glory and honor. May this affliction be fully sanctified to her aged parents, brothers and sisters, who have thus been deprived of a faithful and devoted daughter, and a loving and sympathizing companion.

"My faith shall triumph o'er the grave,
And trample on the tombs:
My Jesus my Redeemer lives,
My God, my Saviour comes;
Ere long I know he shall appear,
In power and glory great;
And death, the last of all his foes,
Lie vanquished at his feet.

"Our labors done, securely laid
In this our last retreat,
Unheeded o'er our silent dust,
The storms of life shall beat.
Yet not thus lifeless, thus inane,
The vital spark shall lie;
For o'er life's wreck that spark shall rise
To seek its kindred sky.

"These ashes too, this little dust,
Our Father's care shall keep,
Till the last angel rise and break
The long and dreary sleep.
Then love's soft dew o'er every eye
Shall shed its mildest rays,
And the long silent dust shall burst
With shouts of endless praise."

Portsmouth, N. H.

DIED, in Philadelphia, Aug. 21st, 1853, THOMAS WEBSTER, son of George and Mary Josephine Tate, and grandson of the late William Barker, of Brooklyn, N. Y., aged 11 months. "Rest dearest babe in Abraham's bosom, rest till the last trump shall call you to come forth. Then shall your flesh and spirit join, to meet your Lord at his return."

J. LITCH.

DIED, in Cummington, Sept. 4th, SUSAN E. daughter of Joseph and Elmina Crosby, aged 14 years and 7 months. She died in hope of a better resurrection. We have lost a dear child by death, but blessed be God we expect she will soon come forth in the resurrection of the just.

J. C.

DIED, in Kingston, N. H. on the evening of the 30th ult., Mrs. Catharine Brown, wife of N. Brown, aged 49 years. Her disease was an affection of the liver. She sleeps in Jesus. Some of her last words

were, "Jesus died for me." "Husband, children, Christian friends, be faithful." All was calm and peaceful, when she yielded up her spirit. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." The Sabbath following her decease, her funeral was attended in the Congregational meeting house; the minister cordially consenting that brother John Pearson, of Newburyport, should preach, which he did, from a portion of the 15th of 1 Corinthians. The Methodist minister of the place, together with his church and society also attended. May God reward them for their kindness.

N. Brown.

Kingston, (N. H.), Oct. 15th, 1853.

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Published by J. LITCH, No. 45 North Eleventh street, Philadelphia. In marble covers. For sale at this office. Price 6 cts.

"HISTORY OF THE REFORMATION."—Vol. V. of this great work, by D'Aubigne, is now published, and may be obtained at this office. Price—12 mo. half cloth, 50 cts.; full cloth, 60 cts.; fine edition, cloth, 75 cts.; 8 vo. paper, 38 cts.; the five vols. 12 mo. cloth, \$2.50; do. do. fine edition, \$3.50; five vols. in one, 8 vo. \$1.50.

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"TWELVE ESSAYS ON THE PERSONAL REIGN OF CHRIST, and Kindred Subjects, by F. GUNNER, Minister of the Gospel. Philadelphia, 1851."

CONTENTS.—Introduction.—On the Revealed Purpose of God in Christ.—On the Means in operation for Accomplishing the same.—On the Agency and Character of Christ.—On the Character of the Expectant Church.—On the Right and Title of Christ to an Inheritance.—On the Character and Location of the same.—On the Manner of Taking Possession.—On the Jewish Restoration.—On the Fall of Man, and the Means of his Recovery.—On the Kingdom of God.—On the New Heavens and New Earth.—On the Signs of the Times.—Conclusion.—Scriptural References.

A notice of this work has already been published in the *Herald*. It is neatly got up, and may be obtained at this office. Price, in boards, 62 1-2 cts.; paper, 50 cts.

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"World's Jubilee," a Letter to Dr. Raffles on the Temporal Millennium. \$2.50 per hundred, 4 cts. single.

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ADVENT HERALD.

BOSTON, OCTOBER 29, 1853.

Elder Himes' Appointments.

By arrangement of brother S. Chapman, brother Himes will preach as follows:

In the gravel school-house at Kishwaukee, Winnebago county, eight miles south-west of Rockford. Tuesday evening, 8th Nov., at the school-house in Killbuck, by Esq. Hill's, six miles east of Kish.

Wednesday evening, the 9th, at the brick school-house in Pennsylvania Settlement, three miles east of Killbuck.

Thursday evening, 10th, at the new schools house at the Burg near Mr. Docter's, twelve mile south-west of P. Settlement.

On Friday, Saturday, and Sunday, Nov. 11th, 12th, and 13th, a conference at the house of O. Cheany, Esq., at White Rock, two miles west of the Burg.

The following five days preaching at Jefferson Grove, Painspoint, Watertown, White Oak Grove, &c., as the appointments shall be announced at White Rock.

On Saturday evening, Nov. 19th, and the following Sabbath, all day, at the Court House in Oregon. It is hoped that the friends at Crane's Grove, Roscoe, Beloit, and all the adjacent villages and neighborhood, will be present as much of the time as possible.

On Tuesday and Wednesday evenings, Nov. 22d and 23d, at Shabbona Grove, De Kalb county. Eld. N. W. Spencer will designate where to meet.

On Friday, Saturday, and Sunday, Nov. 25th, 26th, and 27th, day and evening, in Somonauk, eight miles east of S. Grove, where brother W. A. Fay may direct.

The intervening time between the 23d and 30th Nov. not already disposed of as above, I leave with brethren Spencer and Fay, who will arrange in season and give notice.

The friends in Rock Island and Hancock counties are depending on his spending considerable time with them. Should he visit Rock Island, I think it might be well to spend a week or so with the friends in Henry and Knox counties (some thirty miles from R. I.), before he descends the Mississippi to meet the churches in Hancock.

SAMUEL CHAPMAN.

LETTER FROM SENECA FALLS, N. Y.

BRO. HIMES:—Through the kindness and mercy of God, I have once more arrived at home. I was absent seven weeks and two days, during which no accident of any kind happened to me or my family. How many go out and never return. I feel to praise God for the riches of his grace manifested unto me and mine.

During my absence I have had many opportunities of conversing with my brethren in the ministry, as well as others, and never did I more fully realize the truthfulness of prophecy, "Darkness shall cover the earth, and gross darkness the people." Truly "the blind are leaders of the blind." But some I trust have been made to see and feel the necessity of searching the Scriptures for themselves, and settle the question, "What is truth?" I find that very many people are dissatisfied with the preaching they get at some of the churches, and are inquiring after the truth, and are ready to hear those who have been cast out as evil, on the great plan of redemption, soon to be consummated by the coming of our Lord and Saviour Jesus Christ. Some of the spiritual minded confess they are not fed by their ministers in these days, and are perishing for the word of life. Oh that God would send forth more laborers into the vineyard, for truly "the harvest is great and the laborers are few."

I endured the fatigues of the journey much better than I anticipated. In fact the journey has done me good. My general health is much better than when I left home; but my cancer is getting worse continually. I have no hope of its ever being better. I dread the cold weather. I know not how I shall ever go through the winter, but Father does, and that is sufficient. His grace hath sustained me hitherto, and will, I trust, to the end. Pray for me that my faith fail not. God has been

faithful to me, and I feel still to trust in him. Never had I more confidence in God than now. His goodness and mercy hath followed me all my days. And though I have been called to suffer affliction, yet still his grace has enabled me to rejoice always. My faith in the Scriptures is unwavering. I love the blessed Bible. It is my comfort by day and by night. And I am satisfied that in the main our positions are correct. God will soon justify his word, and those who have trusted in it, and will consummate our hope in glory by giving us the kingdom.

Love to all the dear saints. As ever, yours, waiting for Jesus. E. R. PINNEY.

Oct. 3d, 1853.

NEW WORK—Fassett's Discourses.—This is an interesting work, and deserves a wide circulation at this time. The following is the preface of the author, which will show the design of the work:

"The subjects discussed in the following pages are of the greatest interest and importance to the Christian Church. But correct and scriptural views concerning them are far from being entertained by the great body of the Christian community."

"That of 'the two covenants' is but imperfectly understood; and yet there is no subject, in the whole range of theological study, of greater moment than this. The ministry more especially should make themselves acquainted with this; for how can they be 'able ministers of the new covenant,' without an understanding of what the covenants are,—the parts that make up the new covenant, and the blessings promised and conferred under it?"

"The subject of the Millennium is one that has interested the Church for ages; but there has been far from being an agreement among different expositors respecting its true character, and its relation to the second advent of Christ to earth. As here discussed, I have endeavored to show the true bearing of the Scriptures upon this subject, and in its study have arrived at the following conclusion: 1st, that the Millennium does not consist in the conversion of the world to Christ by the gospel, as popularly believed; and 2d, that it does not precede the advent of Christ to the earth; but that it anticipates and promises a *restitution of the earth to its Edenistic state*, and a *resurrection*, at the advent of Christ, of all the righteous dead, who, being immediately changed and made immortal, shall, in the language of Scripture, 'inherit the earth.'—Matt. 5: 5. 'And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him' (Christ.)

"The 20th chapter of Revelation being the foundation upon which is predicated and based the faith of a Millennium, it being the only scripture wherein a thousand years is definitely given for the glorified state on earth, is here critically examined in connection with other scriptures, and the truth endeavored to be presented.

"It will be seen that we have given an exposition of Rom. 11th chapter. A chapter quoted and referred to as sustaining the idea that the Jews, under the New Testament economy, are still a peculiarly favored race, and that accordingly there are many and very precious promises to be fulfilled to them in the future. The chapter is carefully examined, and the fact shown that such is not the argument of the apostle; but that 'God is no respecter of persons.' That both Jew and Gentile are placed on the same footing, and 'all concluded in unbelief,' and that the former can be partaker of no promise by the gospel of which the latter, or believing Gentile, will not be an equal and fellow heir.

"It is after a long and critical examination, and prayerful consideration of these subjects, that the author has been induced to publish his views in this form; and if he can be the means of enlightening the minds of others on the great scriptural themes herein discussed, and hence partakers of the same joy he has experienced, and the same hope, he will be abundantly rewarded for the labor bestowed in the compiling of the present volume. May the great Head of the Church confer on the candid and prayerful reader of this volume His Spirit, to lead them into truth, and show them things to come!"

Price, 33 cts., with the usual discount to agents.

To Correspondents.

SEVERAL communications on file for insertion are necessarily deferred this week.

O. F. Cain.—We are unable to answer your question. It should have been addressed to bro. Mansfield, and we have forwarded it accordingly.

THE WAR IN CHINA.

A RECENT letter from an English naval officer on the Chinese station, dated at Hermes, Shanghai, gives an encouraging account of the progress of the insurgents in China. The writer states that they are reported to have captured several important towns, the capitals of departments, and to have beaten a large force of Imperialists somewhere in the neighborhood of Keshen. He remarks that there is little doubt that the next grand movement of the insurgents will be attempted upon Peking. For the purpose of concealing this, their real object, they have left sufficient force in the cities of Nankin and Ching-kiang-foo, which is the key of the grand canal, to defend them, and by occasional sallies, keep the Imperialists under the impression that those forces are much greater than they really are—thus inducing the Imperialists to keep large armies in the vicinity of those places, and leaving the insurgents a clearer field for their operations in the North.

The strength and spirit of the insurgent forces seem to increase rather than diminish. It is stated that 1000 soldiers of the opposite side had offered to join their ranks, but were not accepted on account of their refusal to embrace Christianity. The entire country seemed hostile to the Manchos, and it was thought that the inhabitants would rise against them immediately upon the arrival of the insurgents at Peking. The affairs of the insurgents are conducted in a remarkably skillful and effective manner. They seem to possess accurate information of everything which transpires in all parts of the kingdom. Upon hearing of a large sum of money about to be forwarded to the Imperialists from Canton, they sent a party of 4000 from Nankin, which, passing through the Imperialist army, succeeded in capturing the treasure, and returned in safety.

According to the writer, the Imperialists are becoming apprehensive, and are gradually withdrawing their forces from the vicinity of Ching-kiang-foo. Their officers are becoming discouraged, have given up all hope of ever retaking any of the captured places, and appear more solicitous as to the possibility of procuring opium than for the success of their cause. The naval officers of either party seldom go into action, and when they do, seem quite content if the vessels fire on both sides without any regard to hitting their opponents. If they have made a great noise and are not taken or sunk, they report a triumph.

There was a continued demand among the Chinese, particularly of Shang-tung, for religious books, and some had even asked for instructors to be sent among them. The insurgents were thoroughly assured of their ultimate and early success, and talked of two or three months as witnessing the termination of the contest.

Boston Journal.

BROTHER C. B. TURNER writes from East Randolph, (Vt.), Oct. 12th, 1853:—"I have suffered for some six weeks with daily chills and fever. It has wasted my little flesh and strength very much. My physician thought my only hope was in a more warm and uniform climate; but before the season allowed me to go, he said I was too feeble to get there, and must do the best I could here.

"I have had one attack of hemorrhage, since then I have only spoken in a low whisper. My cough is bad—I am too much exhausted to write more. Yours, waiting patiently in hope."

IMPOSITION.—We learn that a person has been in New York, palmed himself off on Mrs. L. D. Mansfield, as a nephew of J. V. Himes. He stated that he had been South, and was unfortunate in business, and solicited two dollars to convey him to Boston in the emigrant train. It is needless to say that Elder Himes has no such nephew, and that any one soliciting money as such is an impostor.

James Nugent, of Lynn, borrowed a dollar at this office in June last, to pay his fare home in the cars,—promising to refund it immediately. It has not been refunded yet.

THE passage of the Dardanelles by English and French ships of war, actually recognizes the existence of war between Turkey and Russia. By the treaty of 1841, to which the principal European governments were parties, the Dardanelles was closed to foreign ships-of-war so long as the Ottoman Porte should remain at peace. Of course the British ambassador, in giving orders for the advance of a portion of the combined fleets, proceeded upon the ground that the provisions of the treaty were abrogated by the aggressive acts of Russia.

The doctrinal mysteries of Christianity are bones to philosophy, but milk to faith.

Appointments, &c.

WM. M. ISHAM will be in Lawrence, Nov. 1st; Lowell, the 2d; Worcester, 4th; Westboro', Sunday, 6th; will the brethren have a conference in the afternoon of the 5th; Lynn, 8th; Salem, 10th; Newburyport, 11th; Portsmouth, Sunday, 13th, where the brethren may appoint; Rye, N. H., 14th and 16th, where the brethren may appoint; Wilton, Me., (in the Hardy school-house), Sunday, 20th, and remain some days; Mount Vernon, Sunday, 27th; Portland, Sunday, Dec. 4th.

A MEETING will commence at London, N. H., Thursday evening, Nov. 17th, and continue over the following Sabbath, on which occasion our recently erected chapel will be dedicated. Elders T. M. Preble and L. Osler will be present. (For the brethren.) JOHN LOCK.

D. I. ROBINSON will preach in Lockport, Oct. 30th and Nov. 6th; Rochester, Nov. 13th. Will preach in the week time in each place, or any places near, two or three times, as the brethren may think best to arrange. (Your "Plans and Objects" are again crowded out—they will be given in our next.)

A CONFERENCE will commence at Newfield on Thursday before the third Sabbath in November, at 10 o'clock, and continue over the Sabbath.—EDWIN BURNHAM.

EDWIN BURNHAM will preach in Hartford, Ct., the first Sabbath in Nov.; in Rockville, the second, and in Blandford, the fourth.

J. M. ORRICK will preach in Melbourne, C. B., Sunday, Nov. 6th.

"My Post Office Address is Winchester Centre, Ct.—L. ADRIAN."

BUSINESS DEPARTMENT.

BUSINESS NOTES.

I. H. SHIPMAN.—All right about the books. They are not charged to you. We understood it from what you wrote before, and thought we so communicated to you. The amount of your indebtedness is \$13.

N. BROWN.—Thank you.

B. BASSIER.—Sent you the only one we had. We do not consider their connection, as certain; and yet the delay is the only argument against it. The angel might have referred to the conversation then transpiring.

R. R. WATKINS.—Received. We lost nothing on the other notes, except the usual discount of four on Baltimore money.

J. V. H.—Sent you books to Detroit the 18th by express.

O. R. FASSETT.—Sent you books the 18th by express.

W. WOOD.—Sent you books to Lincoln's the 18th—they were in time to go with your goods.

WM. T. MOORE, \$5.—Have credited Rivers & Hays \$4.16, credit you 25 cts. on Y. G., and sent books.

"H."—Received. It will be appropriated accordingly.

R. R. YORK.—We mail yours each week on the same day that we do all others.

FITCH'S MONUMENT.

Cost of Monument..... 75 00
Total received..... 30 00

HERALD DONATIONS, &c.—E. S. AXE..... 3 00

THE ADVENT HERALD.

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(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To antiqua, the postage is six cents a paper, or \$2.12 a year. Will send the Herald therefor \$5 a year, or \$2.50 for six months.

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RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 608 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

J. Bump, 671; B. P. Chase, 671; A. Newton, 693; C. Russell, 671; L. H. Perkins, 688; S. Clark, 664; T. M. Wilkin, 684; H. Deane, 604; John B. Morgan, 671 and tracts; F. Harding, 671; R. Wilber, 658; W. B. Kneeland, 658; A. Fairchild, 670; J. G. Smith, 669; R. S. Fay, 671; J. E. Mead, 671; B. P. Deas, 671; R. T. East, 678; R. Draper, for book; J. Shaw, 675; A. Flanders, 675; B. Tuttle, 674—each \$1.
Mrs. M. L. Hill, 697; P. Knapp, 638—25 cents due; D. Boone, 684; S. Borden, 690; A. Winchester, 668 and G.; D. Blake, 697; W. Cousins, 658; S. Grannis, 690; J. Crosby, 684; A. Cook, 684; Elizabeth Smith, 697; L. Calkins 650 and G.; P. Bass, 697; P. Ailing, 697; E. W. Mead, 684; O. F. Cain, 690; S. Swingle, 710; F. S. Axe, 684—each \$2.
G. Rittenhouse, 684; W. B. Schermerhorn, 706 and book; Mrs. J. Eaton, 690—each \$2. D. C. Bucknell, 710—\$4. O. Brownson, 638—77 cts. due to Jan. 1st; J. Carter—there was \$7.50 due, but have credited in full; Mrs. Lloyd in full—each \$5. C. Tucker, 619—\$1.50. The same amount will be due to Jan 1st. H. S. Packard, 690—\$2.25. L. Fish, 671, and J. Fish, 671—each \$1.12.



J. V. HIMES, Proprietor.

WHOLE NO. 651.

BOSTON, SATURDAY, NOVEMBER 5, 1853.

OFFICE, No. 8 Chardon-street

VOLUME XII. NO. 19.

Falling or Shooting Stars.

The phenomenon of shooting stars, as it is called, is common to all parts of the earth; but it is most frequently seen in tropical regions. The unerring aim, the startling velocity, and vivid brightness, with which they seem to dart athwart the sky, and as suddenly expire, excite our admiration; and we often ask, "What can they be?"

But frequent as they are, this interesting phenomenon is not well understood. Some imagine that they are occasioned by electricity, and others, that they are nothing but luminous gas. Others again have supposed, that some of them are luminous bodies which accompany the earth in its revolution around the sun, and that their return to certain places might be calculated with as much certainty and exactness as that of any of the comets.

The number of shooting stars observed in a single night, though variable, is commonly very small. There are, however, several instances on record of their falling in "showers," when every star in the firmament seems loosened from its sphere, and moving in lawless flight from one end of the heavens to the other. As early as the year 472, in the month of November, a phenomenon of this kind took place near Constantinople. As Theophanes relates, "The sky appeared to be on fire," with the corruscations of the flying meteors. A shower of stars, exactly similar took place in Canada, between the 3d and 4th of July, 1814, and another at Montreal, in November, 1819. In the year 1810, "inflamed substances," it is said, fell into and around lake Van, in Armenia. On the 5th of September, 1819, a like phenomenon was seen in Moravia.

The commissioner (Mr. Andrew Ellicott), who was sent out by our Government to fix the boundary between the Spanish possessions in North America and the United States, witnessed a very extraordinary flight of shooting stars, which filled the whole atmosphere from Cape Florida to the West India Islands. This grand phenomenon took place the 12th of November, 1799, and is thus described:—"I was called up," says Mr. Ellicott, "about 3 o'clock in the morning, to see the shooting stars, as they are called. The whole heavens appeared as if illuminated with skyrockets, which disappeared only by the light of the sun, after daybreak. The meteors, which at any one instant of time, appeared as numerous as the stars, flew in all possible directions except from the earth, toward which they all inclined more or less, and some of them descended perpendicularly over the vessel we were in, so that I was in constant expectation of their falling on us. The phenomenon was grand and awful."

Mr. Ellicott further states that his thermometer, which had been at 80 deg. Fahr. for the four days preceding, fell to 56 deg. about 4 o'clock, A. M., and that nearly at the same time, the wind changed from the south to the north-west, from whence it blew with great violence for three days without intermission. These same appearances were observed, the same night, at Santa Fe de Bogata, Cumana, Quito, and Peru, in South America; and as far north as Labrador and Greenland, extending to Weimar in Germany, being thus visible over an extent on the globe of 64 deg. of latitude, and 94 deg. of longitude.

The celebrated Humboldt, accompanied by M. Bompland, then in South America, thus speaks of the phenomenon:—"Towards the morning of the 13th Nov. 1799, we witnessed a most extraordinary scene of shooting meteors. Thousands of *bolides*, or falling stars, succeeded each other during four hours. Their direction was very regular from north to south. From the beginning of the phenomenon there was not a space in the firmament, equal in extent to three diameters of the moon, which was not filled, every instant with *bolides* or falling stars. All the meteors left luminous traces, or phosphorescent bands behind them, which lasted seven or eight seconds."

This phenomenon was witnessed by the Capuchin Missionary at San Fernando de Afiura, a village situated in lat. 7 deg. 53 min. 12 sec., amidst the savannahs of the province of Varinas; by the Franciscan monks stationed near the cataract of the Oronoco, and at Marca, on the banks of the Rio Negro, lat. 2 deg. 40 min. lon. 70 deg. 21 min., and in the west of Brazil, as far as the equator itself; and also, at the city of Porto Cabello, lat. 10 deg. 6 min. 52 sec., in French Guiana, Popayan, Quito, and Peru. It is somewhat surprising that the same appearances, observed in places so widely separated, amid the vast and lonely deserts of South America, should have been seen, the same night, in the United States, in Labrador, in Greenland, and at Itterstadt, near Weimar, in Germany!

But the most sublime phenomenon of shooting stars, of which the world has furnished any record, was witnessed throughout the United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained, but it covered no inconsiderable portion of the earth's surface. It has been traced from the longitude of 61 deg., in the Atlantic Ocean, to longitude 100 deg. in Central Mexico, and from the North American lakes to the West Indies. It was not seen, however, anywhere in Europe, nor in South America, nor in any part of the Pacific Ocean yet heard from, (this book was published 1838.)

Everywhere, within the limits above mentioned, the first appearance was that of fire-works of the most imposing grandeur, covering the entire vault of heaven with myriads of fireballs resembling skyrockets. The corruscations were bright, gleaming, and incessant, and they fell thick as the flakes in the early snows of December. To the splendor of this celestial exhibition, the most brilliant skyrockets and fire-works of art, bear less relation than the twinkling of the most tiny star, to the broad glare of the sun. The whole heavens seemed in motion, and suggested to some the awful grandeur of the image employed in the Apocalypse, upon the opening of the sixth seal, when "the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken with a mighty wind."

One of the most remarkable circumstances attending the display was, that the meteors all seemed to emanate from one and the same point, a little south-east of the zenith. Following the arch of the sky, they run along with immense velocity, describing in some instances, an arc of 30 deg. or 40 deg. in a few seconds. On more attentive inspection it was seen, that the meteors exhibited three distinct varieties; the first, consisting of phosphoric lines, apparently described by a point; the second, of large fireballs, that at intervals darted along the sky, leaving luminous trains, which occasionally remained in view for a number of minutes, and in some cases, for half an hour or more; the third, of undefined luminous bodies, which remained nearly stationary in the heavens for a long time.

Those of the first variety were the most numerous, and resembled a shower of fiery snow, driven with inconceivable velocity to the north of west. The second kind appeared more like falling stars—a spectacle which was contemplated by the more unenlightened beholders with amazement and terror. The trains which they left, were commonly white, but sometimes were tinged with various prismatic colors of great beauty. The fireballs were occasionally of immense size. Dr. Smith, of North Carolina, describes one which appeared larger than the full moon rising. "I was," says he, "startled by the splendid light in which the surrounding scene was exhibited, rendering even small objects quite visible." The same ball, or a similar one, seen at New Haven, passed off in a north-east direc-

* If this body were at the distance of 110 miles from the observer, it must have had a diameter of one mile; if at the distance of 11 miles, its diameter was 528 feet; and if only one mile off, it must have been 48 feet in diameter. These considerations leave no doubt, that many of the meteors were bodies of a large size.

tion, and exploded a little northward of the star Capella, leaving, just behind the place of explosion, a train of peculiar beauty. The line of direction at first was nearly straight; but it soon began to contract in length, to dilate in breadth, and to assume the figure of a serpent, scrolling itself up, until it appeared like a luminous cloud of vapor, floating gracefully in the air, where it remained in full view for several minutes.

Of the third variety of meteors, the following are remarkable examples:—At Poland, Ohio, a luminous body was distinctly visible in the north-east for more than an hour. It was very brilliant, in the form of a pruning-hook, and apparently twenty feet long, and eighteen inches broad. It gradually settled towards the horizon, until it disappeared. At Niagara Falls, a large, luminous body, shaped like a square table, was seen near the zenith, remaining for some time almost stationary, emitting large streams of light.

The point from which the meteors seemed to emanate, was observed by those who fixed its position among the stars, to be in the constellation Leo; and according to their concurrent testimony, this radiant point was stationary among the stars, during the whole period of observation; that is, it did not move along with the earth, in its diurnal revolution eastward, but accompanied the stars in their apparent progress westward. A remarkable change of weather from warm to cold, accompanied the meteoric shower or immediately followed it. In all parts of the United States, this change was remarkable for its suddenness and intensity. In many places, the day preceding had been unusually warm for the season, but, before the next morning, a severe frost ensued, unparalleled for the time of year.

A similar exhibition of meteors to that of November, 1833, was observed on the same day of the week, April 20th, 1803, at Richmond, in Virginia; Stockbridge, Massachusetts; and at Halifax, in British America. Another was witnessed in the autumn of 1818, in the North Sea, when, in the language of the observers, "all the surrounding atmosphere was enveloped in one expansive sea of fire, exhibiting the appearance of another Moscow in flames." Exactly one year previous to the great phenomenon of 1833, namely, on the 12th of November, 1832, a similar meteoric display was seen near Mocha, on the Red Sea, by Capt. Hammond and crew, of the ship *Restitution*.

A gentleman in South Carolina, thus describes the effect of the phenomenon in 1833, upon his ignorant blacks:—"I was suddenly awakened by the most distressing cries that ever fell on my ears. Shrieks of horror, and cries of mercy, I could hear from most of the negroes of three plantations, amounting in all to about six or eight hundred. While earnestly listening for the cause, I heard a faint voice near the door calling my name; I arose, and taking my sword (?) stood at the door. At this moment, I heard the same voice still beseeching me to rise, and saying, "O! my God, the world is on fire!" I then opened the door, and it is difficult to say which excited me most—the awfulness of the scene, or the distressed cries of the negroes; upwards of one hundred lay prostrate on the ground—some speechless, and some with the bitterest cries, but with most their hands raised, imploring God to save the world and them. The scene was truly awful; for never did rain fall much thicker, than the meteors fell towards the earth; east, west, north, and south, it was the same."

Circumstantial Truth.

THERE are many points, both of doctrine and practice, that require the close and careful attention of the Christian. There is no point too small to be overlooked, or one too great to be neglected. "All Scripture is profitable" for some important end. It is not for us to say what would be expedient, or what is inexpedient, but to say with Paul, "Lord, what wilt thou

have me to do?" Truth is of the first importance, and the Christian should be a man in whose mouth "deceit must not be found;" he should speak the truth on all occasions, and under all circumstances: hence the practice of foolish jesting at the expense of truth, should always be avoided; for sinful practices, like bodily actions, become easier every time they are repeated, and many are in the habit of joking, and thus vary slightly from the real statement of all facts connected with the matter; the habit grows on them, and hence they are led to vary from the truth, and seem to become so habituated in rambling over a subject that it at length seems to be an impossibility for them to state anything without adding or omitting some fact that is material to the issue. Such persons begin with the truth, but leave a wrong impression on the mind of the hearer. This is called circumstantial falsehood, and should be avoided by all who lay any claim to the Christian name. Christ has in one remarkable instance taught us the importance of circumstantial truth. This he has illustrated by an example left for our warning, to be on our guard on this point, and it should be observed that the Bible is not filled up with long and dry dissertations on virtue, but it gives us examples illustrating the effect that truth, faith, and other graces, have upon those who received the truth in the love of it. The case Christ has left on record for our instruction, will be found by referring to the 21st chapter of John, 20-23 verses. "Peter seeing him (John) saith to Jesus, Lord, and what shalt this man do? Jesus saith to him, if I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but if I will that he tarry till I come." Hence by the omission of the word *if*, that which implied a condition, the very opposite of what Christ meant is spread abroad among the disciples. From this has originated the world-wide story of "The Wandering Jew." The tradition has been handed down from generation to generation, that John is not yet dead, but wandering from one country to another, waiting for the second coming of Christ. The fearful and pernicious consequences of circumstantial falsehood may be seen by any one who will take that trouble to turn to his Bible, and read the 21st and 22d chapters of 1 Samuel. The case is this:—David, pursued and hunted down by Saul, is out of a sword, and provisions for his men, under pretence of being on an important errand for Saul, that required concealment and great despatch, he comes to Nob and obtains from Ahimelech the priest, the supplies he needed. David arose and fled to Gath, but there had been a certain man of the servants of Saul, detained before the Lord, and his name was Doeg, an Edomite; this fellow, instead of attending to his devotions, was listening to what passed between David and the priest. Afterward, when Saul despaired of destroying David, and was lamenting over the fact that his son Jonathan was a friend of David, pitying his own case, and none of his servants seemed to sympathize with him, this lying Edomite stands up and says, "I saw the son of Jesse coming to Nob, to Ahimelech, the son of Ahitub, and he inquired of the Lord for him, and gave him victuals, and gave him the sword of Goliath the Philistine." This was the truth, as far as it went, but there was an omission of one fact material to the issue, and hence he left a false impression on the mind of Saul; he did not tell his master that David had deceived Ahimelech, and thus obtained the things of which he was in need. The consequence of this lie was, that eighty-five priests lost their lives; nor did the work of death stop here, for he smote Nob, the city of the priests, with the edge of the sword, both men and women and sucklings. David penned the 52d Psalm, in which he, by the Spirit, condemns the sinfulness of Doeg's conduct; and charges him with lying, "Thou lovest evil more than good, and lying more than righteousness, thou lovest all devouring words, O! deceitful tongue." An open and

known liar is not successful in his trade of deception, for every one knows him to be a false reporter, and when he tells the truth he gets no credit for it; but on the other hand, a man who professes to be a Christian, and has a good reputation for truth where he is not known, may do an immense amount of mischief by omitting or adding to a matter. All those who stir up strife are circumstantial liars, for were they to tell the whole truth there could be no room for contention. All tale-bearers and disturbers of the peace and good feelings in neighborhoods and churches, are falsifiers of some fact material to the correct understanding of a matter. Solomon calls such persons tale-bearers, and says they scatter firebrands, arrows and death. Such conduct breaks up confidence, destroys the intercourse of individuals, separates many friends, breaks up the harmony and peace of families, societies and churches, opens the flood-gates of iniquity, and produces confusion and evil work, gives full play to evil speaking, and produces that state of things spoken of by the apostle James, "The tongue is an unruly evil full of deadly poison; sets on fire the whole course of nature, and is set on fire of hell." Men may be overtaken in a fault, and may under fear of danger betray the truth, as did Abraham in denying that Sarah was his wife; this was sinful, he should have told the truth and left the consequences to God, still his sin was less aggravated than that of Doeg, who deliberately deceived Saul. Where a man habitually omits or adds to a thing, and thus leaves a false impression, he certainly is in danger of the dreadful denunciation, "All liars shall have their part in the lake that burns with fire and brimstone." Nothing that loves or makes a lie shall enter into the New Jerusalem.

Due West Telescope.

The Bosphorus.

The Straits of Bosphorus, which connect the waters of the Black Sea with those of the Sea of Marmora, and at the western extremity of which is situated the city of Constantinople, are seventeen miles in length, and possess an average breadth of about one and a half miles. They are of considerable depth, and remarkably easy of navigation. A strong current, however, constantly flows from the Black Sea, which when aided by a northeast wind of long duration, becomes so powerful that a sailing vessel can hardly make headway against it. In the width of its channel, safety of navigation, and swiftness of current, it more resembles a noble river than a branch of the ocean.

The harbor of Constantinople, which is properly an arm of the Bosphorus, received at a remote period the appellation of "The Golden Horn," and is one of the most secure and capacious, as well as beautiful ports in the world. It is situated near the western mouth of the strait, about sixteen miles from the Black Sea. The curve which it describes might be compared with propriety to that of an ox's horn; and the epithet *golden* was expressive of the riches which every wind wafted from distant countries to its bosom. The entrance is about five hundred yards broad, and upon emergency a strong chain might be drawn against it to guard the city from the attack of a hostile navy. About five miles from the Black Sea, two fortresses are constructed—one on the continent, upon the foundations of the celebrated temples of Serapis and Jupiter Urius. These castles form the chief defence of the city against encroachments from the north and east. The old castles, six miles distant from the city, a work of the Greek Emperors, command the narrowest part of the channel, where the strait contracts to a width of, but five hundred paces. Here it was that Darius, twenty-three hundred years ago, connected the two continents by a bridge of boats.

The scenery of the Bosphorus is said to be unrivalled in its peculiar character of beauty. On each side of the straits arise in picturesque confusion from the water's edge, huge cliffs of jasper, agate, porphyry, calcareous spath and cornelian. Such is their abruptness that the belief is generally entertained by the inhabitants of the surrounding country that the walls of the straits were rent asunder thousands of years ago by some tremendous convulsion of nature. The temples and votive altars, profusely scattered along the banks, attest the fears and devotion of the Greeks who first explored the inhospitable Euxine or Black Sea. Private houses, too, and delightful gardens, lie resting here and there upon the summits of the banks, or clinging to their steep sides, while the mosques and palaces of the great metropolis, its snow-white minarets and gleaming crescents, resemble more the fanciful conjurations of an eastern fairy tale than a reality of the modern world.

The straits abound in fish, and the Sea of Marmora has always been renowned for possessing an inexhaustible store of the finny tribe, which are taken in the proper seasons, without skill, and almost without labor. The Bosphorus and the Dardanelles—the latter is better known in ancient history as the Hellespont—may be con-

sidered as the two gates of Constantinople; and their passages may always be closed by the reigning prince against a naval enemy, or opened to the fleets of commerce. The name Bosphorus is derived from two Greek words, signifying ox, and passage. Tradition attributes the origin of the name to the passage of Jupiter across the straits in the form of a white bull, bearing the beautiful Europa, daughter of a Phœnician king, upon his back. At the northern entrance of the straits are the Cyanean Isles, which, according to the poets, once floated upon the surface of the water, and were stationed there by the gods to defend the entrance of the Euxine from the prying eyes of profane curiosity.

Boston Journal.

The Dangers of the Church.

It was remarked many years ago, by Richard Cecil, that the Church had undergone a Pagan and a Papal persecution, and that there remained for it to suffer an infidel persecution. It was probable that Cecil spoke in view of the gross materialism, first taught by the English Deists, but perfected by the French Encyclopædists near the end of the last century. However this may be, it is evident to a careful observer of current events, that the hatred of infidelity to the church of Christ has not become less by the lapse of the last half-century. It is plain enough, also, that though infidelity has changed its form of attack, it is as vigorous now as it was then. There is as much of the spirit of propagandism in its votaries now, as when the French philosopher applied the mathematical doctrine of probabilities to the Christian evidences, to determine how long before they would come to be worthless by lapse of time. Unbelievers do not now apply to the Saviour the diabolical motto of Voltaire, *Ecrasez l'infame*, (crush the wretch,) but they imitate the spirit and practice of him who betrayed "the Son of man with a kiss." They cry, Hail, Master! and then make ready to crucify him afresh. They do not now call the Son of God an impostor, but they patronize him, they call him an "excellent young man," a "religious genius." They think that he had a "marvellous influence" over men—that on the whole "he was superior to Socrates or Confucius!" They think him "in advance of his age, as all reformers are." But then the apostles did not understand his mission or his views: they "narrowed the doctrines of their Master." Especially do these people lay this charge upon Paul. He was "Jewish in his prejudices," "wanting in insight." He had strange notions about "depravity." He was "arrogant" in attempting to lay down precepts to bind people in the nineteenth century. He did not believe in "women's rights." He had notions about the binding force of civil government, that are now obsolete. He did not understand the "mythical" nature of the life and actions attributed to Christ. He believed in miracles. He thought men responsible for their own actions. He did not understand that when a man steals or robs, "society," not the robber or the thief, is to blame. These modern unbelievers stand in so-called Christian pulpits. They call their congregations, churches. They meet there on Sunday out of regard to the prejudices of the common people, though they do not believe in it themselves. They sing hymns and make prayers to the "Over-soul," the great "Soul of the world," that is "all one with the springing grass and opening flower." They take texts from the Bible in order to show that it has no authority over human action. They speak of it just as they would of Livy's stories about Romulus and Remus, and the wolf that nursed them, or the wild fables of the Nibelungen Lied. They talk about the "Church of the Future," about the "new Christs," that are to come with new revelations, and strongly intimate that some of these now live on the earth, if people only had their eyes open to see them. They do not believe in the resurrection of our Saviour, but they believe in the "spiritual knockings." They do not believe in the inspiration of John and Isaiah, but they do believe in the inspiration of Andrew Jackson Davis. They talk about Christian morality; and lament that the church is "dead and lifeless." All this comes to us in various forms and under various disguises. But it indicates clearly that there is a widespread and insidious system of attack upon the faith of Christ.

Never, we believe, since the ascent of the Saviour, has there been a louder call upon all who love the truth to rally to its defence. The stealthy and insidious approaches of infidelity have kept the defenders of the church in partial ignorance of the danger. The bald materialism of the last century has been superseded by a false and sceptical spiritualism which has stolen the terms and phrases of evangelical theology, the better to undermine the truths which they were intended to convey.

We hear much of the triumph of a spiritual philosophy of the past century. This is not the place to enter upon an examination of systems of metaphysics, but it is enough to say what all historians of modern philosophy substantially ad-

mit, that nearly every system that has attained to notice at all on the continent of Europe, for the last fifty years, has been an *elaborate system of scepticism*, tending in its logical development, to undermine the truth as it is in Jesus. In Germany, from Kant to Hegel, in France, from Joffroy to Comte, the same tendency is seen by the instructed and careful observer. That terrible system of Neology, that has sapped the life-blood of the German Lutheran ministry, has been but the legitimate result of the systems of philosophy that have reigned in the schools. In France the same tendency has blossomed in the Socialism, the Red Republicanism, and communism, that have rendered France incapable of a government of law. The grand effort of nearly all of these has been to construct systems from which the Bible doctrine of depravity, and the advent of a special Saviour, and the necessity of regeneration, shall be excluded. There have been false systems of philosophy enough in the past, but they have been confined in a great measure to the study of the scholar. It is no longer so. There seems to be a consent and unity of action between those who think in the closet, and make ballads, and tales, and histories for the people. Here lies the great danger of the church at the present day. The wildest and most extravagant doctrines and theories are no sooner wrought out in the closet of the scholar, than they are embodied in poetry, and novels, and histories, adorned with the graces of literature and charms of art, sent on the wings of the wind, among the young men and women who are to think, and feel, and act in the age upon which we have entered. In the last century, Rousseau wrote his *New Heloise*, and Voltaire his *Candide* and *La Pucelle*, to make popular their notions and undermine the foundation of Christian morals. These works had a vast influence. They became the Bibles of multitudes, and their poison festered and swelled in the heart of society, till the death of religion, of order and law seemed inevitable. But the new generation have improved immensely on those that have gone before them. They have carried the arts of popular corruption far beyond their masters.

They wrote after all for the few; the infidels of our own day write for the many. It is hardly known to those who have not given attention to the subject, what a vast crusade is going on against religion in the current literature of the day. Novels are no longer written merely to amuse, but they are written with a grave and serious purpose, that is concealed entirely from those who do not examine carefully their texture and drift. The flowers of incident, and passion of style and sentiment, wrap and conceal the keen point of the thyrus. The ship loads of French and German novels that have been translated, and scattered in cheap editions through every hamlet and in every farm house in our land, are filled with sceptical notions and ideas, mixed up with all that is calculated to excite the passions and deaden the conscience.

Poetry, history, journalism have been in like manner laid under contribution in this unholy work. Throughout the great mass of the lighter literature of our day, there can be seen traces of this deadly poison of the soul. In most instances, however, it is only a sentence here and there, skilfully put into the mouth of an interlocutor, a few lines in a poem, apparently full of piety, a stray paragraph in a newspaper, that suggest a doubt, to point an epigram, or give the edge to a witticism, or the bitter fang to a sarcastic fling. And the most fearful thing of all is that *the Christian world seems to be sleeping while this process of sapping and mining is going on beneath them.* Christian publishers will lend their good name and capital, to put these messengers of hell within the reach of every young man and woman in our country—not seeming to be aware that, like Judas, they are trafficking in the betrayal of the Lord who bought them. Christian Reviewers will give the sanction of their approval to poetry that strikes its rhymed defiance at the most fundamental doctrines of our religion. Christian preachers will lay upon their tables, and recommend to their flocks, newspapers that are laboring with all the power of ready talent, and unscrupulous zeal, to destroy all that we hold dear in Christian doctrine and practice. There are newspapers that might be named, which are taken by tens of thousands, by Christian ministers and people, no numbers of which for years have been free from infidel allusions, or hints, or principles—whose correspondents and contributors are selected mainly as sympathizers with infidelity in religion, and disorganization in politics. Yet such papers are selected to lie in the family parlor to share with the Book of God in the moral education of the sons and daughters, for whose conversion and sanctification the morning and evening prayer arises to the throne of grace. This undeveloped infidelity is inculcated in elementary books on science, it is peddled out in lectures; it meets us in the rail car and the steamboat; it is talked by sentimental young ladies; it lurks under the responses of the clairvoyant, it affects insensibly

our forms of speech and modes of action. The young and impressive are surrounded by it as by an atmosphere of infection; it is inhaled by the lungs of thought, and becomes incorporated with their whole moral and intellectual being. We would not be alarmists, but a long careful attention to the mental movement of the present age, and the literature which is its exponent, has fixed in our minds the conviction that the church of Christ in the coming age is destined to meet in long and fierce conflict the hosts of infidelity; that all other conflicts of opinion are to be merged in one long and terrible trial of strength between the defenders and opposers of the positive elements of our faith.

N. Y. Recorder.

Burns and Scalds.

The following observations on burns and scalds are from the *New York Medical Gazette*, edited by D. M. Reese, A. M., M. D.:

"There is a practical subject in our profession, in which the disastrous and fatal effects of maltreatment by medical men, as well as the mischiefs of popular ignorance, are more apparent than in the remedies resorted to in the cases of scalds and burns, now unhappily so frequent in our country, by reason of the murderous recklessness of human life in the men entrusted with our public conveyances, in which steam is employed.

"So long ago as 1830, in the first American edition of Cooper's *Surgical Dictionary*, published by the Harpers of this city, we took occasion to urge upon the profession and the public, the importance of a better philosophy and practice in the medical management of the mischiefs resulting from such accidents, than that usually in vogue. We then stated the results of our experience for ten years in the treatment of scalds and burns by the instant application of wheat flour, an article always at hand, and the perseverance of this application alone till all the acute inflammation had subsided. Our theory and practice thus promulgated, was approved and recommended in the then forthcoming edition in London, by Mr. Samuel Cooper himself, and has since found its way without credit into numerous publications at home and abroad. Even in the late *Therapeutical work* of Dr. T. D. Mitchell, of Philadelphia, this identical practice is ascribed to Dr. John Thomas, of England! who in 1832 called the attention of the profession thereto, as we are told in the *Ohio Medical Lyceum*; two years after our publication as aforesaid, and twelve years after our testimony to its efficacy had been published.

"But waving the unimportant subject of priority, we are grieved to learn from the public press that such multitudes are annually perishing by scalds in steamboats, and from burns by camphene gas, and otherwise; nearly all of which, however severely burned, we do not hesitate to say, might be preserved from a fatal result if this simple practice were adopted immediately after such accidents. Instead of this, however, we hear of the application of cold water, lead water, molasses, oils, cotton, pain extractors, etc., accompanied almost uniformly by the death of the sufferer, and often 'after lingering in excruciating torture' for days or hours.

"Now, it ought to be promulgated to the profession, and for humanity's sake to be known to the whole people, that in any case of burn or scald, however extensive, all the acute suffering of the patient may be at once and permanently relieved, and that in a moment of time, by sprinkling over the injured surface a thick layer of wheat flour by the hand, or what is better, by a dredging box. Every vestige of pain produced by such injuries is instantly removed, and the sufferer not only escapes the shock to the nervous system accompanying such torture, but will generally fall into a quiet sleep the moment the atmospheric temperature is thus excluded from the wounds.

"Why, then, should persons thus injured be allowed to die with intense agony occasioned by burns and scalds, as they often do, if not without treatment, by the applications so often made, many of which augment their sufferings, and render such injuries irreparable? Even in the late explosion on board the *Reindeer*, it is said that many of the scalded lived for hours, suffering all the time from their external injuries, and then treated with raw cotton, lime water and linseed oil, etc., till they were dead. Not a pang need have been endured beyond the time necessary to apply the flour, which must have been at hand, if the ignorance of their friends, and the antiquated prejudices of their medical advisers, had not led them to rely upon the miserable substitutes which superstition has canonized for centuries. And so we affirm of every case of burn and scald, even if the entire surface has suffered.

"In the New York and Bellevue hospitals this mode of treating burns has been long in use; till recently, as we learn, the same object has been effected at the former institution by the analogous method of covering the injured parts with

mucilage of gum arabic, so as to protect the denuded surface from the atmosphere, and which the surgeons there prefer to the flour in some cases, where the weight of the latter becomes an inconvenience. To this method we make no objection, but having for so many years employed the flour alone, to the exclusion of all other agents, and in every variety and extent of injuries by fire, we have thus reiterated our testimony; and as this agent is found in every house, and can be instantly procured with more readiness than any of the other articles named, we give it the preference over all others.

"And we repeat our full persuasion, that not one in a hundred of those perishing by burns and scalds need succumb to their injuries, if they were at once, or as soon after as may be, covered with wheat flour. We have applied it successfully, after numerous other remedies had been unsuccessful, and when many hours had elapsed after the accident. To give this suggestion to the people, and scatter it broadcast over the land, will save a multitude of lives in a single year."

Exaggeration.

A WRITER in the *Presbyterian* thus addresses a friend:

"You have acquired an unfortunate habit of making exaggerated statements. You have a lively imagination, and to embellish a little never costs you any trouble; and besides you seem to consider the sober truth as tame and lacking in interest; you want something more exciting—better fitted to arrest the attention and stir up the feelings. If it is something humorous that you are relating, you seem disposed to create a louder laugh than you would otherwise secure by throwing every circumstance into the most ludicrous light you can. If it is something of a gloomy and appalling character, you task your imagination for yet darker shades than the fact supplies, in order to work up a picture that shall tell most powerfully upon the sensibilities of those who listen to you. If it is a mere ordinary occurrence, you still show your wish to make it extraordinary, by either magnifying it into quite another thing, or else connecting with it something to which it is at best but remotely related. I tell you candidly, that I have heard you tell stories, by which I acknowledge I could not help being amused, but which were so entirely over-colored, that I could scarcely recognize the facts of which they purported to be a faithful narrative. Once in particular, I remember your figuring in this way in the presence of a large company; and though you professed to be telling the truth, yet your imagination so perfectly led you captive, that I could not but think that there was about as much difference between your statement and veritable fact, as there was between that of a man's having vomited seven black crows, and that of his having vomited something as black as a crow."

"The evils resulting from this habit, you may rest assured, are neither few nor small. The fact that you should have formed such a habit, shows a pre-existing state of mind that is far from being in harmony with the desired requirements. It evinces a loose way of thinking and feeling, in regard to the obligation to strict veracity; and the habit itself is really nothing else than a habit of voluntary misrepresentation. You may take the comfort of thinking that you mean no harm; and that those who listen to you will not be likely to be misled, as they will make due allowance for your passion for telling a good story; but even if this be so, it does not prevent your doing a great injury to yourself. If you accustom yourself to relate apocryphal stories as verities, merely for amusement, or to exaggerate the truth till it loses its character as truth, you need not marvel, if that which begins in the want of due reverence for the truth, should issue in an utter disregard to it; and if from this unfortunate training which you are giving yourself, you should, by and by, find yourself capable of serving a purpose by deliberate and downright falsehood."

"Let me say, too, that this to which I refer is altogether unprofitable. It does not secure the end at which it aims. Your tendency to exaggeration soon becomes known, and your statements are all received with due allowance; and besides, where you have occasion to relate a really remarkable thing, you do it at a great disadvantage, as your whole vocabulary of superlatives is exhausted upon ordinary matters. So far as your example goes, I need not say that it is evil. The circumstances of your being a professor of religion will give it more authority in the view of some, while it will lead others to make religion itself the object of reproach."

"I would advise you, then, as you value either your Christian character or Christian influence, to take heed that your representations on all subjects are in strict conformity to truth. Better fall below, than go beyond the line, in any statements you may have occasion to make. The habit which you have formed will yield to nothing short of the most vigilant care and persever-

ing effort. To be free from it were worth more than all the care and effort which it would cost you."

A Heart on Fire.

JENKYN, the biographer of Baxter, says: "In preaching Baxter's heart burned within him; and while he was speaking, a live coal from the altar fired his sermons with seraphic fervor. Into his pulpit he brought all the energies and sympathies of his entire nature. He had an enlarged mind, an acute intellect, a melting heart, a holy soul, a kindling eye, and a moving voice, and he called on all that was within him to aid him in his preaching."

Being deeply earnest within himself, he wished his hearers to be deeply earnest. Himself being a burn-light, he wished to flash the hallowed fire into the hearts of others. He seems never to have studied action, or 'the start theatric.' The only teacher that gave him lessons in action and attitude, was feeling—real, genuine, holy feeling; and this taught him how to look, how to move, and how to speak. In preaching, as well as in everything religious, he believed with Paul, that 'it is a good thing to be always zealously affected;' and, consequently, that earnest, fervid preaching is truly apostolic."

Hear Baxter's own heart-stirring thoughts on the best style of preaching: "How few ministers do preach with all their might! or speak about everlasting joy or torment in such a manner as to make men believe that they are in good earnest. It would make a man's heart ache to see a company of dead and drowsy sinners set under a minister, and not have a word that is like to quicken or awaken them. To think with ourselves, Oh, if these sinners were convinced and awakened they might be converted and live! And, alas! we speak so drowsily or gently, that sleepy sinners cannot hear. The blow falls so light that hard-hearted persons cannot feel it. Most ministers will not so much as put out their voice, and stir themselves to an earnest utterance; but if they do speak out loud and earnestly, how few do answer it with earnestness of matter! And then the voice doth little good, the people will take it for a mere brawling, when the matter does not correspond."

"It would grieve me to hear what excellent doctrine some ministers have in hand, and let it die in their hands for want of close and lively application. What fit matter they have for convincing sinners, and how little do they make of it; and what a deal of good it might do, if it were sent home; and yet they cannot or will not do it."

"O sirs! how plain, how close, and earnestly should we deliver a message of such a nature as ours! When the everlasting life or death of men is concerned in it, methinks we are nowhere so wanting as in this seriousness. There is nothing more unsuitable to such a business than to be slight and dull. What! speak coldly for God, and for men's salvation! Can we believe that our people must be converted or condemned, and yet, we speak in a drowsy tone! In the name of God, brethren, labor to awaken your hearts before you come; and when you are in the work, that you may be fit to awaken the hearts of sinners. Remember that they must be awakened or damned; and a sleepy preacher will hardly awaken them."

The Present Emperor of China and the Pretender.

THE present Emperor of China, Hien Fong, which signifies complete abundance, is represented in a late article on the insurrection, published by two Frenchmen attached to the Embassy of that country in China, to be only twenty-two years of age. His accession to the throne, which occurred only a few years ago, was hailed with joy by both parties into which China is divided, and which are designated as exclusionists and progressive conservatives. The young men of education and the ignorant populace comprise the former, and the middling classes, the latter. After a pause of considerable length, the new Emperor joined the exclusive party, and chose his Ministers from the bitterest enemies of the Europeans, and it is stated that very soon after this victory of the exclusive party, the first news came of the revolt.

The pretender to empire, Tien-te, is represented to be 23 years of age, but study and vigils have made him prematurely old. He is grave and melancholy; and very reserved, communicating with those around him only to give them orders. His complexion is that of the Southern Chinese, a saffron tint. His impassable gaze seems to probe the depths of the human soul. He commands rather by suggestion than by direct dictation. He has the silent reserve of a man who has reflected a great deal before communicating his projects to any one. In entering a town the Pretender is conveyed in a magnificent palanquin of yellow satin carried by sixteen officers; after this comes the palanquin of the Pretender's preceptor, borne upon the backs of

eight coolies; then comes his thirty wives, in gilt and painted chairs. The preceptor of Tien-te is a mysterious individual. He is represented to be his intimate friend and privy counsellor, who accompanies him everywhere, but no one knows who he really is.

Varieties.

ROMANISM AGAINST THE BIBLE.

IN 1558, a number of bishops convened at Bologna, in Spain, to give Pope Julius III. counsel as to the best means of sustaining the Roman Church against the Reformation. The following is their language respecting the Scriptures:—"Finally, it is necessary that you watch and labor, by all means in your power, that as small a portion as possible of the gospel (above all, in the vulgar tongue) be read in the countries subject to our rule. It is this book, after all, that, more than any other, has raised against us these troubles and these tempests, (referring to the excitement of the Reformation,) which have brought us to the brink of ruin."

The Council of Trent, two years after this, established a number of rules against prohibited books, among which is the following: "Whereas, experience has demonstrated that if it be permitted everywhere and without distinction to read the Holy Bible in the vulgar tongue, there results more evil than good, by reason of the temerity of man, it shall be left to the judgment of the bishop or Inquisitor to grant permission to read Bibles to such as they shall deem capable of reading them without receiving any bad impressions from such reading, but, on the contrary, increase in faith and piety, which permission they shall give in writing. The transgressors shall be denied absolution till they shall have given up such Bibles to the Ordinary."

This rule is substantially and rigidly in force at the present day.

RELIGIOUS AFFAIRS IN THE PAPAL STATES.

THE system of religious restriction which prevails in some of the Italian states, is becoming more cruel and oppressive. In the state of the Church, the dungeons of the Inquisition are being filled with victims, and even the rack has been brought forth from its hiding place. It is stated that forty-one secular priests or friars have been recently imprisoned in Rome, under a charge of being members of a society having for its object a modification of the forms and ceremonies of the Catholic faith. The slightest suspicion of encouraging or promoting what is called heresy, is sufficient to cause the arrest of an individual, and persons have been arrested on no other ground than that they were intimate with English and American Protestant families. Yet it is whispered that many hundreds of noble Roman families have embraced the doctrines of this second reformation. A correspondent of a Montreal paper relates the following story:

"The sberi, or police spies, have for the last week been making an onslaught upon those Italians found walking with Englishmen and Americans, and beating them almost to death. Some young men were set upon by sberi the other night in the Campo Vaccino whilst walking with two Yankee artists, and seriously beaten. The Yankees caught one of the Sberi and managed to hold him, notwithstanding his biting, kicking, and scratching, and took the fellow to the French guard-house, where they made so clamorous a complaint against him, that the officer in command advised the Roman Government to severely punish the man, in preference to having any disturbance with the United States Government. The spy was in consequence flogged in the presence of the Americans, who were politely notified that any intimation of mercy from them would be attended to; but they gave none, and called upon the executioner to lay on harder, until the poor wretch was half dead."

MYSTERIES OF DIVINE PROVIDENCE.

To appreciate an act, it is necessary to understand the aim of the actor. Ignorance on this point not unfrequently involves observers in perplexity or mistake. The old lady who lived contiguous to the great philosopher Newton, took him to be some silly man sunk in thoughtlessness or senility and second childhood, because she frequently saw him sedulously watching the soap bubbles, which he created from a bowl of suds in a pipe. But when she learned that by means of these very bubbles, he was intensely studying the laws of light, she readily changed her mind, and viewed him in his true character.

Many of our perplexities concerning the mysteries of Divine Providence, as we term those acts of God which we cannot understand, grow out of our failure to keep in view the great aim of his government. We wonder what they mean and why they are permitted. Providences appear to us as strange, as inexplicable and inconsistent as did the acts of the philosopher to his unreflecting and ignorant observer. Examined by the light of Divine aim, they would wear the aspect of beautiful and loving consistency.

WHO WILL HAVE CONSTANTINOPLE?

THE Paris correspondent of the *National Intelligence* seems to think that among the great powers of Europe there will be a scramble for Constantinople. He says:

"The Ottoman Empire is, there can be no doubt of it, approaching its dissolution. It must soon be broken up. Constantinople, commanding as it does the Black Sea and the Mediterranean, is a capital point. It will determine perhaps the naval superiority of Europe in favor of the nation who in the partition of the territory of the falling empire shall ultimately possess it. There are three great and powerful rival nations—Russia, France, and England—which would most gladly possess it; it must almost inevitably fall to the lot of one of them. It seems to me, clear that it must also be force which is to determine the one of them which is to be its lucky possessor. They could never peacefully and diplomatically agree upon this point. Passing events prove this clearly enough. It requires the union of France and England to keep Russia from seizing it. Were Russia even out of the question, France and England would soon come to blows upon the question of its possession. Let either of the three once get possession of Constantinople and the Dardanelles, and in the present state of naval and military science possession could probably be maintained. Now I have only to say, in view of all this, that if I were a British Minister I should very quietly but very vigilantly see to it that the British naval force in those seas should be always kept a little superior to that of the French."

CHINESE CHRISTIANITY.

A LETTER from the Bishop of Victoria to the Archbishop of Canterbury has been published. It is dated "St. Paul's College, Hong-Kong, May 23, 1853," and the greater part is taken up with the relation of circumstances connected with the rebellion long since anticipated by the newspapers. The bishop pronounces the following opinion gathered from the religious books of the rebels:—"In perusing these statements, one fact will be apparent to every mind, that there is a strong guarantee of the Christian sincerity of the leaders among the rebels. Unless they were Christians from sincere conviction, it is difficult to account for their embarking on a course so opposed to the prejudices of their fellow-countrymen, as that of associating a political movement with the propagation of Christianity—a religion connected in the minds of the Chinese, with the despised name of foreigners. Nor can we, on the supposition of any other feeling than honest sincerity of purpose, imagine any more imprudent course in relation to foreigners than their extermination of opium-smoking, and stipulation for the total exclusion of this prohibited drug, forming, alas! at the present time, the principal item of foreign imports, and yielding about three millions sterling to our Anglo-Indian revenues. The rebel army may have among their adherents a great number of evil disposed persons; but, with the above-mentioned facts before us, it is impossible to deny that there is every appearance of a leaven of religious sincerity and civil patriotism deeply pervading the minds of their leaders."

Daniel a Model to Men of Business.

"DANIEL was a busy statesman. Darius had made him his chief minister. He had charge of the royal revenue, and was virtual ruler of the empire. But amidst all care of office, he maintained his wonted practice of praying thrice a day. For these prayers nothing was neglected. The administration of justice was not standing still; the accounts did not run into confusion. There was no mutiny in the army, no rebellion in the provinces, from any mismanagement of his. And though disappointed rivals were ready to found an impeachment on the slightest flaw, so wise, and prompt, and impartial was his procedure, that they at last concluded 'We shall find no occasion against this Daniel, except we find it against him concerning the law of his God.' He found leisure to rule the realm of Babylon, and leisure to pray three times a day. Some would say that he must have been a first-rate business man, to find so much time for prayer. It would be nearer the truth to say that it was his taking so much time to pray which made him so diligent and successful in business. It was from God that Daniel got his knowledge, his wisdom, and his skill. In the composure and serenity which these frequent approaches to God imparted to his spirit, as well as in the supernatural sagacity and forethought, and power of arrangement, which God gave in direct answer to his prayers, he had a decided advantage over those men who refused to acknowledge God in their callings, vex themselves in vain, and who, when the fret and worry and sweltering of their jaded day is done, find that they have accomplished less, and that little far more painfully, than their wiser brethren, who took time to pray. The man must be busier than Daniel who has

not time to pray, and wiser than Daniel who can do what Daniel did without prayer to help him. Daniel was in a place where prayer was eminently needful. He was in Babylon, a place of luxury and revelry, and from his position in society he was peculiarly exposed to the idolatrous and voluptuous temptations around him. It was difficult, and ere long it was dangerous, to maintain his singularity. But so far as there was any seduction in the pleasures of that luxurious and wicked city, prayer kept him separate; and so far as there was any danger in withholding countenance from its idol-orgies, prayer made him bold. Though the clash of cymbals and the shouts of the revellers were coming in at the window, they did not disturb his devotion; and though he had not forgotten the king's decree and the lion's den, he did not close the lattice, nor try to conceal his faith and his worship; and, secure alike from spiritual detriment and personal danger, the Lord hid his praying servant in the hollow of his hand.

The above is ascribed to Dr. James Hamilton. The article accords well with the Spanish proverb, "Prayer and provender hinder neither man nor beast;" that is, real, heartfelt prayer. As in the case of the prophet Daniel, it makes a man both diligent and courageous. How can it be otherwise? Of whom should a devout person be afraid, and how can a spiritually-minded person be indolent? Who has ever known a praying man or woman who was either a drone or a coward?



The Advent Herald.

BOSTON, NOVEMBER 5, 1853.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH. CHAPTER XXVII.

Yea the defenced city shall be desolate,
And the habitation forsaken, and left like a wilderness:
There shall the calf feed,
And there shall he lie down,
And consume the branches thereof.—v. 10.

"Yet," notwithstanding there is to be a time of future prosperity. The prophet mixes up threatenings with promises.

"The defenced city," is one surrounded with fortifications. Jerusalem may be here implied; or it may be a synecdoche for all the fortified cities of Judea, whose desolation is here predicted. Their being left like a wilderness, is a simile, illustrative of their forsaken condition. "Habitation," is a synecdoche, for the dwelling places of the inhabitants which were to be vacated. Volney says of Judea:—"There are innumerable monuments which depose in favor of the great population of high antiquity, such as the prodigious quantity of ruins dispersed over the plains, and even in the mountains, at this day deserted."—*Travels*, v. 2, p. 368.

"There shall the calf feed," &c., is a prediction that the defenced cities should become a pasture ground for herds. "All parts of Galilee which afford pasture, are occupied by Arab tribes, around whose tents the sheep and lambs gambol to the sound of the reed, which at night-fall calls them home."—*Malte Brun*, v. 2, p. 148. "The Turkman, the Kurds, and the Bedouins have no fixed habitations, but keep perpetually wandering with their tents and herds."—*Volney*, v. 1, p. 367.

When the boughs thereof are withered, they shall be broken off:
The women come, and set them on fire:
For it is a people of no understanding:
Therefore he that made them will not have mercy on them,
And he that formed them will show them no favor.—v. 11.

This is a further illustration of the desolation and degradation to which Judea was to be reduced. Most of the domestic duties are performed by women. Volney says:—"The olive-trees (near Arimathea) are daily perishing through age, the ravaging of contending factions, and even from secret mischief. The Mamelukes having cut down all the olive-trees, for the pleasure they take in destroying, or to make fires, Yafa has lost its greatest commerce."—*Travels*, v. 2, p. 332.

"For it is a people of no understanding." The destitution of the present inhabitants of Palestine, is the result of their own stupidity and improvidence. Persons of understanding would cherish,

instead of destroying their trees. Volney said of them, "The most simple arts are in a state of barbarism; the sciences are totally unknown."—*ib.* p. 442.

And it shall come to pass in that day,
That the Lord shall beat off from the channel of the river unto the stream of Egypt,
And ye shall be gathered one by one, O ye children of Israel.—v. 12.

"In that day," is the era referred to in the 2d verse. The portion of this chapter from the 7th to the 11th verses, is introduced parenthetically.

"Shall beat off," is a metaphor taken from threshing or the separation of the pure grain from the chaff. Ruth 2:17—"She gleaned in the field until even, and beat out that she had gleaned." Judges 6:11—"Gideon threshed wheat." It is also used to express the gathering of fruit from a tree. Deut. 24:20—"When thou beatest thine olive-tree," &c. It illustrates the separation which God will make in that day, when he shall distinguish between the righteous and the wicked.

"The river," here referred to, is undoubtedly the Euphrates; and "the river of Egypt," is the Nile. The countries watered by those two rivers, were the principal ones of Israel's bondage; and an allusion to them, implies all the lands where they may have been scattered.

"Ye shall be gathered," is from a Hebrew word that is "applied to the act of collecting fruit after it has been beaten from a tree, or grain after it has been threshed."—*Barnes*. God will first separate his people from the vile, as the husbandman separates the seed from the chaff, and then he will gather those whom he recognizes as his, not omitting one of them. The figure is drawn from the harvest at the end of the summer; and which is the end of the world. Said the Saviour (Matt. 13:38-43), "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil, the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

And it shall come to pass in that day,
That the great trumpet shall be blown,
And they shall come which were ready to perish in the land of Assyria,
And the outcasts in the land of Egypt,
And shall worship the Lord in the holy mount at Jerusalem.—v. 13.

The blowing of the great trumpet, is a substitution for the divine signal which shall announce to the people of God the time of their deliverance. The figure is taken from the blowing of trumpets, whenever the people were to be assembled for war, or on other great occasions. Jahn says that "when war was unexpectedly commenced, the alarm was given to the people by messengers rapidly sent forth, by the sound of warlike trumpets, by standards floating on the loftiest places, and by the clamor of many voices on the mountains, that echoed from summit to summit."—*Antiq.* p. 352. When in the wilderness, the marches of the people were commenced at the signal of the trumpet.

Many judicious commentators suppose that it was in reference to this prediction, that the Saviour said (Matt. 24:30, 31), "And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." The apostle says (1 Cor. 15:51, 52), "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Thess. 4:16, 17—"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." And the revelator said (Rev. 11:15-18), "The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward

unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."

They "which were ready to perish," and "the outcasts," embrace all the seed of Jacob, wherever they may have been scattered, whether living at the time, or long before deceased, who shall be recognized as the Lord's in that day. That the wicked of Jacob's descendants are not included in this gathering and that the righteous of other nations will be included is apparent from what the Saviour said (Matt. 8:11, 12), "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." John 8:39, 44—"The Jews answered and said unto him [Jesus] Abraham is our father. Jesus said unto them, If ye were Abraham's children, ye would do the works of Abraham." "Ye are of your father the devil, and the lusts of your father ye will do." It follows therefore that when the Lord shall "beat off" in the great harvest of the earth, he will separate between the precious and the vile.

"The holy mount at Jerusalem," is the place continually kept in view as the seat of the new Jerusalem, in the restitution of all things. This closes the prophecy commenced with the 24th chapter.

REMARKS ON THE 2300 DAYS.

In another column is an article on this subject respecting which we expected to make no comments; in conversation however with a brother on Saturday, we learn that that is preached in connection with Berick's time, which has "impressed" us to make some remarks on some of the points alluded to in that.

1. *The time between the vision of the 8th of Daniel and the vision of the 9th.*

The former was in "the third year of king Belshazzar," B. C. 553. The latter was "in the first year of Darius," B. C. 537,—16 years after the first. We find that many suppose the ninth followed only a few days after the 8th.

2. *Did Daniel understand the vision of the 8th?* When Daniel sought for the meaning of it, Gabriel was commissioned (v. 16) to "make this man understand the vision." Gabriel said to him (v. 19), "I will make thee know what shall be in the last end of the indignation;" and then explains all the appearances in the vision. The explanation made Daniel sick for several days. His being made sick by the explanation, shows that he understood it; for a communication that he could not understand would have had no effect on him, except to make him seek farther for the meaning. He makes no farther inquiries respecting it, which shows that his curiosity on those points was satisfied.

3. *What did he mean by "none understood it?"* It is evident that he did not include himself in that number; for of himself he said "I was astonished at the vision." A man is never astonished by what he does not understand. He had been permitted to look into the future, and the scenes were so appalling, the changes to occur were so great, the calamities were so dreadful, that he fainted in view of them. He was astonished by them. But he had been told (v. 26) to "shut up" that vision. It was given for him alone of that age, and not for the understanding of others: but was to be preserved for a future time. When therefore he says that none understood it, it is very plain that he had "shut it up," in conformity to the requirement of Gabriel, so that none could understand it. For a person to say that no one knows of a secret entrusted to him, does not imply that he himself does not know of it. Had Daniel also been without understanding, Gabriel would hardly have been so remiss in obedience to the command to make him understand the vision, as to have left him in that condition for 16 years. At the close of the vision of the 7th chapter, Daniel says, "My cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart," i. e., to himself, as he had this, so that others should not know of it.

4. In Daniel's prayer of the 9th chapter, was he praying in view of that vision?

He nowhere in his prayer makes mention of the vision; but he does say that it was in view of the 70 years of desolations predicted by Jeremiah, which ended in that year; and his whole prayer was occupied by allusions to those, and humiliations in view of them.

5. To what vision does Daniel refer, when he recognizes Gabriel as the one he "had seen in the vision at the beginning?"

There can be no question, that he has in view that of the 8th chapter. He calls it that at the beginning in which he saw Gabriel. He had not

seen him now for sixteen years, but recognizes him as his former instructor. And he uses the Hebrew word, *ghah-zohn* which is used thirty-five times in the Scriptures, by fourteen of the prophets, and which is nowhere translated into anything but vision or visions. It is used in the following places in Daniel:

Dan. 1:17—"Had understanding of all visions."
8:1—"A vision appeared unto me."
8:2—"And I saw in a vision" (repeated.)
8:13—"How long the vision."
8:15—"Had seen the vision."
8:17—"Time of the end, the vision."
8:26—"Shut thou up the vision."
9:21—"Whom I had seen in the vision."
9:24—"To seal up the vision and prophecy."
10:14—"For yet the vision is for many days."
11:14—"Exalt themselves to establish the vision."

As this word is never used for anything but vision, it can refer to nothing else.

6. Did the angel refer to the same vision when he told Daniel "to consider the vision" in v. 23d?

Had he done so, it is singular that he did not call it the vision at the beginning as Daniel did, the vision of the ram, he-goat &c., or of the 2300 days. He makes no reference to anything by which it may be known that any previous vision is referred to. As sixteen years had passed by and Daniel had had two visions, if reference was made to any previous occurrence it is singular that the vision is not indicated by some unmistakable characteristic. The word rendered vision, also, is a word which is often rendered by some other term than vision, which it does not necessarily denote. It is the Hebrew word *mar-ah* (mar-ah or mar-eh), which occurs 109 times in the Scriptures, of which it is rendered vision, but twenty times.

It is the word which occurs in I Samuel 3:15, when the Lord spake to him, and "Samuel feared to show Eli the vision." Samuel had received that vision by an audible communication from the Lord; and yet he calls it a vision. On the same principle may Gabriel denominate his interview with Daniel, and what he is about to communicate to him "a vision."

All the places of the occurrence of this word in Daniel are the following:

Dan. 1:4—"Children . . . well favored."
1:13—"Let our countenances be looked upon."
1:15—"As the appearance of a man."
8:16—"Make this man to understand the vision," (literally the appearances).
8:26—"And the vision of" (literally the appearances of) the evening and the morning.
8:27—"I was astonished at the vision," (or appearances).
9:23—"Consider the vision."
10:1—"Had understanding of the vision."
10:6—"As the appearance of lightning."
10:7—"I Daniel alone saw the vision: for the men . . . saw not the vision."
10:8—"Saw this great vision."
10:16—"By the vision my sorrows are turned."
10:18—"Like the appearance of a man."

In other places in the Bible it is rendered sight 17 times, as in

Gen. 2:9—"Pleasant to the sight."
"To look upon," six times, as in Gen. 12:11, "a fair woman to look upon."
"Favored," seven times, as in Gen. 29:17, "Rachel was beautiful and well favored."
"Appearance," or "appearance," thirty-two times, as in Lev. 13:43, "As the leprosy appeareth."—Ezek. 1:16, "The appearance of the wheels."—*ib.* 26, "The appearance of a man," &c.
"According unto the pattern," once, in Num. 8:4.
"Looking-glasses," once, in Ex. 38:8.
"Countenance," ten times, as in 1 Sam. 16:7, "Look not on his countenance."
"Goodly," once, in 2 Sam. 23:21, "An Egyptian, a goodly man."
"Fair," twice, as in Esther 2:3, "All the fair young virgins."

"Beautiful," once, in Esther 2:7.
"The form thereof," once, in Job 4:16.
"His visage," once, in Isa. 52:14.
And "they shall see," once, in Nah. 2:4.

The above uses of the word will enable the reader to understand, how variously it is interpreted. It is rendered by some word besides vision more than four, out of every five instances of its use, and is not therefore the term which we should expect the angel to use, without any other designation, if he wished to call attention to a particular vision seen 16 years previously.

Dr. Jarvis renders Dan. 9:23:

"At the beginning of thy supplications went forth the word, and I am come to inform thee, for thou art greatly beloved; wherefore under-

* The only other word rendered vision in Daniel, is the Chaldee *gheh-rev*, which is the original of the word vision wherever it occurs in the 2d, 4th, and 7th chapters, which are written in Chaldean; and it is rendered vision in each instance of its use, except in Dan. 7:20, where it is, "whose look was more stout," &c.

stand the speech, and give heed to the vision"—i. e., to the vision and speech communicated by the Word, in response to Daniel's supplications respecting the desolations predicted by Jeremiah (25th chap.).—See *Ch. of Red.* v. 1, 249.

Prof. Stuart gives the following translation of, and criticism on this text:

"At the beginning of thy supplications, a word went forth, and I am come to tell thee, for thou art greatly beloved; mark well then the word, and understand the vision."

חֲזוֹן, plur. of intensity, lit. *loves*—Lat. *deliciae*.—*אָרַם*, a word, sentence, or communication went forth. From whom? The text does not say explicitly from what quarter it proceeded. But the implication scarcely admits of a doubt. The word or communication must have come from some one superior to the angel; for his errand is to convey and declare it: *I am come* לְרַבִּי, to declare [it]. Some supply לָךְ (to thee) after the verb in the Inf. To this there is no urgent objection; but even in case this view of the ellipsis is admitted, it is necessary to supply it (viz. the word) after לְרַבִּי, for this verb surely falls back upon רַבִּי, and must have a direct object.—The last two clauses of the verse make all this plain: *Mark well then, or consider well, the word* (בְּדַבָּר), where the article points of course to the preceding דְּבַר.—*Vision* has not exactly the same sense as דְּבַר message, but means both the appearance of Gabriel and the developments which he makes. In other words; the prophecy itself and the manner in which it is communicated, are required to be objects of special attention on the part of Daniel, for they are deserving of his most serious consideration. I do not see any way of fairly avoiding the interpretation, which regards the angel as having received from God the communication that follows, and as specially deputed to make this communication to Daniel.

7. Has it been generally supposed that the 9th, was a continuation and explanation of the 8th chapter?

So far is that from being the case, that Hans Wood, Esq., of Ross Mead, Ireland, in 1787 was the first one who ever suggested such a connection; and that suggestion was not adopted by a single commentator or writer till within the last twenty years. To our surprise, we learned on Saturday that this was supposed by many to be an old established opinion, which is the opposite of the truth. So little impression has been made by this suggestion; that neither Hengstenburg, Stuart, Jarvis, Barnes, who have lately written, nor any of the standard commentators notice the suggestion, as we should expect they would, if it was an obvious one, or if they considered it at all plausible, although rejecting it. This fact should make all who affirm it, sufficiently modest in their estimate of their own discernment, to announce it simply as a possibly correct inference, and not as an ascertained fact, which, by no means it is.

8. Were not the 70 weeks to be dated from a decree for the building of the walls of the city?

They were to be dated from the decree under which there would be liberty for the building of the walls.

9. Did the decree directed to Ezra, for the restoration of Jerusalem, also authorize the rebuilding of it?

It seems that Ezra considered it included the restoration of the wall of the city; for in his prayer recorded in Ezra 9:9, he thanks God for having "extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and Jerusalem." It is sometimes replied to this that the word *wall* here, is to be taken figuratively; to which Dr. Prideaux replies:

"And why may not the word *wall* in the prophecy be taken figuratively also, there being as much reason for it in the one place as there is in the other? But secondly, there is no such word as the *wall* to be found in the original text of the prophecy; for what we there render, in our English translation, the *wall*, is in the Hebrew original, the *ditch*."—*Hist. Jews*, v. 1, p. 243.

The word in Dan. 9:25, will be seen to be *ditch* in the marginal reading of the English Bible, which is admitted, by all who have noticed the original of the word, to be the true rendering.

The Syriac renders it, "Jerusalem, and the villages, and the streets." Stuart renders it, "with broad shores and narrow limits." Barnes, renders it ditch. He says, "the word does not properly mean *wall*, and it is never elsewhere so used."

Daniel's prayer, however, shows that he considered a restoration of the wall to be secured by the decree given to him, or he would not have thanked the Lord for it. And whatsoever the prophecy declared would be done, Daniel was certainly empowered to do; for his power was unlimited by it. Dr. Jarvis says on this point:

"By a special commission, as he expressly asserts, from Jehovah Elohim, he presented a petition to the king, which was fully granted; and on the first of Nisan, or Wednesday, the 16th of March, he and his company left Babylon. The decree of Artaxerxes is preserved in the book of Ezra, and is a very remarkable monument of the favor with which the Persian government regarded the Jews. It gave Ezra the most unlimited power as the commissioner of the king in council, to regulate all

things according to the law of God; to dispense the revenues arising from the royal bounty, and the free-will offerings of the people; to demand from all the king's treasurers beyond the Euphrates whatever should be commanded by the God of heaven; and to exempt from taxation the priests and Levites, and all other stated attendants on divine service. The decree is enforced by power of life and death, of bonds and imprisonment, of banishment and confiscation; and the strength of these penalties implies that hitherto the Jews at Jerusalem had been perpetually harassed by their enemies. This decree forms an epoch, to be carefully observed, in relation to the fulfilment of prophecy, at the end of this fifty period of the Church's history."—*Ch. of Red.* v. 1, pp. 279-80.

The decree, from which the seventy weeks were to be dated, gave authority not only for constructing what is called the wall, but for the restoration, as well as for the re-building of the city.

Any impartial reader must see that Jerusalem is restored when the people go back there, re-establish their city polity, and re-commence the regular offering of their sacrifices, and the observance of their daily worship—all of which continued uninterruptedly. For this restoration of Jerusalem, the decree made provision, when it said: "And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment." (Ezra 7:25, 26.)

Here is the restoration of Jerusalem by the establishment of judges, and law; and, the power of Ezra being unlimited by it, he was empowered as he understood in his prayer, to proceed at any time with its construction. The prophecy does not affirm that the wall will be built in troublous times as soon as the decree should be given authorizing their construction. All that it affirms is, that there would be troublous times when they should be built. A delay of thirteen years in the erection of the wall, is no argument against the validity of the decree which authorized it.

10. Was any decree granted to Nehemiah?

We find no evidence of any. He asked permission of the king to go up and do what Ezra had not done. Ezra had restored the national polity according to the decree, but had not re-built the city which he was authorized to do, by the unlimited nature of the decree. Nehemiah says, (2:6) "It pleased the king to send me," &c. There is no evidence that such permission was anything but verbal. When he had gained the king's consent, he next requested letters from the king to "the governors beyond the river," for the means of conveyance to Jerusalem, and one to the keeper of the king's forest for timber. These "letters" were not addressed to Nehemiah, as a decree would have been, and as the decree was to Ezra, but were directed to the king's subordinates; these are nowhere denominated decrees; if they were, they would not constitute one decree, as the prophecy contemplated, but would have been a series of decrees; and they were considered by the Holy Spirit as of so much less importance than that given to Ezra, that no copy of them was preserved by the inspired penman, who simply states their import. In contrast with these, the decree given to Ezra was one decree. It was expressly denominated a decree. It is a state paper, having all the formality that such a document could be invested with; was directed, not to the king's subordinates, but to Ezra himself; and a full copy of it has come down to the present time. The Holy Spirit caused it to be entered in full on the records by the inspired penman. Shall we disregard such an indication of God's estimate of it? It begins with:

"Artaxerxes, king of kings, unto Ezra the priest. . . I make a decree," &c.

Where, in the permission given to Nehemiah, is there any evidence of such a decree's being addressed to him? No one will attempt to show any. The decree having been given to Ezra, all that Nehemiah needed was simple permission to go up and complete what Ezra had begun, and letters to the king's subordinates for such assistance as he should need. Ezra went up and restored the city; (of which Barnes says, "The Hebrew is properly to *cause to return*") and then Nehemiah, under the same decree, and by subsequent permission, went up and in troublous times, built the wall which Ezra thanks the Lord for inclining the hearts of the kings of Persia to give them.

11. Does history make it about forty-nine years from the 20th of Artaxerxes to the full restoration of Jerusalem?

We know of no authority for such a declaration. All the history that we know of, requires that the seven weeks be reckoned from Ezra, in the 7th of Artaxerxes. Dr. Prideaux says:

"From the beginning of this restoration of the

Church and state of the Jews by Ezra, to the ending and perfecting of it by Nehemiah in that last act of this reformation which is spoken of in the 13th of Nehemiah, (vs. 23-31,) were forty-nine years, as will be clearly made out, in its proper place, in the sequel of this history; for, during all that time this work was carrying on, and the great opposition which these two good men met herein, not only from the Samaritans and other enemies abroad, but also from false brethren and wicked men at home, who hated all reformation, was the true cause that it was so long doing; and that there were such oppositions in the doing of it, this sufficiently verifieth the prophecy in its prediction, that it was to be done in troublous times. And it is observable, that, at the same juncture of time where the restoration of the Jewish church and state ended, there the holy scriptures of the Old Testament do end also; for this last reformation of Nehemiah which I have mentioned, and where I place the full completion of the said restoration, is the last act which is recorded therein; and therefore, this ending of the period is of sufficient remark for this reason, as well as the other, to be taken notice of in the prophecy; which can scarce be said of any other that is assigned for it."—*Hist. Jews*, v. 1, p. 245.

12. Does the 20th of Artaxerxes synchronize with a. c. 445?

It does nearly so, beginning in Dec. 146, and ending in Dec. 445.

13. Do the sixty-nine weeks reach to the cutting off of the Messiah?

The declaration is express that they reach to the Messiah. If they also reach to his being cut off, then there is no period between his appearance and his crucifixion. As a period intervenes between his being recognized as the Messiah, by a voice from heaven, and his death, the two events cannot synchronize.

14. Is it not an "inference" that they terminate at Christ's baptism?

Of course it is. All sound logical deductions are inferences. Webster defines an inference to be "A truth or proposition drawn from another which is admitted or supposed to be true; a conclusion."

If premises are correct, and the conclusion drawn from them legitimate, the inference deduced from them is a demonstration. To set aside an inference, it must be shown that the premises are unsound, or the conclusion illegitimate.

15. Does not after sixty-two weeks, denote at the end of?

It does not. "At the end of," is a definite expression. "After," is an indefinite one. An indefinite one is never equivalent to a definite one. An event that is to transpire at the end of a given number of hours, will take place at the precise point of their termination. If it is to transpire after, it is certain that it will not transpire before; but how much after is entirely indeterminate. If it occurs precisely at the close of that length of time it would be after; and so it would be if a space of time should intervene. No person accustomed to a precise use of language would use after for the end of. In the present case the angel has shown how much after the 69 weeks the event was to be, by placing it in the middle of the week following; so that what he left indefinite by the use of the word after, he made definite by his subsequent explanation. A man leaving home to return after six weeks, would be looked for any time during the week following. He would not have said after six, if he intended to be absent seven; nor would he say after six, if he meant at the end of six. Those therefore to whom he should say after six, would naturally inquire, "how much after?" and should he reply, in the "midst of the week" following, everything would be intelligible.

16. Might not Christ's attainment of the age of thirty, have been the time fulfilled?

Not unless it was customary for men entering the ministry thus to announce their age. No one will attempt any evidence of such a custom. The prediction affirmed that to the Messiah the Prince should be 69 weeks. When the Messiah is recognized as such, we have the word of the Almighty that we have come down the prophetic periods "to" him. That, then, must mark the fulfilment of that prophetic period. When therefore the Saviour publicly announces that the time is fulfilled, by what law of language can he have reference to any other time than that of the predicted period? The conclusion is irrefutable.

17. Is there not great dispute respecting the date of the crucifixion?

There is some dispute respecting it. But A. D. 33 is the latest that any living chronologists presume to fix on for the crucifixion. Ancient writers had not the data to determine the point that now exists; and to quote opinions held before the discovery of data by which it is limited to the time from A. D. 28 to 33, is as unlogical as it would be to quote the opinions of the ancients respecting the size and distance of the moon, before the discovery of principles by which such problems are solved. It was once a question whether such a country as America existed, or whether the earth revolves on its axis. What would be thought of the

logic of him who should now advance his doubts on those points, and attempt to fortify them by exploded opinions!

While opinions vary from A. D. 28 to 33 for the date of the crucifixion, there is not that variation of opinion respecting the ending of the 70 weeks. Usher, Ferguson and others who place it in 33, admit that, if it was so late, it must have been at the end of, or in the last half of the last week; Dr. Hales and others who place it in 31, place it in the midst—i. e., between the two halves.

18. Can we be positive, when a point is disputed?

We may be, within the disputed limits.

19. Might not the Saviour have been near 40 years of age when crucified?

There is no evidence whatever for such a supposition; and consequently no premises exist from which to draw such an inference. Such a supposition is also in contradiction of all well established chronological data.

We had many other things to write, but our columns are full and we forbear.

REVIEW OF THE TIME.—Dear Brother Bliss:—I wish to thank you in my own behalf, and in behalf of the truth of Christ, the great and glorious truth of his speedy second advent, for your able review of Berick's article on time. Although I should adopt an entirely different course from what you have chosen to meet the case, and one which I am fully convinced you and others will yet be compelled to take, yet I regard your answer as a most triumphant exposure, the untenableness of this position. I do not see how an honest mind can longer adhere to that view of the prophetic times, and lay so much stress on it. I regard the question as settled, so far as historical and chronological data are concerned, even admitting the time to be symbolical, and the abomination of desolation to be the papal power as it has been developed in the past, to be correct. I hope all interested in the subject will give Elder B's article and your reply a full and candid examination.

Yours in hope. J. LITCH.

POPERY AND CRIME.—According to the statistics given in their Almanac, the Roman Catholics constitute about one-tenth part of the population of our country. It is estimated that three-fourths of all the felons who have ended their career of crime on the gallows, in the United States, during the last twenty years, were by birth foreigners, and in their religion, Roman Catholics. These facts merit the consideration of foreign ecclesiastics, and all who patronize the superstitions of Rome in any form. Arthur Spring, the monster in crime, whose enormities have created much painful excitement, and the two murdered women, were Roman Catholics—they were natives of Ireland—all born and reared in the same county. Several of the persons executed in New York within the last year were also Papists.

The vain hope of absolution from a priest, which the confessional offers the guilty! Who can tell how great its power in suppressing the restraint of conscience!

To Correspondents.

E. CHURCH.—We do not recollect in the letters of S. C. any such attack as you allude to. We presume however that by hunting them through, we should find it. As you did not give its date, we know not where to look for it. If however, it is all just so, the publication of your reply would only make matters worse. It is a private matter to be settled between you and him, and one in which our readers would take no interest whatever. We design to keep personal matters entirely out of the *Herald*; and had we read the letter of S. C. before giving it to the printer, and noticed a personal allusion like that of which you complain, we should certainly have erased it. When brethren know our rules respecting personal matters, they do very wrong indeed to allude to such when writing for the *Herald*. We mean to exercise a good degree of care in such things. Our columns are no place for personal misunderstanding. If he has made an unjust statement respecting you, let a mutual council so decide, and we will publish the fact that they have so decided.

THAUMADZO.—Your remarks respecting the treatment of prophetic periods, as the boy does a piece of India rubber, and by stretching, twisting, contracting, &c., making them terminate so as to have a new time every year, may be all very true; and yet we think best to omit its publication. We must unite the wisdom of the serpent with the harmlessness of the dove.

J. P. JR.—Next week.

NEW SUBSCRIBERS.—In making our monthly statement of new subscribers and stoppages, we would say that the number of stoppages of the *Herald*, and of new subscribers this year, were

Stoppages.	New subs.
First quarter.....	210
Second quarter.....	180
Third quarter.....	116
Oct. (month).....	16
Total for the year.....	522

It will be seen from this, that we have recovered the number of subscribers that we had at the commencement of the year—the places of those who have stopped, being more than filled by new subscribers; for which we are indebted to the kind agency of our friends. By the first of January we hope to have done something towards recovering the number lost in 1851, in which we had a net loss of over 700.

In 1852 we had 649 stops, and 652 new subscribers—a net gain of three. So that we have more than held our own for the last two years. The iniquitous cause of the loss in 1851, is well known to all our readers.

BACK NUMBERS OF THE HERALD.—We are entirely out of Nos. 15 and 16 of the present volume, and can no longer furnish them to new subscribers. Those, therefore, wishing for back numbers, will have to omit those, or commence with No. 17, which contains our review of Elder Berick, and all there was of his article which was essential to his argument.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

REMARKS ON THE 2300 DAYS.

[In the following article many declarations are made from which we should dissent as contrary to chronological and historical accuracy, but we have pointed them out so many times, that it seems needless to designate them again, unless some shall inquire of us respecting any given point. The seventy weeks cannot be reckoned from B. C. 445, only by setting aside principles as well established, as are those respecting the ebb and flow of tides.—Ed.]

BRO. BLISS:—I am about to pen my thoughts for the Herald, in relation to the 2300 days—years—of the book of Daniel, simply because I am impressed that it is my duty so to do. In the 8th chapter of the prophecy of Daniel, we are informed that a vision appeared unto Daniel 2300 days—years—long.

This vision was concerning a ram, with two horns—an he-goat with a notable horn—a fight of the ram and he-goat—the he-goat becoming strong and his notable horn broken—and four coming up instead of it toward the four winds of heaven—the coming up of a little horn out of one of them—the waxing great of the little horn, and his treading down the sanctuary, the host, and the truth.

Daniel sought for the meaning of this vision. A divine voice commanded Gabriel to make Daniel understand it. Gabriel went near to him and explained it to him as follows: "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. And the vision of the evening and morning which was told is true; wherefore shut thou up the vision; for it shall be for many days." Thus far the explanation of Gabriel.

Daniel informs us that when he had thus listened to the angel's explanation, he "fainted and was sick certain days." What made him sick? was it not the effect of the explanation of the angel? Surely he has given us no other cause, and why should we infer some other?

But did Daniel understand this vision? I answer, Gabriel explained to him very clearly the events of the vision; and why therefore should he not understand them? he certainly must have understood them. Well, did he not also understand that the vision was 2300 days long? Yes, for he heard the angel say so. Well then, if he understood the events of the vision in general, and that the vision was to be 2300 days long, why does he tell us in the close of this chapter, that *none understood it*? It seems then after all, there was something about the vision of importance which Daniel did not understand. What was it? Why, do you not see that the angel, as yet, had not told him where to date the 2300 days, which measured the length of the vision? So then he knew nothing about the proper time when the vision would commence, or end; and of what possible use could be the vision without data? Well, right on in the ninth chapter we are informed that Daniel set his face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth, and ashes; and this too, after he had been studying books!

He informs us that his prayer was heard, for while he was praying the man Gabriel, who, according to the eighth chapter, had been commanded to make him understand, and who had, as it appears then, explained all but the time and date of the vision, being caused to fly swiftly touched him

about the time of the evening oblation. What did he say to him? He said, "I am now come to show thee"—to give thee skill and understanding."

To show him what? to give him skill and understanding about what? Certainly not about the events of the vision, as he had done in the eighth chapter. No, but to give him skill and understanding about the time and date of the time which he did not understand in relation to the vision. Do you ask how I know that he came now to explain the vision of the eighth chapter? Answer. He says so. Hear him: "Therefore understand the matter and consider the vision." What vision? Ans. The vision of the eighth chapter, of course, for there is no other vision in question. There, it does seem to me, after tracing up the "matter" to this point, that there can be found no possible room to doubt the connection of the 2300 years, in their beginning, with the seventy weeks; about which the angel now goes on to speak. Well then, where do the 2300 years and the seventy weeks begin? Ans. Gabriel says "from the going forth of the commandment to restore and build Jerusalem." Does he mean restore and build the temple? No, "Jerusalem." What part of Jerusalem? Ans. "The wall and the street." Can we find this commandment? Ans. I think we can. There are three commandments mentioned in Ezra; to restore the temple, and one in Nehemiah to restore Jerusalem. The first decree to restore the temple was given by Cyrus, B. C. about 536. (See Ezra 1st.) This cannot be the commandment referred to by the angel, for two good reasons: 1. From this point the seventy weeks would not extend to Messiah at all. 2. This is all about the temple, and not the city. The second decree was given by Darius B. C. about 516. (See Ezra 6th.) This could not be the one for the same two good reasons given in relation to the other. The third was given in the seventh year of king Artaxerxes B. C. 457. (See Ezra 7th.) This again could not be the one because it is all about the temple, and does not even refer to the city, the street, or the wall being built. There is, but one more; and that is found in the second chapter of Nehemiah. In this some of the very words are used which Gabriel uses, when speaking of the going forth of the commandment, to Daniel. At the third verse Nehemiah informs us that the city was lying waste, and the gates were burnt with fire. At the fifth verse he informs us that he requested the king to send him to Jerusalem to build it. At the seventh and eighth verses he informs us that he requested the king to give letters—a commandment in writing—empowering him to procure materials to build the wall of the city, the gates of the palace, and a house for himself. The king granted him this decree. (See N. 8th.) When was this commandment given? Ans. The united voice of all reliable history replies, B. C. 445. Well, 445 years taken out of 2300, leave 1855. Thus:

2300
445
1855.

But it requires all of A. D. 1855 to make 2300 full years. (See Bliss's Chron.) Well, the commandment went forth in the spring—in the month Nisan; (see Neh. 2d,) that is our March—April; so the 2300 full years extend to A. D. 1856. Now I do solemnly believe that the 2300 years of Daniel eighth, will end before the summer of A. D. 1856. But does not this fix a definite time for the coming of Christ? Ans. I think not. For, the 2300 years extend to the cleansing of the sanctuary, and Christ comes before the cleansing of the sanctuary. He comes in the days of the kings, and surely the kings will not exist after the sanctuary is cleansed! He comes before the sanctuary is cleansed, because after or when he comes, he sends forth his angels to gather out of his kingdom all things that offend! How long before the 2300 days end will he come? Ans. "Ye know not when the time is." Let us now proceed to examine the divisions of the seventy weeks. First, seven weeks, or forty-nine years refer to the building of the "street and wall in troublous times." History makes it just about forty-nine years from B. C. 445 to the full restoration of Jerusalem, when the city was full of houses, the wall and gates all perfected, the city ornamented, and of course the streets finished.

The second division extends from the termination of the forty-nine years to Messiah: it is sixty-two weeks, or 434 years, making sixty-nine weeks from the commandment. Sixty-nine weeks to what? Ans. To Messiah. To his birth? Ans. No. To his baptism? Who says so? Ans. Inference. What says Gabriel? Ans. After sixty-nine weeks shall Messiah be cut off! Not three years and an half after! What if I should say, after fifty years my friend was cut off by a fever, would you understand me to mean three years and a half after?

Let us treat the words of the angel with respect, and not make him to outrage all propriety of language!

The third division is one week in which Messiah "shall confirm the covenant with many." Does not Paul tell us that a covenant is not of force until after the death of the testator? Ans. He does. Would Christ confirm a, or the covenant while it was not in force? Ans. I think not. How was this covenant confirmed after it was of force? Ans. The Book says, "By signs, and wonders and divers gifts of the Holy Ghost." Who were the "many" with whom the covenant was confirmed? Ans. "Devout Jews out of every nation under heaven," "a multitude of the priests," and "as many as were ordained to eternal life." When did the week or seven years expire? Ans. When "divers were hardened," and the gospel turned "to the Gentiles." When did Messiah "cause the sacrifice and oblation to cease"? Ans. In the midst of the week. What does midst mean? Ans. "Part"—"half-part"—within the circle. Simply, when the sixty-nine weeks have ended, and the seventieth begun. Can we demonstrate how old Christ was when he died? Ans. Only by the words of the angel. He says sixty-nine weeks from the going forth of the commandment to the cutting off of Messiah. Sixty-nine weeks is 483 years. 483 years from B. C. 445 extend to A. D. 38-39. Do learned men agree on the death of Christ? Ans. If the time of Christ's death could be demonstrated by human learning they would agree of course, but they do not agree. Some of the primitive writers make him to have died A. D. 38 to upwards of 40—some of the modern, from A. D. 28 to 34—thus a difference of twelve years. The great men have misled us in this matter, just as they have in relation to the day of his death. They tell us he died on Friday and rose on Sunday. Now the Lord said he should be three nights in the grave; are there three nights from Friday afternoon to Sunday morning? Thus they ignore the Son of God, and make him a liar!

I believe my Lord—I believe Gabriel. But did not Christ attend four passovers? Ans. I do not know but he did. Matthew, Mark, and Luke mention only one or two; John mentions four, but does not tell us how many more he attended, yet he does tell us that many more things Jesus did and said which are not written! What did Christ mean when as he commenced preaching he said, "The time is fulfilled"? Ans. The typical law made the priest to enter on his duties at thirty years of age—Christ was baptized when he began to be about thirty—he then went into the wilderness and remained forty days—he then came into the community, doubtless being full thirty, and said, "the time (for me to enter on my ministry) is fulfilled." In relation to the other prophetic periods, I believe the 1260 and the 1290 years are fulfilled. The 1335 years I believe end before the summer of A. D. 1856. The 1335 years reach to the end of the wonders of Daniel, 12th chapter—Christ must come to perform some of those wonders, and hence come before the days end. How long before? Ans. "Ye know not when the time is."

Brother Bliss—I have written freely, and fully, my thoughts in this article, and trust I have done it in the meekness of Christ. I make no one responsible for it. I make it no test of Christian confidence or love. The only test I ever had, or ever expect to have, is to "love the appearing of Christ." This is the Bible test. If, in this matter of time, I am mistaken, why, then I am mistaken, but I believe it most solemnly. Let me close by charging my brethren who are investigating the time, in the name of the Son of God, that they do not make this calculation a test, in any wise. God is judge in Zion! Stay, brother, keep the meekness of Jesus—he knoweth them that are his better than you can. Yours in Christian love,

Greeting. EDWIN BURNHAM.

Landaff, (N. H.), 1853.

BRO. BLISS:—If I understand you correctly, you seem to have admitted all the strong points of Berick's argument! 1. You admit the Goths to be one of the ten kingdoms, and the last of the ten which settled in Rome. 2. You admit this to have been in A. D. 493, which is true. 3. You admit the Vandals to have been one of the ten plucked up by the Papal power. 4. You admit that it was the first one. 5. You admit this was done in A. D. 534, which is also true. 6. Therefore, in order to be consistent with yourself, you have to admit that Popery came up between A. D. 493 and A. D. 534. 7. You therefore admit that it came up during forty-one years. 8. You admit Justin and Justinian to have been the only Catholic Emperors on the throne during that time. 9. You admit Justin to have nationalized the Catholic religion, and therefore gave the Pope power, to some extent to persecute the saints. 10. You

admit that Justinian did not unnationalize the Catholic religion, and in his time the first kingdom was plucked up! How is this?

EDWIN BURNHAM.

Newburyport, Oct. 21st, 1853.

REMARKS.—We recognize no such admissions. A correction of the above in accordance with the following references, would make it in harmony with our article.—Ed. HER.

* Read "not," where each star is inserted.

† Read "453."

‡ Insert, "but by the imperial."

§ Read "493."

THE DISCUSSION.

BRO. BLISS:—As additional evidence that the 21st chapter of Luke is a record of what Christ spake in the temple, the following quotations are presented, as having a direct bearing on this subject. After the Lord Jesus had been betrayed, and when arraigned before the high priest, we read that, "The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world: I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." (John 18:19, 20.)

Now the 24th of Matthew and the 13th of Mark is a record of what Christ spake "privately" on the mount of Olives. Unless then it is admitted that Luke 21st is a record of what he spake openly in the temple, how could he have said: "In secret have I said nothing?" Again, if Luke's record is paralleled with Matt. 24th and Mark 13th, then, he has not written in order, contrary to what he professes; for in the preface to his gospel, speaking of others who had written, he says: "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order most excellent Theophilus." If we admit that chapter 21st is a record of what Christ spake openly in the temple, then, it is evidently in order; for the commencement and end of that chapter indicates as much; while if it is a parallel record with Matt. 24th and Mark 13th, then, it is not written in order; for he does not inform us, as they have done, that they record a question asked "privately" on the mount of Olives, and there answered. There is a difference in the records, by which an argument can be framed, to make the Papacy "the subject of that prophecy of Matt. 24:15." Let us examine candidly, and perhaps we may be "essentially enlightened." Matt. 24:49—"And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." These wars do not refer as much to one age as to another; for he says: "All these things must come to pass, but the end is not yet." And again, "All these are the beginning of sorrows." These wars preceded, and were consequent on the rise of the Papal abomination, and all of them, not the first of them, were the beginning of sorrows. And then, when they had taken place, and the abomination of desolation was set up, "Then shall they deliver you up to be afflicted." "Then shall be great tribulation."

The same wars are spoken of in Luke 21st, but it is there said: "Before all these things they shall lay their hands on you, and shall persecute you," &c., &c. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."

The difference in the records is this: Matthew says: "All these are the beginning of sorrows," and then they should be delivered up to be afflicted, and killed, and hated of all nations; while Luke says: that the destruction of Jerusalem, and the persecutions of those days were to be "before all these things." (See Luke 21:12-20.) Matt. 24:15, then, refers to the setting up of the abomination of desolation spoken of by Daniel the prophet. If the abomination of desolation when it is spoken of in the singular number in Daniel, means Papacy, as Advent believers admit, then, why does it not mean the same in Matthew? "The daily sacrifice" of Daniel, Paganism! According to this view, Dan. 11:31, would in effect read thus: "And arms shall stand on his part, and shall pollute the sanctuary of strength, and shall take away the daily [abomination of desolation,] and they shall place the abomination that maketh desolate." How could they pollute the sanctuary of strength by taking away a daily abomination, and placing

another therein as continually abominable as the other!

It does not follow that because "the daily" is connected in the prophecy with the abomination, by the conjunction "and," that it is therefore an abomination. And this is all the evidence there is to prove "the daily" is an abomination. The language used in chap. 11:31, and chap. 8:12, indicates that "the daily" is something better than an abomination. Chap. 8:12—"And a host was given him against the daily sacrifice by reason of transgression, and it cast the truth down to the ground; and it practised, and prospered." The Jewish sacrifices is not to be necessarily understood by the above; for the apostle Paul speaking of Christ, our High Priest, says: "By him, therefore let us offer the sacrifice of praise to God continually." (Heb. 13:15.) Again, Peter speaks of "offering up spiritual sacrifices acceptable to God, through Jesus Christ." This daily sacrifice can be taken away from a place, as it has been done by that intolerant old harlot the Roman Catholic Church, when the true Church fled into the wilderness, at the commencement of the time, times, and a half. More anon.

PS. The second quotation from Josephus, in my last, is quoted as the words of Josephus, whereas, it is a quotation from the speech of Eleazar, as given by Josephus.

LOOKING AND WATCHING FOR THE LORD.

Our Lord when upon earth, gave assurance to his disciples that it was expedient for him to go to his Father in heaven, or the work which he had undertaken could not be accomplished. But while teaching this part of his gospel, he knowing their love for him, and the sadness of their hearts for the loss of his company, assures them that as certainly as he goes away, he will return again. And in connection with this, he promises everything that can be called valuable, to those who look for his return—to those who shall be found watching. The little flock are promised the kingdom of God, the believing who die are assured that they shall be raised up at the last day. They who live until that day and believe, shall never die,—shall have everlasting life. The apostles also, inspired by his Spirit, proclaimed the same great fundamental truth, in all their doctrine. "To those who by patient continuance in well doing, seek for glory and honor, immortality," shall have "eternal life" when Christ returns. And "unto them that look for him, shall he appear the second time, without sin unto salvation," yes, and "a crown of righteousness" is promised "to all them also, who love his appearing." The Scriptures abound with such promises to God's saints, showing the nature of their future inheritance, the objects of their hope, the temper, faith, earnest desire, longing, waiting, expecting, watching disposition, which animates and exercises the disciples of Christ. To learn who occupies the true position of disciples in any age, we are only to compare the description given—the picture drawn by our Lord, and find the likeness.

No church or people can rightly claim the blessings of the covenant, unless they are the party described in the contract. We cannot put ourselves nor others in possession of the Spirit or the qualifications by the Lord. Neither can we hope for life without it. But he who makes the requirement and promises the inheritance, gives the ability to seek for, and supplies the grace to guide, and the Holy Spirit to change the sinful worldling's heart to the loving, obedient child of God, and gives the power to keep in the way unto the day of salvation. Then it becomes the very nature of the heart filled with love, to desire a better country, to sigh for home, to long for rest, to seek for immortality, to hope to see the Saviour, to pray for his kingdom to come, to groan for the redemption of the body. He who has not such a heart, gives no great proof that he is an heir of the kingdom, however good his walk and moral qualities appear. In no good degree does he fill the picture drawn by the gospel of the members of Christ's household. Listen to a few of the traits of their character:—"We groan within ourselves, waiting the adoption, to wit, the redemption of our body." "For our conversation is in heaven; from whence we also look for the Saviour, the Lord Jesus Christ, who shall change our vile body." "When he who is our life shall appear, then shall we appear with him in glory." "How ye turned to God from dumb idols, to serve the living God, and to wait for his Son from heaven." "Looking for that blessed hope, and glorious appearing of the great God and our Saviour." "For yet a little while and he that is to come will come, and will not tarry." "Be ye patient therefore brethren unto the coming of the Lord." "We know that when he shall appear we shall be like him, . . . and every man that hath

this hope in him purifieth himself even as he is pure." "He that testifieth these things saith, Surely I come quickly. Amen. Even so, come Lord Jesus." "Lo, this is our God, we have waited for him and he will save us." Such are some of the prominent features of the flock of God. Who of all the religionists of this age has such a spirit? and who enjoys such hope? Such are recognized as heirs of God's kingdom. All the way down the stream of time, such a church has existed. They have been "a peculiar people," separate from sinners, holy, yet despised and persecuted for their faith. But they may not have clearly understood at all times, the nature of their inheritance, nor the time of their reward. Such has been the departure from the truth, that "the candlestick has been removed out of its place" much of the time, and false lights placed in their stead, a little number led into the wilderness, the Word of God was "clothed in sackcloth," and "the vision sealed." But thank God, the sackcloth has been taken off, the church has come from the wilderness, the vision is unsealed, the tribulation is past, the gospel of the kingdom is being published as a witness to all nations. The time has arrived when the prophecies relating to the mortal state, reflect their full image in the mirror of history before us. "Many are running to and fro—knowledge is increasing. The long predicted signs of the coming 'harvest—the end of the world,' have passed before us, giving assurance to the waiting church that her Lord, the nobleman, is about to return with dominion and authority, to "reign King of kings, and Lord of lords." Here then is emphatically the duty of watching enjoined, as spoken by our Lord, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." But we are met here with the assumption on the one hand, that "all things continue as they were," that the end was always near, that it cannot come for a long time yet, we must watch for death, this is the gate to endless joys, this is the coming of Christ to us, &c. &c. This we are sure is a snare of the devil to lead the faithful from the true object of hope, to confuse the mind to embrace the vain traditions of men. But the Lord has clearly shown us that there is system and order in all his work. The creation, the fall, the promised seed in humiliation, a sacrifice for sin, a conqueror of death and its author—the devil. He comes as promised and as looked for, by the true church, in time and in order. He did his work as a prophet, died as a sacrifice, arose as conqueror, and the head of a new world, bringing "life and immortality to light," and entered on his priestly office, into heaven itself, with his own blood to appear in the presence of God for us. Thus "Once he hath appeared to put away sin by the sacrifice of himself; and unto them that look for him shall he appear the second time, without sin unto salvation." To this "yet once more," this "second time," all generations of the church have looked, as the time of their release, their day of victory, their triumph of joy. The church has gazed upon this one point in all her journey, as the period of her freedom, her reign, her rest. Had not this last point been mapped out in the chart of her voyage, she would have been left without an object worthy an effort to struggle against the storms and billows of life's tempestuous sea. But thanks be to God; the beacon light appeared from the beginning, and "the path of the just, as a shining light, shineth more and more unto the perfect day." We are so near the dawning of that day now, that the light shines clearly about our feet, so that we need not be turned aside by the phantom that death is the coming of our Lord, and the gate to endless joys. "The Lord himself," is the object of our desire, and he is that for which we look and watch. And from the location we occupy in the fulfillment of prophecy, and the chronological order of events and signs, we not only should look and wait, but should be also expecting God's Son from heaven, even though we know not the exact time of his return. But here again, we are met by some who seem to be "wise above what is written," and to be lacking that moderation and wisdom which seems to be breathed through all the gospel, and we are told that we cannot properly and truly look for the Lord without definite time. Now this is taking equally erroneous ground with all the vague and superstitious notions of other errorists. Were this an error of small magnitude I would never mention it; but while there is something in it subversive of true investigation and true faith, and while the pernicious error has become so prevalent that the term "every-day lookers" is proverbial, and improperly applied to those who carry the evidence with them that they are on the watch, constantly looking for their Lord, it should not pass unnoticed. It is public property,

for it is public teaching. The idea is so foreign from Scripture and also from good sense, that a calm, reflecting mind would repel it at once. Its falsity is so palpable that it needs no argument to disprove it.

Every day's experience teaches us that this principle is false. The evil lies here, in this subject. The event for which the true Christian is looking, is a great one, it is all-important, and when fully occupying the mind, it awakens the hopes and fears of every honest soul. The evidence is overwhelming that the day of God is immediately to open upon us; the mind is naturally awakened to watch every sign, to listen to every sound, hoping every day may bring the long looked for Lord. The question often arising, Am I ready? is my heart right with God? is my faith right? do I believe all the Lord would have me? the words sound in the ear and fill the mind, "Be ye holy, for I am holy." Again, "To those that look for him, shall he appear, . . . unto salvation, . . . a crown for all them also who love his appearing." I do look for him, I love his appearing, I hope for a crown of righteousness. "So likewise ye, when ye see these things (the signs) come to pass, know ye, that the kingdom of God is 'nigh at hand.'" "Watch ye therefore." Ah, I do know Jesus is soon to come, is the full response. But a foreign sound from another quarter strikes the ear, "Unless you have definite time you cannot properly or really look for the Lord; you may think you are looking for him, but it is nonsense; you look for him just as those who say he may not come for a thousand years. If you are looking for him every day, you are disappointed every night." Now such an idea awakens the fears of the cautious, though faithful soul, it confuses the mind who trusts that the brethren know more of them than they do, and also more of the truth. They feel that there is a necessity in the case, they want to be right, just right. They must be looking and watching for the Lord,—they cannot, without definite time, consequently they must see and believe definite time, or be lost, whether they can have good evidence of it or not. In this way thorough investigation is superseded, and a presumptuous faith is the result. In such cases no good reason can be given by the person. Now these remarks are not to be understood as affecting time arguments, or disapproving the present evidence on definite time. I call the evidence good as far as I am capable of judging, and I believe all men ought to investigate and to believe all revealed truth, that all are responsible for the light they receive. My objection to this error is, as I have stated above, it is subversive of true investigation and faith, it unfits the mind for the duty of watching as required, and in short I judge it to be injudicious labor, and hurtful to the cause of truth. And I speak it thus publicly because it is a public error, and to exhort all my brethren who hold it to abandon it, and teach as the word teaches, and we will believe and watch and gain the kingdom at last.

I. C. WELLCOME.

Hallowell, Oct. 1st, 1853.

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11:25, 26.

DIED, at Wilmot, N. H., Sept. 5th, 1853, of scrofula consumption, sister CATHERINE ANN STEVENS, wife of James H. Stevens, and daughter of Moses and Deborah Rollings. She leaves a husband and three small children to mourn her loss. Brother Cauley preached her funeral sermon from 2 Thess. 4:13-19. She embraced the doctrine of the speedy coming of the Saviour in 1843, and she lived in the enjoyment of that "blessed hope" to the end. O May the Lord soon come to destroy death and him that hath the power of it.

L. D. THOMPSON.

DIED, in Tuftonborough, N. H. Oct. 8th, 1853. WILLIAM HENRY, eldest son of brother Asa and sister Abigail Walker, in the 21st year of his age. His sickness was short. (Typhoid fever.) He was converted to God and the truth about three years ago, and soon after was buried with Christ in baptism. He was universally esteemed by all who knew him. Our brother and sister though most deeply afflicted by this bereavement, sorrow not as those who have no hope.

"Ah! he is gone—there enshrouded he lies, Hushed is his voice, and bedimmed are his eyes, Cold is that form, and all motionless now, Death's fatal seal on his calm pallid brow.

Mournful we gazed on the face of the dead, Many the tears that in sorrow we shed; Deep was the anguish then rending the heart, Sad was the hour when we saw him depart.

Slowly away moved the burial train, Severed one link in affection's fond chain; Low in the earth they have laid him to rest, Precious the treasure enclosed in thy breast.

Peaceful thy slumber! O, sweet thy repose! Safe from life's turmoil, its cares and its woes, Short is the silent embrace of the tomb, Hope, pointing upward dispenses its gloom.

Soon will the King in his glory descend, Triumph o'er death, and the grave's fetters rend; Kindred and friends shall we meet as they rise, Bright and immortal ascending the skies."

J. G. SMITH.

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ADVENT HERALD.

BOSTON, NOVEMBER 5, 1853.

MY JOURNAL.

LABORS IN MASSACHUSETTS.

From Sept. 16th, on my return from Pennsylvania, to Sept. 30th, I spent in Boston and vicinity, in preaching and other duties connected with the office and cause.

Sept. 18th.—Preached to the church in Chardon-street. Sept. 21st and 22d, preached in Lawrence, Mass., to Elder Farrar's church. The late conference with them was a source of comfort and help in their feebleness. Our meetings were well attended. Some were blest, and one was converted.

Sept 23d.—Attended the funeral of sister Elizabeth Parker, of Worcester, Mass., and daughter of Henry and Matilda Parker. Sister Parker was sick with consumption more than one year, and much of the time was a great sufferer. She experienced religion in 1843, and though young, yet she maintained her profession in the paths of youthful temptation, and honored her Saviour and his cause. She was an amiable, devoted, and useful member of the Advent church in Worcester.

During her sickness she was resigned to the will of God, and patient under her protracted sufferings. She was ready at the call of her Master, and during the latter part of her life she was anxious to depart. She died easy, peacefully and triumphantly.

Many good things might be said of her in truth. But she requested that her obituary should be short, and that her journal, letters, &c., should not be published. She wished me to attend her funeral, which I attended at her father's house, Sept. 23d, 1853. I gave a discourse on 2 Pet. 3:13—"Nevertheless we look for new heavens and a new earth, wherein dwelleth righteousness." I endeavored to give a scriptural view of the saint's inheritance, which will be given at the second coming of Christ, in his glory, at the "first resurrection." (Phil. 1:23.)

The audience was large, and I improved the occasion not only to comfort the afflicted, but to stir up the lukewarm, and awaken all to the duty of a preparation for the kingdom of God.

Sept. 25th.—Preached in Chardon-street chapel. We had a good attendance, and a day of good cheer, in the church. The subject of continuing longer in Chardon-street chapel came up, and a vote was passed unanimously to remain till spring, and the sum for the rent was raised in a few moments. "Hitherto the Lord has helped us."

WESTERN TOUR.

Sept. 30th.—Having arranged for my tour to the far West, I took the cars for Albany. But it was against the advice of my physician and family, as I was quite ill. Yet knowing my own case, as I supposed better than they, and having faith in God that he would restore me, I pushed on and arrived in Albany about 5 o'clock, only eight hours from Boston. I found that brother Nichols was absent, and my notice lay in the post-office, so I was relieved from preaching. Some came from the neighboring towns, who had been notified by letter, among whom were brother and sister Sayles, of Louisburg, N. Y., he having just returned from California. Our meeting was a joyful one, and by invitation, I spent the night with them at Louisburg. I find them firm and consistent friends of the cause.

Oct. 1st.—I took the cars at Troy, for Rochester, N. Y., and arrived safe in the evening. I was quite prostrated. I received every attention from brother Dutton and his kind family, and on the Sabbath felt some rested, and a little better.

LABORS IN NEW YORK.

Oct. 2d.—I spoke twice at Corinthian Hall to good audiences. I was obliged to omit the third service, my strength failing me. The Advent cause in Rochester is quite low. Brother Robinson has been with them some since he entered upon his missionary work in Western New York; and will visit them occasionally and do all that can be done, till the door shall open for something permanent. It seems that some were "grieved exceedingly that there was come a man (brother Robinson) to seek the welfare of the children of Israel." So he was invited to preach for those who had no sympathy with him or his views, and especially for the scattered flock whose welfare he sought. To this invitation he made a reply, in a Christian manner, declining to turn aside from his duty and his proper work: whereupon he was published as a sower of discord, the Bible being used to destroy his religious character and influence, in the following text: Rom. 16:17, 18—"Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the simple." It should have been stated, that brother Robinson went to labor with the Adventists who had been driven out from their former associations by the introduction of doctrines which they had not been taught, and which they did not believe; and had with some degree of plausibility, long since applied the above texts to the accuser of the brethren. They, with brother R. having held, and still holding the doctrine of the Advent, as they "had been taught" from the beginning. I hope that brethren will look well to these devices, and be not deceived. We have some faithful men yet, who love the flock, and are laboring night and day to build them up in the most holy faith. And brother Robinson is one of these men. Let the Adventists in Western New York give him their confidence and support, with the assurance that he will do them and their families good.

Oct. 3d.—Visited Auburn and gave lectures in the new chapel. We had a good audience for an evening, and very attentive. I felt deeply the loss of our beloved brother Smith, that "sleeps in Jesus." Till now I had always been greeted by his smiles, and cheered by his brotherly counsels. But ah! I shall see him no more till we meet in the "better land"—may that be soon! He has left a family in poverty and affliction. But God "is the widow's God, and a father to the fatherless." They are being cared for by some of God's faithful stewards.

Here we had a joyful meeting with Elder Ingmire, the pastor, and Elders Gross and Robinson. These brethren are doing a good work in Western New York. But had they more help, much more might be accomplished. They are united, and will not see the cause suffer, while they have strength to serve it.

Oct. 4th.—returned to Rochester and spent a few hours, and then went to Buffalo. On my arrival I was greeted by brother Fassett and his family, all of whom I was glad to find well, and in good spirits, in their new field of labor. The church and society are coming up under the labors of bro. F. The Hartford church have lost a good pastor, but the Buffalo church have gained what they have lost. Well, God will overrule these changes for good. The cause is one, east, west, north and south. In the evening we had a good gathering and a good time—it brought the early scenes of the Advent cause to mind. All seemed to be cheered, and I hope some good was done. Here, being still feeble, I took a day for rest in the family of brother Fassett, and was much refreshed.

FOREIGN NEWS.

COMMANDER Englefield, who was despatched in her Majesty's steamer Phoenix, in the spring of the year with supplies to Sir Edward Belcher's squadron, arrived at the Admiralty to-day, having left the Phoenix at Thurso, N. B. He brings no news of Franklin's expedition. He succeeded in depositing the supplies, and is accompanied by Lieut. Cresswell, of the Investigator, with despatches from MacClure, from which it is to be gathered that the Investigator had completed the north-west passage between the two oceans, having passed into the Arctic Sea by Behring's Straits, and returned home by Davis' Straits. The Breadalbane transport was totally wrecked by a nip of the ice. The crew were rescued, and brought home by the Phoenix. The Investigator has not lost a single man. Inhabitants have been discovered further northwards than known previously; they were very friendly, and great quantities of copper were found, apparently in a very pure state.

The cholera still continues in the north-eastern districts of England, although the mortality is beginning to decrease. Its ravages have been terrible. In Newcastle, a city of 36,000 inhabitants, there had been 1438 deaths. In the same period (35 days) during the prevalence of the epidemic in 1831-2, the number of deaths was but 255. In Gateshead the number of deaths has been 387; in 1831-2, they amounted to 141. There has been a proportionate mortality throughout nearly all the principal cities of that section.

But though the virulence of the disease is decreasing in one portion of the United Kingdom, it is gradually progressing through others. In the

north it has appeared in various parts of Scotland—in Edinburgh, in Leith, in Glasgow and various smaller towns.

To the southward it is rapidly extending. A number of fatal cases have occurred in the low, filthy courts and streets of various quarters of London, and a large increase of bowel complaints in several districts, seems the premonitory symptom of an approaching pestilence. The local authorities evince much zeal in the work of abating all removable nuisances and improving the condition of poorer parishes. The greatest evil lies in the horrible condition of the public sewers.

The steamship Arctic, from Liverpool, arrived at New York on Sunday, with news four days later.

Part of the Russian army was going into winter quarters at Bucharest.

The Turkish declaration was received at Odessa on the 6th.

Gen. Luders was waiting marching orders.

The greatest confidence was prevailing in commercial circles.

The Turkish declaration of war had been published in full. It is temperate and high spirited. It does not lay an embargo on Russian ships, and fully protects all the rights of commerce. When the Czar of Russia heard that Turkey had declared war, he fell into a fury and swore that he would wage a war of extermination against the Turks.

Omar Pacha had notified the Russian commander to retire from the principalities before the 25th inst., or he would commence hostilities. Old General Paskiewitch, of Polish celebrity, had taken the chief command of the Russian army in the principalities.

On the 5th, the combined fleets were observed preparing to advance to Constantinople.

A battle was fought on the 27th ult., between the Circassians, under Gen. Schamyl, and the Russians, in which the Circassians had been compelled to retire to their fastnesses in the mountains, with a heavy loss on both sides.

The London Times says that the Turkish manifesto is one of the strongest and most unanswerable State papers issued during the present century.

The Post says that morally Russia is already defeated, and she will be so materially.

Hostilities on the Danube and on the shores of the Caspian Sea are inevitable.

Gold is 0.48 per cent. dearer in Paris than in London, and 0.65 per cent. dearer in Hamburg than in London.

A despatch from Vienna of the 17th, says that Gottschakoff has replied to the Turkish summons, that he has no authority either to commence hostilities, to make peace, or to evacuate the principalities. He therefore refuses to do one thing or the other.

The Turks will allow neutral flags to sail on the Danube to the 20th inst., but no longer.

Agitation begins to manifest itself in Italy.

Two hundred political arrests were made in Paris on the 16th inst., among them Mons. Gordchaux, Minister of Finance under the provisional government; but he was speedily liberated.

The Hansa steamer had put into Southampton for coal.

The quality of the port wine crop is represented as being good, but the quantity is considerably under the average. Prices were high and speculative.

Prussia and Austria give indications, though not formally, that they will maintain a neutral position in case of a Turkish war. The French and English diplomatists, therefore, consider that the war being confined to the Turkish frontier, will not spread in Europe.

The first conflict, it is supposed, will ensue on the Black Sea, or in Georgia.

Russian subjects in Turkey had been placed under Austrian protection.

Austria and Prussia had recalled their subjects from Turkish service.

The Japan expedition had returned from Jeddo, August 17th. Commodore Perry had an interview with two Imperial princes, and delivered the President's letter. The Americans and Japanese parted with mutual expressions of good will and interchange of civilities, presents, &c.

The Journal of Commerce predicts, in case of war between England and Russia, that one of the first movements of the English will be the extension of their power over the north-west portion of the American continent. The Russian settlements on the coast are rising to be of some importance. New Archangel numbers more than a thousand inhabitants; and other settlements extending from Oregon to Bhering's Straits, have from two to four hundred persons each. Many of these places are fur colonies, and many skins are annually exported to China. They also have a regular trade with

the Sandwich Islands, and the groups north of Japan; and Russia has large hopes in that quarter of the world.

The Russian territory is likewise valuable, as affording materials for shipbuilding; and from the dock-yards there great numbers of steam and sailing vessels are launched every year. An American by the name of Moore, has been employed to teach the Russians the building of steam engines and steam vessels.

In case of war the British could easily drive the Russians from this continent, so as to possess it entirely, north of the United States, while their fleets would sweep that enemy from the waters of the Pacific, and the islands now in their possession would be valuable in her hands.

Appointments, &c.

N. BILLINGS will preach at Kingston Plain, N. H., Nov. 15th; New Durham Ridge, 16th; Alton Cor., 17th; Lake Village, 18th; Meredith Neck, Sabbath, 20th—will some brother call for me at the depot on the arrival of the first train from Concord on Saturday, 19th; North Haverhill, 22d; Cabot, Vt., 23d, and remain over the Sabbath, as Elder Thurber may arrange; Calais and vicinity, 29th, 30th, and Dec. 1st, as Elder Davis may arrange; Waterbury, Sabbath, 4th; Burlington, 6th; Middlebury, 7th and 8th, as brother Hurd may arrange—will bro. H. call for me at the depot morning train from Burlington; Low Hampton, N. Y., Sabbath, 11th. Week-day meetings at T. M.

W. M. INGRAM will be in Westboro' Sunday, 6th—will brethren have a conference in the afternoon of the 5th; Lynn, 8th; Salem, 10th; Newburyport, 11th; Portsmouth, Sunday, 13th, where the brethren may appoint; Kye, N. H., 14th and 15th, where the brethren may appoint; Wilton, Me., (in the Hardy school-house), Sunday, 20th, and remain some days; Mount Vernon, Sunday, 27th; Portland, Sunday, Dec. 4th.

EDWIN BURNHAM will hold a conference in North Haverhill, N. H., to commence the Thursday evening before the first Sunday in December, and hold over the Sabbath. Also one at Whitefield, N. H., to begin Thursday evening, Dec. 8th, and hold over the Sabbath. (In behalf of the brethren.)—W. H. EASTMAN.

L. D. THOMPSON will preach in Rye, N. H., Sunday, Nov. 6th; at South Reading, Mass., 8th; Westford, 9th and 10th; Meredith Centre, N. H., Sunday, 13th; Bristol, Vt., Sunday, 20th.

A MEETING will commence at Loudon, N. H., Thursday evening Nov. 17th, and continue over the following Sabbath, on which occasion our recently erected chapel will be dedicated. Elders T. M. Preble and L. Osler will be present. (For the brethren.) JOHN LOCK.

A CONFERENCE will commence at Newfield on Thursday before the third Sabbath in November, at 10 o'clock, and continue over the Sabbath.—EDWIN BURNHAM.

EDWIN BURNHAM will preach in Hartford, Ct., the first Sabbath in Nov.; in Rockville, the second, and in Blandford, the fourth.

J. M. ORRICK will preach in Melbourne, Q. E., Sunday, Nov. 6th.

The Post-office address of Elder D. T. Taylor is Waterbury, Vt.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

C. LANSON, \$2.—It pays for Miller's Memoirs, with postage to the line, and on Herald, with postage to No. 500.

S. NORRIS.—You were not to the office; but we now credit you \$2 to No. 701.

D. T. TAYLOR.—The S. S. Library had July 5th came to \$5, and the Question books to 40 cts. That had Aug. 23d was \$5, and the Q. books \$1; books sent you Sept. 27, came to \$1.20—total \$12.60. Received July 5th \$5; Aug. 23d, \$4; Oct. 6th, \$3.20; Oct. 29th \$1—total, \$13.20—leaving your due 60 cts. Do not think you can find that work in Boston.

V. R. LEONARD.—Our terms are \$1 for six months, for each name we write. We have sent your own paper free. We hold each name that we send to, responsible to the office and not to agents. Therefore we could not stop any in your place unless they so direct. You did not say it was the wish of any.

G. TILLEY.—Sent you books the 31st by Earle's express.

FITCH'S MONUMENT.
Cost of Monument..... 75 00
Total received..... 30 00

THE ADVENT HERALD

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BY JOSHUA V. HIMES.

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The No. appended to each name is that of the HERALD to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 653 is to the close of 1853.

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Luke 9:28-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 652.

BOSTON, SATURDAY, NOVEMBER 12, 1853.

VOLUME XII. NO. 20.

Chronological Table

OF EVENTS CONNECTED WITH THE PAPACY.

A. D. 192—Victor is chosen Pope.
 196—Victor disputed with the Eastern churches, about the time of observing Easter. They observed it on the 14th day of the first moon, while Rome observed it on the Sunday following. Victor "took it upon him to impose the Roman custom on all the churches that followed the contrary practice. . . . which we may call the first essay of papal usurpation." The East refusing to comply, he "published bitter invectives against all the churches of Asia, declared them cut off from his communion, sent letters of excommunication to their respective bishops."—*Bower's Hist. Popes*, v. 1, p. 18.
 201—"A dreadful persecution was raised against the Christians by the Emperor Severus, and carried on with great cruelty in all of the Empire."—*Ib.* p. 19.
 235—Maximinus began to persecute with great cruelty the Christians.—*Ib.* p. 23.
 251—Cornelius is chosen Pope by the unanimous voice of the people and clergy. Novatian, a presbyter, who aspired to the same dignity, refused to acknowledge him, made a schism in the Church of Rome, is excommunicated. He gained himself a party, and became the first anti-Pope.—*Ib.* p. 28.
 256—About this time "happened the famous contest about the baptism of heretics, which rent the whole church into two parties, the one headed by St. Cyprian, and the other by Stephen," the Pope. The former held that "baptism administered by heretics was null and invalid;" and the Pope held the contrary.—*Ib.* p. 31.
 256 (Sept. 1st)—St. Cyprian summoned a great council of eighty-five bishops and a great number of presbyters and deacons, who met at Carthage, which decided in favor of baptizing heretics.—*Ib.* p. 33.
 Deputies were sent to apprise the Pope of what was done by the council. Stephen refused to receive them, and "cut off from his communion all the bishops, who had assisted at the council, and all those who held the same opinion."—*Ib.* p. 33.
 257 (Aug. 23)—Stephen died; and his successor, Sixtus II., "who was a man of quite different temper, laid the storm, which his furious and ungovernable passion had raised."—"We find no farther mention made of this dispute till it was revived by the Donatists" (in A. D. 311).—*Ib.* pp. 34, 35.
 259—Dionysius is elected Pope. "During his Pontificate, the Goths broke into the Empire, and overran all Asia Minor."—*Ib.* p. 35.
 "In the time of Dionysius was held the famous council of Antioch, which condemned and deposed Paul, bishop of that city, who denied the distinction of the Divine Persons, and the Divinity of Christ. . . . Paul having kept by force possession of the bishop's habitation, in defiance of the council, the Catholic bishops had recourse to the Emperor [Adrian], who, after hearing both parties with great attention, adjudged the house to him, who should be acknowledged by the Bishop of Rome and the other bishops of Italy. This Baronius interprets, as an open acknowledgment of the Pope's supremacy."—*Ib.* p. 36.
 311—Melchisedes was chosen Pope. A "remarkable incident of this Pontificate was the famous schism, formed in Africa against Cæcilianus, the Catholic Bishop of Carthage." A party declared him to be illegally elected, and "separated themselves from his communion, and from the communion of all who communicated with him; that is from the communion of the Catholic Church." The new party were called Donatists. "Such was the rise of the famous schism, which, for the space of three hundred years and upwards, occasioned great disturbances in the churches of Africa."—*Ib.* pp. 42, 43.
 312—The Emperor Constantine embraced the Christian religion, and issued an edict, "allowing the Christians the free exercise of their religion, and likewise the liberty of building churches."—*Ib.* p. 41.

313—"Peace was restored to the Church in the East, as well as in the West, after a most cruel and bloody persecution of ten years and four months."—*Ib.* p. 42.
 313 (Oct. 2d)—The Council of Rome convened by the Emperor, met in the Lateran palace, and condemned the Donatists; but the schism was not healed. It continued, "rending the church into most furious parties and factions, for the space of near three hundred years."—*Ib.* p. 44.
 314—Sylvester was chosen Pope. "It was in the Pontificate of Sylvester and under the benign auspices of Constantine that the ecclesiastical hierarchy was first formed and settled in the manner it continues to this day; the new form of government introduced by that prince into the State, serving as a model for the government of the Church."—*Ib.* p. 47.
 314 (Aug. 1st)—By request of the Donatists, and the order of Constantine, the great Council of Arles was held, to hear charges from the Donatists against Cæcilianus, a Catholic bishop of Africa, from whom they had separated. The Council declared him "innocent," and those who accused him were "cut off from the communion of the Church."—*Ib.* p. 45.
 In this dispute between Cæcilianus and the Donatists, Osius, a Catholic bishop, "undertook with great zeal the defence of the former, and prevailed in the end upon Constantine to espouse his cause and declare against the Donatists, whom he thenceforth punished with great severity, taking their churches from them, and sending the most obstinate among them into exile."—*Ib.* p. 69.
 "Osius was the author of the first Christian persecution. For it was he who first stirred up Constantine against the Donatists; many of whom were sent into exile, and some even sentenced to death, may, and led to execution."—*Ib.* p. 72.
 324—Constantine, without any apparent reason removed the seat of his government from Rome to Constantinople.
 325—The first General or œcumenical council held in the church, was convened by the Emperor at Nice.—*Ib.* p. 47.
 At this council, Arianism is condemned, and the Nicene creed framed.
 341—"The Arian faction, headed by Eusebius, Bishop of Nicomedia," requested a council, to depose Athanasius. The Pope called one at Rome in June, consisting of fifty bishops, who unanimously acquitted Athanasius. The Eusebians, instead of going to Rome, held a council at Antioch, and deposed him."—*Ib.* p. 55.
 347—A numerous council met at Sardica, in Dacia. It was called by the Emperor Constantine, at the request of the Pope. "The orientals came, but withdrew soon after, upon the council's refusing to exclude Athanasius, and some others, whom they had condemned." Those bishops were declared innocent; and those elected in their places deposed and cut off from communion with the Catholic Church.—*Ib.* p. 57.
 "Athanasius, though declared innocent, did not think it advisable to return to his see," having learned that the Emperor Constantius had issued an order for his death.—*Ib.* p. 58.
 349—Constantius chose rather to recall Athanasius, and the other exiled bishops, than engage in a civil war, with which he was threatened by his brother Constans, if he did not.—*Ib.* p. 58.
 The Pope "Julius, soon after, had the satisfaction of receiving a solemn retraction made by Ursinus, Bishop of Singidunum, and Valens, Bishop of Mursus, two of Athanasius' most inveterate enemies, publicly owning, that whatever they had said or written against him was utterly false, groundless, and invented out of pure malice: at the same time they embraced his communion, and anathematized the heresy of Arius, and all who held or defended his tenets."—*Ib.* p. 58.
 352—Liberius, is chosen Bishop of Rome. "Constans, the great support of the Orthodox party, being murdered, and Constantius upon the point of becoming master of Rome," the

Arians again complain of Athanasius. The Pope "wanted to ingratiate himself with the Arians, and by their means with the Emperor; and therefore, without any regard to the testimony of the Orthodox bishops, or the known innocence of the oppressed Athanasius, he wrote to the Eusebians, acquainting them that he communicated with them; but as to Athanasius, he had cut him off from his communion, and from the church."—*Ib.* p. 60.
 "Constantius, now in quiet possession of the whole Empire by the death of Magnentius, . . . summoned a council to meet at Arles." It was composed chiefly of Arians; and the great point was to get the Italian bishops to condemn Athanasius. They not consenting, "an edict was issued by the Emperor, sentencing all those to exile who should refuse to sign" his condemnation. The Pope's legates signed it.—*Ib.* p. 60.
 355—The Pope Liberius wrote to the Emperor, defending Athanasius, and requests a new council, which was assembled at Milan—consisting of three hundred Western, and very few Eastern bishops. The most of them condemned Athanasius, and those who refused, were exiled by the Emperor.—*Ib.* p. 61.
 The Pope, refusing to unite in that condemnation, was, by the command of the Emperor, seized in the night-time, and conveyed a prisoner to Milan, where the court then resided. Not submitting to the Emperor, he was banished to Berea in Thracia.—*Ib.* p. 62.
 357—The Emperor Constantius visited Rome, when, being importuned by the ladies for the return of their bishop, he restored the Pope to his see, who complied with the Emperor's wishes, condemned Athanasius, and signed the Semi-Arian heresy.—*Ib.* p. 63-65.
 358—The Emperor called a council at Nicomedia. While the bishops were on the road there, the city was utterly destroyed by an earthquake on the 24th of Aug., which prevented the meeting of the council.—*Ib.* p. 72.
 359 (May 23d)—The Emperor, with "a small number of Arian, and Semi-Arian bishops," met at Sirmium to draw up a new confession of faith. "After a debate which lasted a whole day, they at length agreed to suppress the word *consubstantial*," which was in the old confession of faith, "and introduce the word *like* in its room; so that the Son was no more to be said *consubstantial*, but *like* to the Father in all things; the three last words Constantius added, and, by obliging all who were present to sign them, defeated, say the Semi-Arians, the wicked designs of the pure Arians. However, excepting those words, the whole confession was thought to favor their doctrine; whence the Emperor, well satisfied with the *like in all things*, obliged them to sign it."—*Ib.* p. 73.
 359 (July 21st)—The Emperor assembled two councils, one in the east, and the other in the west. The former met at Seleucia; and the latter at Rimini—numbering over four hundred bishops. At the western council two Arian bishops appeared with the Sirmian confession, which being read, the council rejected it, and condemned all heretics in general and the Arians in particular.—*Ib.* pp. 73, 74.
 360—The Arians prevailed on Constantius to issue "an order, which was published throughout the Empire, commanding all bishops to sign the Sirmian confession, on pain of forfeiting their dignity, and being sent into exile. This order was executed with the utmost rigor in all the provinces of the Empire, and very few were found, who did not sign with their hands, what they condemned in their hearts. Many who till then had been thought invincible were overcome, and complied with the times; and such as did not were driven, without distinction, from their sees, into exile."—*Ib.* p. 77.
 360—Ulphilas, the bishop and apostle to the Goths, had extended the doctrines of Rome among that barbarous people; but the barbarians, in embracing Christianity, rejected the doctrine of the Trinity, and embraced the views of Arian.
 "The apostle of the Goths subscribed the creed of Rimini; professed with freedom, and

perhaps with sincerity, that the Son was no equal, or consubstantial to the Father; communicated these errors to the clergy and people; and infected the Barbaric world with a heresy, which the great Theodosius proscribed and extinguished among the Romans."—*Gibbon*, v. 3, p. 397.
 361—Constantius died, and was succeeded by "Julian, surnamed the apostate, who immediately recalled all those who had been banished by Constantius on account of their religion."—*Bower*, v. 1, p. 77.
 363—Julian attempts the rebuilding of the temple at Jerusalem, but is frustrated.
 366—Damasus is elected Pope, after a close contest with Ursinus. It is affirmed that "the doors of the Basilica were burnt, and that the roof was untiled; that Damasus marched at the head of his own clergy, grave-diggers, chariot-eers, and hired gladiators; that none of his party were killed, but that one hundred and sixty dead bodies were found."—*Jerom in Chron.*, p. 186.
 "They contended with the rage of party; the quarrel was maintained by the wounds and death of their followers; and the prefect, unable to resist or to appease the tumult, was constrained, by superior violence to retire into the suburbs. Damasus prevailed; the well-disputed victory remained on the side of his faction; one hundred and thirty-seven dead bodies, were found in the Basilica of Sicinius, where the Christians hold their religious assemblies; and it was long before the angry minds of the people resumed their accustomed tranquillity."—*Gibbon*, v. 2, p. 94.
 366 (Oct.)—Ursinus was banished by the prefect Juvenius.
 At this time, Marcellinus, a heathen writer, says of "the pomp attending that dignity," i. e., of the papal office, that the popes "surpass the Emperors themselves in the splendor and magnificence of their entertainments."—*Bower*, v. 1, p. 85.
 367—The Emperor Valentinian gave leave to Ursinus to return to Rome, which he did on the 15th of Sept., "in a kind of triumph, being met and received with loud acclamations by those of his party."—*Ib.* p. 86.
 367 (Nov. 16th)—Ursinus was again banished, by order of the Emperor, "with seven of his followers, who were all confined to different places in Gaul, where they continued till the year 371."—*Ib.* p. 86.
 "The schism of Damasus and Ursinus was extinguished by the exile of the latter; and the wisdom of the prefect Prætextatus restored the tranquillity of the city."—*Gibbon*, v. 2, p. 94.
 372—"A second step toward the papal supremacy, was a law enacted in the year 372, by the Emperor Valentinian, which favored extremely the rise and ambition of the Bishops of Rome, by empowering them to examine and judge other bishops."—*Dawling's Hist. Rome*, p. 40.
 This law was given, "that religious and ecclesiastical disputes might not be decided by profane or secular judges, but by a Pontiff of the same religion as his colleagues."—*Bower's Hist. Popes*, p. 86. *Cod. Theod. ap. p. 80.*
 "New disturbances being raised in Rome by the party of Ursinus, the city was upon the point of becoming again the scene of civil war. Simplicius, then Vicar of Rome, at the request of Damasus [the Pope], gave the Emperor immediate notice of the approaching danger; and the Emperor in answer to his letter sent him a rescript, commanding 'all those who in contempt of religion, held or frequented unlawful assemblies, to be banished one hundred miles from Rome, that their obstinacy might hurt none but themselves.' Thus for the present a stop was put to the disorders that began to reign in the city."—*Bower*, v. 1, p. 93.
 "Damasus, having thus, in the end, by the favor of the Emperors, entirely got the better of the adverse party, and secured his dignity, he turned his thoughts to ecclesiastical matters."—*Ib.* p. 87.

Russia and Turkey.

THE following is the manifesto of the Ottoman Government, intimating the course it intends to pursue towards Russia, and assigning the reasons for adopting it. It is reported, says the *London News*, that the term within which hostilities must commence, unless the principalities are previously evacuated by Russia, has been intimated by the Turkish to the Russian commander-in-chief in a brief and soldier-like letter—as courteous and as stern as the bow of a duellist to his antagonist on taking up his ground:

The manifesto of the Sublime Porte remarks in the outset that the principal points to which the government of his Majesty the Sultan desires to give prominence are these: That from the very beginning, his conduct has furnished no motive of quarrel, and that, animated with the desire of preserving peace, he has acted with a remarkable spirit of moderation and conciliation.

It remarks that even if Russia had a subject of complaint in relation to the holy places, she ought not to have raised pretensions which the object of her complaints could not sustain, and should not have taken measures of intimidation on the subject of a question which might have been settled amicably between the two powers. The question of the holy places, says the manifesto, was settled to the satisfaction of all parties, and the Sublime Porte had testified a favorable disposition on the subject of the guarantees demanded. Was it not, then, seeking a pretext for a quarrel, to insist upon, and endeavor by threats and warlike measures, as Russia had done, to enforce the question of the privileges of the Greek Church, granted by the Ottoman government—privileges which the government believed its honor, its dignity, and its sovereign power were concerned in maintaining, and on the subject of which it could neither admit the interference nor the surveillance of any government?

In relation to the compromise measures, the proclamation says:

"As to the non-adoption of the Vienna note in its pure and simple form by the Sublime Porte, it is to be remarked that this project, although not in every point conformed to the note of Prince Menschikoff, and while containing, it is true, in its composition, some of the paragraphs of the draft note of the Sublime Porte, is not as a whole, whether in letter or spirit, essentially different from that of Prince Menschikoff. * * * * *

"It must be remarked, however, that while we have still before our eyes a strife of religious privileges raised by Russia, which seeks to base its claims on a paragraph so clear, and so precise in the treaty of Kainardji; which wishes to insert in a diplomatic document the paragraph concerning the active solicitude of the Emperor of Russia for the maintenance in the states of the Sublime Porte of religious immunities and privileges which were granted to the Greek rite by the Ottoman emperors before Russia so much as existed as an empire, to leave in a dark and doubtful state the absence of all relation between these privileges and the treaty of Kutschuk Kainardji, to employ in favor of a great community of subjects of the Sublime Porte professing the Greek religion expressions which might make allusion to treaties concluded with France and Austria relative to the French and Latin religions—this would be to incur the risk of placing in the hands of Russia vague and obscure paragraphs, some of which are contrary to the reality of facts, and would offer to Russia a solid pretext for her pretensions to a religious surveillance and protectorate—pretensions which that power would attempt to produce, affirming that they are not derogatory to the sovereignty and independence of the Sublime Porte.

"If the government of his Majesty the Sultan has judged it necessary to require that assurances should be given, even if the modifications which it introduced by it into the Vienna note were adopted, how in conscience could it be tranquil if the note were to be retained in its integrity, and without modification? The Sublime Porte, in accepting that which it has declared to all the world it could not admit without being compelled thereto, would compromise its dignity, in view of the other powers, would sacrifice its honor in the eyes of its own subjects, and would commit a mental and moral suicide.

"Although the refusal of Russia to accord the modifications required by the Sublime Porte has been based on a question of honor, it cannot be denied that the ground of that refusal was simply and solely its desire not to allow explicit terms to replace vague expressions which might at some future time furnish it with a pretext for intermeddling. Such conduct, therefore, compels the Sublime Porte to persist on its part in withholding its adhesion."

It being alleged that the haste with which the Vienna note was drawn up resulted from the backwardness of the Sublime Porte to propose an arrangement, the government of the Sultan proceeds to justify itself by stating the following facts:

"Before the entrance of the Russian troops into the two Principalities, some of the repre-

sentatives of the powers, actuated by the sincere intention of preventing the occupation of those provinces, urged upon the Sublime Porte the necessity of framing a draft note occupying a middle place between the draft note of the Sublime Porte and that of Prince Menschikoff. More lately the representatives of the powers confidentially communicated different schemes of arrangement to the Sublime Porte. None of these latter responded to the views of the imperial government; and the Ottoman cabinet was on the point of entering into negotiations with the representatives of the powers on the basis of a project drawn up by itself in conformity with these suggestions. It was at this moment that news of the passage of the Pruth by the Russians arrived, a fact which changed the face of the whole question. The draft note proposed by the Sublime Porte was then set aside, and the cabinets were requested to express their views of this violation of the treaties after the protest of the Sublime Porte. On the one hand, the Ottoman cabinet had to wait for their replies, and on the other it drew up, at the suggestion of the representatives of the powers, a project of arrangements, which was sent to Vienna."

The manifesto says that since the Russian cabinet has not been content with the assurances offered, since the benevolent efforts of the Four Powers have proved fruitless, and since the Sublime Porte cannot longer tolerate the existing state of things, or the prolongation of the occupation of the principalities, the Ottoman cabinet finds itself obliged to declare war, and that it has given instructions to Omer Pacha to demand from Prince Gortschakoff the evacuation of the principalities, and to commence hostilities if, after a delay of fifteen days from the arrival of his despatch at the Russian headquarters, an answer in the negative should be returned.

The declaration of war, however, is accompanied by the considerate and mild qualifications, which conclude the manifesto:

"It is distinctly understood that should the reply of Prince Gortschakoff be negative, the Russian agents are to quit the Ottoman states, and that the commercial relations of the respective subjects of the two governments shall be broken off.

"At the same time the Sublime Porte will not consider it just to lay an embargo upon Russian merchant vessels, as has been the practice. Consequently they will be warned to resort either to the Black Sea or to the Mediterranean Sea, as they shall think fit, within a term that shall hereafter be fixed. Moreover, the Ottoman government, being unwilling to place hindrances in the way of commercial intercourse between the subjects of friendly powers, will, during the war, leave the straits open to their mercantile marine."

The publication of this manifesto places beyond doubt the fact that war has been declared against Russia, but that hostilities were not to commence if within the space of 15 days the Russian troops evacuated the principalities. The 15 days following this peremptory summons expire on the 25th of October. Of course the Czar will not yield to such a summons. Indeed, advices were received at Vienna on the 17th that Prince Gortschakoff has sent a reply to the demand, to the effect that he is neither authorized to commence hostilities, nor to conclude peace, nor to evacuate the principalities. The *Cologne Gazette* also publishes a telegraphic despatch from Vienna, dated 16th, stating that Prince Gortschakoff had answered Omer Pacha's demand in the negative, as he had no orders to evacuate the principalities. The *Gazette* adds that "hostilities will not necessarily begin even yet, as the Russian commander-in-chief, in reference to the period fixed by Omer Pacha, meant that he must receive instructions from St. Petersburg."

A Paris letter of Oct. 16, 6 p. m., says:—"It is asserted that an important despatch has been received from St. Petersburg. The Czar, who had promised to accept any proposals the mediating powers might make, has, on receiving the news of the Turkish declaration of war, declared that he retracts all his concessions. He added that nothing remained now but war to the knife."

The above, though not improbable, requires authentication. It does not appear that any effective measures are being taken to avert a collision, although the *Cologne Gazette*, under date of Berlin, 12th, says—"Diplomatists are now engaged in drawing out projects of arrangement of the Eastern question, which are to serve as the basis of a new conference at Vienna."

The exhaustion of the finances at Constantinople is described as having reached a height previously unheard of. Six-eighths of the taxes for the ensuing year have been already collected. The pecuniary sacrifices that have already been made by private individuals, by the ulemas, and many of the priesthood were nearly exhausted, and the Porte was printing kaimies (bank notes) day and night, which, after the 1st of October, were to be current in all payments by and to the State.

"A letter from Trebizond of the 21st ult., states that the fortifications, the citadel, and all the works of defence of that place have just been armed in a very formidable manner, and that an attack from the Russians on the side of the Black Sea was not to be feared. The squadron which has been demanded for the protection of the coast, was every day expected from Constantinople. The Turkish army on that important point of Asia Minor is in excellent condition, very numerous, and well commanded. The Russian forces, on the contrary, are represented as inferior in their ensemble, and not numerous on the western frontier, and almost entirely concentrated in Georgia and Circassia, and it was in order to demand reinforcements that the military governor of the Caucasian provinces, whose head quarters are at Tiflis, sent one of the officers of his staff to St. Petersburg.

"A letter from Constantinople of the 1st instant contains the following details, not yet published:—Selim Pacha, who commands a *corps d'armee*, of which the head quarters are at Erzeroum, has received a reinforcement of 20,000 men, and his position was excellent. The Servian government had offered the Porte an auxiliary of 20,000 men, and the Shah of Persia had officially declared his neutrality."

Odessa, Oct. 3.—To-day the Russian fleet arrived at this port from Sebastopol, with the view, as it is believed, of embarking troops for Redoutkale.

The Chinese Rebellion.

REV. DR. BACON, of New Haven, in the course of some remarks at the meeting of the A. B. C. F. M., stated that the author of that "Trimetric Classic," the sacred book of the Chinese rebels, was written by a pastor of a little home missionary church in Wisconsin—Rev. Ira Tracy, a former missionary of the board in China.

The *Hebrew Observer* (London) says, the Ten Commandments of the insurgents, are arranged as follows:

"Once more is the vivifying power of Judaism gloriously manifesting itself. Judaism, which, in the religions of Christians and Mohammedans in past centuries, sent forth beneficent emissaries to a benighted world, has now deputed the 'Prince of Peace,' in the densely-populated plains of China, to reclaim degraded millions from brutalizing idolatry and debased morality. We have before us several extracts from the religious works used by the so-called Chinese rebels, portions of which we re-produce. When our readers have perused them, we feel assured that they will consider with us the promised regeneration of China as another triumph achieved by the code promulgated amidst the thunders of Sinai."

THE TEN COMMANDMENTS.

The Ten Celestial Commands, which are to be constantly observed:

THE FIRST COMMAND—*Thou shalt honor and worship the great God.*

The great God is the universal Father of all men, in every nation under heaven. Every man is produced and nourished by him; every man is also protected by him; every man ought, therefore, morning and evening, to honor and worship him, with acknowledgments of his goodness. It is a common saying, that Heaven produces, nourishes, and protects men. Also, that being provided with food we must not deceive Heaven. Therefore whoever does not worship the great God, breaks the commands of Heaven.

The hymn says:
Imperial Heaven, the Supreme God, is the true spirit (God);
Worship him every morning and evening, and you will be taken up;
You ought deeply to consider the ten celestial commands,
And not by your foolishness obscure the right principles of nature.

THE SECOND COMMAND—*Thou shalt not worship corrupt spirits (gods).*

The great God says:—Thou shalt not have other spirits (gods) beside me. Therefore all besides the great God are corrupt spirits (gods), deceiving and destroying mankind; they must on no account be worshipped; whoever worships the whole class of corrupt spirits (gods), offends against the commands of Heaven.

The hymn says:
Corrupt devils very easily delude the souls of men;
If you perversely believe in them, you will at last go down to hell.
We exhort you all, brave people, to awaken from your lethargy,
And early make your peace with your exalted Heavenly Father.

THE THIRD COMMAND—*Thou shalt not take the name of the great God in vain.*

The name of the great God is Jehovah, which men must not take in vain. Whoever takes God's name in vain, and rails against Heaven, offends against this command.

The hymn says:
Our exalted Heavenly Father is infinitely honorable;

Those who disobey and profane his name seldom come to a good end.

If unacquainted with the true doctrine, you should be on your guard.

For those who wantonly blaspheme involve themselves in endless crime.

THE FOURTH COMMAND—*On the seventh day, the day of worship, you should praise the great God for his goodness.*

In the beginning, the great God made heaven and earth, land and sea, men and things, in six days, and having finished his works on the seventh day, he called it the day of rest (or Sabbath), therefore all the men of the world, who enjoy the blessing of the great God, should on every seventh day specially reverence and worship the great God, and praise him for his goodness.

The hymn says:
All the happiness in the world comes from Heaven.
It is therefore reasonable that men should give thanks and sing!

At the daily morning and evening meal there should be thanksgiving,
But on the seventh day, the worship should be more intense.

THE FIFTH COMMAND—*Thou shalt honor thy father and thy mother, that thy days may be prolonged. Whoever disobeys his parents breaks this command.*

The hymn says:
History records that Shun honored his parents to the end of his days,
Causing them to experience the intensest pleasure and delight;

August Heaven will abundantly reward all who act thus,
And do not disappoint the expectation of the authors of their being.

THE SIXTH COMMAND—*Thou shalt not kill or injure men.*

The hymn says:

The whole world is one family, and all men are brethren;
How can they be permitted to kill and destroy one another?

The outward form and the inward principles are both conferred by Heaven:
Allow every one, then, to enjoy the ease and comfort which he desires.

THE SEVENTH COMMAND—*Thou shalt not commit adultery, or any thing unclean.*

All the men in the world are brethren, and all the women in the world are sisters. Among the sons and daughters of the celestial hall the males are on one side and the females on the other, and are not allowed to intermix. Should either men or women practice lewdness, they are considered outcasts, as having offended against one of the chief commands of Heaven. The casting of amorous glances, the harboring of lustful imaginations, the smoking of foreign tobacco (opium), or the singing of libidinous songs, must all be considered as breaches of this command.

The hymn says:
Lust and lewdness constitute the chief transgression;

Those who practice it become outcasts, and are the objects of pity.

If you wish to enjoy the substantial happiness of Heaven,

It is necessary to deny yourself and earnestly cultivate virtue.

THE EIGHTH COMMAND—*Thou shalt not rob or steal.*

Riches and poverty are determined by the great God, but whosoever robs or plunders the property of others, transgresses the command.

The hymn says:
Rest contented with your station, however poor, and do not steal;

Robbery and violence are low and abandoned practices;

Those who injure others really injure themselves.

Let the noble-minded among you immediately reform.

THE NINTH COMMAND—*Thou shalt not utter falsehood.*

All those who tell lies, and indulge in devilish deceits, with every kind of coarse and abandoned talk, offend against this command.

The hymn says:

Lying discourse and unfounded stories must all be abandoned;

Deceitful and wicked words are offences against Heaven.

Much talk will in the end bring evil on the speakers;

It is then much better to be cautious, and regulate one's own mind.

THE TENTH COMMAND—*Thou shalt not conceive covetous desires.*

When a man looks upon the beauty of another's wife or daughters with covetous desires, or when he regards the elegance of another man's possessions with covetous desires, or when he engages in gambling, he offends against this command.

The hymn says:

In your daily conduct do not harbor covetous desires;

When involved in the sea of lust, the consequences are very serious;

The above injunctions were handed down on Mount Sinai,

And to this day the celestial commands retain all their force.

The Contest.—1 Kings 18: 22-40.

THE silence of the people at his appeal was no surprise to Elijah. He knew them and their state too well. He had calculated on it, and was prepared for it.—He was prepared, by one grand demonstration, to force upon them the conviction of the impotency of their idol, and to compel them to acknowledge the supremacy of Jehovah. This was probably deemed by him to be necessary, before he could be justified in interceding for them, that they might have rain, with the God whom they had as yet refused to acknowledge. What right had they to expect favors from Him whose authority they had disavowed, and whose greatness they had insulted? No; they must be brought to a more suitable state of mind before he could pray the Lord to open wide that hand, in which the seasonable rains had been so long shut up.

Elijah proposed a trial which should demonstrate to their senses the proportion between the claims of Jehovah and of Baal. He desired that two bullocks should be provided—one for him, and one for the priests of Baal. These they were to lay out upon two altars for sacrifice, in the usual manner; but that, instead of applying fire to their offerings, each party should supplicate their God, and the God that answered by sending fire to consume the victim, should be acknowledged as the Almighty Lord. To show that the human disadvantage was all on his side, the prophet touchingly alluded to the disproportion of their numbers: "I, even I only, remain a prophet of Jehovah; but Baal's prophets are four hundred and fifty men."

The proposal was altogether so fair and unobjectionable, that the people assented to it with such entire satisfaction, that the Baalite priests, whatever may have been their misgivings, could not with any credit refuse to abide by this ordeal. Indeed, they could have done so with the less grace, seeing that, as we have shown, their Baal was no other than the sun, whence it should have been very much in his line thus to supply them with the fire they wanted for his service. Remembering what we have read respecting the skill of the ancient heathen priests, in the arts of producing sudden combustion by their skill in pyrotechnics, one almost shudders at the danger of the trial proposed; for, if the priests had been able, by some secret art or contrivance, to kindle the fire upon the altar, the result would have been deemed conclusive by the people in favor of Baal. But they did not possess such arts, or from the suddenness of their being called on for this trial, *off their own ground*, and watched by thousands of vigilant eyes, were unable to exercise them.

They, however, set to work with the reality or show of great courage and vigor. They built their altar, they laid on their wood, they slew the victim, and set it ready for the burning. They then commenced their sacred invocatory dances around the altar—first slow and solemn—then quicker, then with frantic energy, their numerous skirts flaunting in the air, and creating an artificial breeze. Then, as their blood waxed hot, and their enthusiasm was kindled, arose from among them shrill cries, fit to pierce the heavens, of "Baal, hear us! Baal, hear us!" and presently, in the madness of their bewildering excitement, they smote themselves with their knives, and the blood gushed out and streaked their persons with gore, presenting a most frightful spectacle to the eyes of unexcited observers. But still their oracle was dumb—no responsive fires came down from heaven in answer to their cries; and as the time advanced in their abortive efforts to rend the brazen heavens, the voice of the Lord's prophet was heard lashing them with sarcasms, which smote them with far keener cuts than the knives which, in their madness, they thrust into their flesh: "Cry aloud; for he is a god: either he is talking, or he is pursuing, or he is on a journey, or, peradventure, he sleepeth, and must be awaked." This is one of the few examples of ridicule to be found in the Scripture, and justifies the use of that somewhat dangerous weapon on proper occasions. The present occasion was marvelously proper, and the prophet's words must have had an awakening effect upon the minds of the people, coupled as it was with the wild doings of the priests, which might have been stimulating had they been less protracted, or had any result appeared. But the whole affair grew rapid by its long duration, and by its entirely abortive character. We have no doubt that the people were heartily weary of it, and ceased to pay attention to their proceedings, long before the priests found it in their hearts to give over their attempts, and were constrained to confess that their god could or would not move to vindicate his own honor.

The expectancy of the people had, however, a remaining object. It was yet to be seen whether or not the Lord would do that which Baal had failed to accomplish. But Elijah was in no hurry. He allowed them to occupy the greater part of the day in their vain endeavors, that their utter futility might be manifest to all the people. It was not until the regular time of

evening sacrifice approached, that the prophet arose for action. Then the relaxed attention of the people was once more wound up, and directed with eager interest to his proceedings. The murmur of voices all around became suddenly silent, and those who had sat down or were lounging on the dry plain, stood up.

One would think that Elijah might as well have gone over to the altar of the Baalites, where everything was ready, and call down, in the Lord's name, the fire which the priests had been unable to obtain from their idol. But he would have nothing to do with the unclean thing. He knew the place of an old altar which had been formerly used for the worship of Jehovah. It was in ruins, and had, as a high-place altar, been irregular; still, as consecrated to the Lord, it was better than one set up for Baal, and better than one altogether new. He repaired it, so that when completed, it was composed of twelve large stones. Ten tribes only had direct concern in this controversy; but the faithful prophet would not omit the opportunity of impressing upon the assembled people the essential unity of the nation, and the unity of their true worship. All being ready, the prophet directed the altar, the victim, and the wood, to be flooded with water, in such abundance that, as it flowed down, it quite filled a trench he had caused to be dug around to receive it. He multiplied difficulties, in order that the miraculous nature of the result might be rendered the more striking, in contrast with the vain efforts of Baal's votaries, of which the cold altar and the unconsumed victim stood there for a monument.

At the right moment of national sacrifice, the prophet approached the altar; and the simplicity of his proceedings—of his words and actions—appears in fine contrast with the demonstrative antics in which Baal's priests had consumed the day. He called upon "Jehovah, God of Abraham, Isaac, and Israel," to "let it be known this day that Thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me; that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again." The words had no sooner passed his lips than the fire of the Lord came manifestly down, with such devouring energy that it consumed not only the victim—not only the wood, but the very stones of the altar, and licked up all the water that was in the trench. It had been something—it had been enough—to have kindled the wood merely. The Baalite priests would have been glad of so much from their god; but here was something far more and greater—something to suggest to the people that it was only of the Lord's mercies that they, in their clustering thousands, were not also consumed. The effect was irresistible. Every knee smote the ground, every face sought the dust, and one universal cry rose to heaven—"The Lord, he is the God!"

Kitto's Daily Bible Illustrations.

Varieties.

SHIPS IN THE BOSPHORUS.

A correspondent of a late London paper gives an animated description of the appearance of the Bosphorus at the present juncture, and the character of the Turkish ships of war:

"On turning the curve near Therapia, the green tents of the Egyptian army on the heights near the Giant's Mountain rise to view, whilst the bay of Bayukdere discloses the Ottoman fleet, which stretches along the whole length of the inhabited portion of the European coast up to the entrance of the Black Sea. These monstrous ships give the scene a warlike aspect, well in keeping with the numerous forts, bristling with artillery, that line both the Asiatic and European coast at that point; and the charming scenery combines to render the general effect as admirable as it is interesting. The *Mahmoude*, flag ship of the Admiral, carries one hundred and twenty-six guns, and is in every respect, as are also the rest of the fleet, superiorly equipped. The Turkish artillerymen are excellent. A British naval officer expressed his astonishment to me at their precision in firing. As regards the crews, all that can be said is, that they are obedient, and competent to fulfil the duties that may fall to them, namely, the defence of the entrance to the Bosphorus; but they are not sailors, in the English sense of the term; and how can they be expected to be so? No Turkish ship cruises forth to the Atlantic. It is only by crossing the seas, or by contending with the element they live on, that sailors are made. The Turks are very good sea-soldiers; it cannot, however, be disguised that sailors they are not. The Greeks are the seamen of the Levant. None are, however, to be found on board Turkish men-of-war, as the Porte cannot trust them."

FAMINE.

A NEW HAVEN paper has information from a commercial house in that city, that a famine is raging in Rangoon and Prome, Birman empire. The most deplorable and heart-rending accounts

of its ravages are given. It is also attended by the usual concomitants of desperation and reckless crime. Robberies and murders are things of every day occurrence. These places were recently assailed and overrun by the British, and their trade and their crops destroyed.

A PROMISE.

A PROMISE should be given with caution and kept with care. A promise should be made by the heart and remembered by the head. A promise is the offspring of the intention, and should be nurtured by recollection. A promise and its performance should, like the scales of a true balance, always present a mutual adjustment. A promise delayed is justice deferred. A promise neglected is an untruth told. A promise attended to is a debt settled.

NO MAN is a gentleman, who, without provocation, would treat with incivility the humblest of his species. It is a vulgarity for which no accomplishments or dress can ever atone. Show me the man who desires to make every one happy around him, and whose greatest solicitude is never to give just cause of offence to any one, and I will show you a gentleman by nature and practice—although he may never have worn a suit of broadcloth, or ever have heard of a lexicon.

Persecution for Preaching Against Romanism.

It is a fact, which has been known for at least three centuries, that Protestantism can persecute when it has the power, as well as Popery. But again and again has it been demonstrated that while with Popery persecution is a principle, with Protestantism it is an accident; while with Popery it is the rule, with Protestantism it is the exception; and not only so, but it is against the rule, against the theory, against the spirit, and against the practice of the Gospel. The Romish Church is consistent in being a persecuting church, but the Protestant Church is inconsistent. The Romish Church makes its bishops, in their consecrating oath, solemnly swear that they will, to the utmost of their power, persecute and oppose all heretics. The Romish gospel is a persecuting gospel.

What then are the circumstances under which Protestantism can, will, or ever does, persecute or persecute? And what is the kind of Protestantism, that, in imitation of the Romish Church, undertakes this mission? There may be a Christian, and there may be an unchristian Protestantism, an erroneous and an orthodox Protestantism, an infidel and a believing Protestantism, an established and a voluntary Protestantism, a prelatical and a New Testament Protestantism. At the present time, in Prussia, there seems to be, dominant and furious, a Protestantism of the establishment, which hating all direct Gospel truth, takes sides with the Romish Church, and is ready to persecute and persecute those pastors, even of the Established Church, who dare to utter one word against the errors of Romanism. This is the present state of religious freedom, even in Prussia, thanks to the influence of the Jesuits.

The facts in the case are these. A law has been passed in Prussia, absurd and iniquitous, under any pretence of religious liberty, a penal law which says, "Whosoever blasphemes God, either in word, writing, or in any other way, or derides one of the Christian churches, or a religious party possessing corporate rights, or the subjects of their veneration, doctrines, organization, or customs, or refers to them in a way which exposes them to hatred or contempt, shall be punished with imprisonment not to exceed three years."

Well, on the ground of the above-mentioned law, Pastor Heinrich, of Langerfeld, a Protestant clergyman of Prussia, a Christian, Orthodox Protestant, has been arraigned, and tried, and condemned, for preaching in his own pulpit a sermon, in which the prominent characteristic differences between the Protestant and Romish churches were tried by the Word of God! The sermon was preached by Pastor Heinrich on occasion of the anniversary of the Reformation, and the text chosen was in the 119th Psalm, 105th verse:—"Thy Word is a lamp unto my feet, and as a light unto my path." After preaching the sermon, Pastor Heinrich printed it, in order to give the avails for the purchase of a new organ in his parish church.

Immediately the Romish power, with the law, was down upon him. "A religious party possessing corporate rights," claimed to have been attacked and libeled; "one of the Christian churches" complained of its doctrines and customs having been brought into contempt; and forthwith the grasp of the secular authority as in Rome's palmiest days was laid upon the Pastor Heinrich, and he is brought before the criminal court of Hagen in Westphalia to stand trial for breaking the law in using expressions and arguments in his sermon adapted to bring into contempt the doctrine and practices of the Rom-

ish Church. The indictment against him specified fourteen distinct counts, founded upon fourteen selected passages in Pastor Heinrich's sermon.

Notwithstanding this defence, cogent and irresistible, Pastor Heinrich, in defiance of all right, and in utter disregard of all the claims of religious liberty, was condemned by the civil authority, at the complaint and demand of the Romish Church. A severe imprisonment the Court did not dare to impose, but only fourteen days for the minister, and seven days for the printer; but it stands as a disgraceful fact, illustrative of civil and religious liberty in Prussia in the year 1853, that a Protestant pastor of the Church of Christ in that country commits a crime against the penal law, when he preaches on the subject of Popery in accordance with the Word of God by which he is bound, and the Confession of Faith to which he has promised to be faithful.

But this is not all. The Romish power is busy, and quite successful, with the same game, in other places. The Roman Catholic General Radowicz, having published a paper attacking the Protestant Church, Pastor Beischlax Treves came out in answer to it; but because of what he had to say of Popery in that defence of Protestantism, he was arraigned for violation of the law, condemned and sentenced to four weeks' imprisonment. This was no longer ago than the month of February; and thus it is, that "where Jesuits rule colleges, and pervert or blind cabinets, the preachers and propagators of error are allowed license without bound, and the ministers of truth are held down in silence, so that there is persecution as inquisitorial and absolute as in Madrid or in Rome."

Independent.

India and China.

THE overland mail brings files of papers from Bombay to the 12th of September, and Hong Kong to the 24th of August. It appears by the following extract of a letter from the Bombay correspondent of the *London Times*, that the newly acquired territory of the British is any thing but a paradise:

"The accounts from Burmah are most unsatisfactory,—the famine though abating, is still very severely felt; the troops are sickly and disgusted; and the country everywhere out of sight of our posts is literally possessed by large bands of robbers, who, there is too much reason to believe, are instigated by the government of Ava, with the object of laying waste our new territory, and compelling its inhabitants to emigrate into Burmah proper."

Our advices from China are somewhat indefinite, yet they all agree as to the successful progress of the insurgents northward. The following extracts we copy from our foreign papers:

"It was reported there had been hard fighting in the Honan province; but the rebels forced their way through without apparently sustaining any severe reverses, and had crossed the Yellow River into Shantung province, the capital of which, Tsi-nanfoo, it is given out, had fallen. They were pushing on towards Peking in great force, and it was the current belief that a division of the rebels was not far from that capital, but the vague reports of its having been taken seem premature. Accounts had arrived that the Yellow River had burst its embankment at the same place where it was repaired last year, and which would require a million of dollars to restore."

"The insurgents retain Nankin and Chin-kiangfoo. At the latter place there had been a smart engagement with the imperialists, in which the latter were completely routed and obliged to retire, the insurgents taking a place towards Soochan, which caused great consternation in that city, and which would no doubt shortly be obliged to submit. In Kwangsi, the insurgents held the Poyang Lake and the principal outlets, and are advancing south towards the Canton province, and the imperial government are active in fortifying the Meilin Pass, the route they must take."

"Canton remains quiet, but there are indications of uneasiness, and the greatest precautions are taken by the mandarins to prevent surprise; but, should Peking fall, it will no doubt be a signal for an immediate rise and outbreak, which must put a stop to trade for some time. The Emperor, it is said, has called on the Mongol princes to assist him, and they have promised troops to meet the rebels."

"At Foochow all was pretty quiet on the 4th instant, owing to the stringent measures adopted by the authorities."

"Amoy, up to the 10th instant, remained in possession of the rebels, but the imperialists were to make another effort to retake it in a few days. In an attempt to take the imperial fleet, the rebels were unsuccessful, and very unfortunate in having several of their vessels driven on the mandarins' war junks and taken, and all on board were beheaded. The place had been visited by a severe typhoon, causing great damage to houses and property."

The *Hong Kong Register* of Aug. 16 confirms the report before published, that the insurgents had taken and destroyed certain images used in the Catholic churches. It says, that while the Catholics were attending to their devotions in the church, a portion of the army entered, destroyed all the images, and made prisoners of the whole congregation, about one hundred in number, and took them to the rebel camp, where they have since been confined. It is said that they are treated with cruelty, and that three of their number have been put to death.

The same paper says that great differences are breaking out among the rebel chiefs.

The *North China Herald* has a report that Pekin had been taken by the insurgents, but says it wants confirmation. A still later report says that the army of the insurgents was in the vicinity of Pekin when the last scouts left.



The Advent Herald.

BOSTON, NOVEMBER 12, 1853.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER XXVIII.

Woe to the crown of pride, The drunkards of Ephraim, whose glorious beauty is a fading flower, Which are on the head of the fat valleys of them that are overcome with wine!—v. 1.

This chapter is the commencement of a new prophecy.

"The crown of pride," is a metaphorical name given to Samaria, the capital of Ephraim. Omri, king of Israel, (B. C. 937) "bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria." (1 Kings 16:24.) Richardson, who visited it, says:

"Its situation is extremely beautiful, and strong by nature; more so I think than Jerusalem. It stands on a fine insulated hill, compassed all round by a broad, deep valley. The valley is surrounded by four hills, one on each side, which are cultivated in terraces to the top, sown with grain and planted with fig and olive trees, as is also the valley. The hill of Samaria likewise, rises in terraces to a height equal to any of the adjoining mountains."

So beautifully situated, the capital of Ephraim is appropriately denominated its proud crown, or crown of pride. It was such to those who dwelt on it, called in the text "the drunkards of Ephraim"—intemperance, probably, being a prevailing sin among them.

"A fading flower," is soon to be cast away as worthless,—its value being gone when its beauty and freshness wither. The "glorious beauty" of Samaria, by a metaphor, is called a "fading flower," to indicate that the time was near when it should be cast away as a worthless thing; which was effected by the Assyrians when they carried the ten tribes captive. (2 Kings 17:3-6.)

By the use of the metaphor, also, the hill of Samaria is called the "head" of its surrounding valleys,—and their fertility illustrated by their being termed "fat." Grotius thinks that the beauty of the hill being called a fading flower on the head of the valleys, is to illustrate the intemperance of the inhabitants,—it being the custom of the ancients to wear on their heads chaplets of flowers on festive occasions.

"Overcome," is in the margin, "broken" with wine, or, literally, "smitten," a metaphor, illustrative of the physical derangement produced in the human system by intemperance.

Behold, the Lord hath a mighty and strong one, Which as a tempest of hail and a destroying storm, As a flood of mighty waters overflowing, shall cast down to the earth with the hand.—v. 2.

The "mighty and strong one" which the Lord hath, is the agent with which he will desolate Samaria. It is a substitution for the Assyrian,—the rod and the staff of the Lord's anger. (Isa. 10:5.)

The manner in which they should come against Ephraim, is, by the use of similes, compared to a tempest of hail, to a destroying storm, and to a mighty flood of overflowing waters. And "cast down to the earth with the hand," is a substitution, for the ease and violence with which the

Lord's "strong one" would remove them from their place—as if Samaria, or the kingdom of which it was the capital, was a light thing which might be taken in the hand and cast indignantly to the ground. The act denoted their destruction as a nation, according to the prediction of Isaiah (7:8), "Within threescore and five years shall Ephraim be broken, that it be not a people," which was fulfilled when (2 Kings 17:20) the Lord "delivered them into the hand of spoilers until he had cast them out of his sight."

The crown of pride, the drunkards of Ephraim, shall be trodden under foot.—v. 3.

Barnes renders this, "The proud crown of the drunkards of Ephraim," &c., i. e., the hill of Samaria,—it being thus designated by an elliptical metaphor. It was to be trodden under the feet of the Assyrian invaders.

And the glorious beauty which is on the head of the fat valley, Shall be a fading flower, and as the hasty fruit before the summer; Which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.—v. 4.

By the use of metaphors, the hill of Samaria is again denominated the "head" of the valley; the fertility of which is illustrated by the word "fat;" and it is declared that the beauty of the hill, should be a fading flower, as in v. 1. And by a simile, its beauty is compared to the early ripened fruit which is greedily eaten—to illustrate the greediness with which the Assyrians would seize on and appropriate to themselves the spoil of Samaria.

In that day shall the Lord of hosts be for a crown of glory, And for a diadem of beauty, unto the residue of his people. And for a spirit of judgment to him that sitteth in judgment, And for strength to them that turn the battle to the gate.—vs. 5, 6.

It is possible that these two verses are introduced parenthetically and refer to the day of the Lord. It is thus regarded in the Targum of Jonathan:—"In that time Messiah the Lord of hosts, shall be a crown of joy," &c.; and Kimchi says the rabbins in general are of this opinion. But the imperfections attributed to the residue of Israel militates against that opinion.

"When" (2 Kings 17:18,) "the Lord was very angry with Israel, and removed them out of his sight, there was none left but the tribe of Judah only." They were spared because they had not so far removed from Jehovah.

When Samaria was destroyed, Hezekiah, a pious prince, was king of Judah. 2 Kings 17:5—"He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah; nor any before him."

When the king of Assyria came against him, Hezekiah (Isa. 37:1-4) "rent his clothes, and covered himself with sackcloth, and went into the house of the Lord;" and sent a message to Isaiah to "lift up thy prayer for the remnant that is left." And Hezekiah prayed unto the Lord, saying, (Isa. 37:16-20) "O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God. Of a truth, Lord, the kings of Assyria have laid waste all the nations, and their countries, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only." Thus the Lord, by a simile, was "for a crown of glory and for a diadem of beauty" to them.

Kings sit in judgment (Prov. 20:8); and the warriors direct the battle. Relying not in their own judgment and strength, in this emergency, they cast their burden on the Lord, and, by a repetition of the same figure, he was as judgment and strength to them. He directed their cause, and defended them—sending forth his angel, and in a single night slaying 185,000 of the enemy. (2 Kings 19:35.)

To "turn the battle to the gate," is to cause the entire defeat of an enemy and to make them return to their own land. 2 Sam. 11:23—"And we were upon them even unto the entering of the gate," i. e., of the enemy. After the slaughter of the 185,000, (2 Kings 19:36), "Sennacherib king of Assyria departed, and went, and returned, and dwelt at Nineveh." There is a metaphor in the word "turn," applied to "battle," expressive of the direction which it takes. In this case it was against the enemy.

While some in Judah looked to God, and obtained deliverance in this emergency, the ways of the great majority of them had not previously pleased the Lord, nor did they continue to merit his favor: 2 Kings 17:19—"Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made."

Therefore the prophet proceeds to lament the imperfections of the "residue of God's people."

But they also have erred through wine, And through strong drink are out of the way; The priest and the prophet have erred through strong drink, They are swallowed up of wine, they are out of the way through strong drink; They err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean.—vs. 7, 8.

The intemperate use of wine was common in Judah, as well as in Israel,—even among those consecrated to God's service.

A way, literally, is a path to walk in. The sense of the text, evidently, is that the effect produced by wine on their mind and judgment, was analogous to its physical effect on their body. They were "out of the way" which God had prescribed for their moral conduct, for which the expression is a substitution.

The priests and teachers of Israel were thus instructed respecting the use of wine. Lev. 10:9—"Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations." And the reason given for abstinence on such occasions, was, (vs. 10, 11,) "That ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." Consequently an intemperate use of wine disabled them from distinguishing between things holy and unholy, and from teaching correctly God's statutes.

"Swallowed up of wine," is a metaphor, expressive of its effect on their understanding. By indulgence in it, they could not see the nature and relations of moral questions, nor form correct conclusions respecting them—"stumble" applied to judgment, being a metaphor, expressive of their erroneous views.

"Full," applied to "tables," is also a metaphor, and illustrates the frequency with which this outward effect of intemperance was met with.

OUR CHRONOLOGICAL TABLE.

On the first page of the paper, we have commenced a chronological table of the principal historical events connected with the papacy. Our design in this is to place within reach of the readers of the *Herald*, such historical extracts as will enable them to judge of the significance and importance of any events specifically referred to. Many persons do not have access to works of history; and this will be to such, a valuable substitute.

The arrangement of events chronologically, will enable any one to find it in the year of its occurrence. We hope therefore that all will preserve the papers containing these articles, for future reference. We design them as the foundation of an argument, showing the presumption and absurdity of the use which some are making of the events of 519 and 1809; which cannot well be done without something of the kind. With this, when the events of any year are referred to, it can be turned to under its date.

A superficial acquaintance with history is not sufficient, for an impartial judgment respecting an epoch in prophecy. When such are asked to look through an inch tube, that enables them to see only the events of a limited period, not knowing that corresponding events have transpired at various periods, they take it for granted that the events shown them, have the significance ascribed to them and avow their faith in the theory taught. Such persons only confess to a want of familiarity with history.

Another way in which the superficial become obfuscated, is by losing sight of the point at issue. When the dispute is not respecting an event, but its significance, they suppose that by quoting a multitude of historians in affirmation of the event, their theory is established, when the point at issue, is its significance. We have before us a pamphlet, containing historical extracts by "F. H. B.," which illustrates this point. A number of historians are quoted to show that a schism was healed in 519—a historical fact that none disputes: there was then no use of quoting various authors to sustain each other. What is at issue, is its significance.

In our chronological table, we purpose copying from that pamphlet all the historical facts given in it. We shall not copy them as many times as the same things are there given; but purpose to give each fact once, and then to give in connection with it, the several authors who respectively affirm it: so that our readers will be in possession of all the historical information relied on.

With this number we shall begin to print a hundred copies extra, so that subscribers who wish to commence with these articles, can be supplied.

FAMILIAR SPIRITS IN THE CHURCH.

In the *Herald* of Oct. 8th, we gave under this head, a review of a Letter addressed to the Edwards' (Orthodox Congregationalist) Church in this city, by Mr. and Mrs. A. E. Newton, members of that church, who advocate the *reliability* of the teachings of departed spirits.

On another page will be found a reply to our review, from the pen of Mr. Newton, who feels aggrieved at certain statements of ours respecting his letter.

It would not be at all surprising if we had misapprehended its contents—the advocates of a new theory, and those who take ground against it, being very liable to misunderstand each other.

Owing to a press of other matter, our review of the "Letter" was crowded from our columns for quite a number of weeks after it was written, but we have looked it up and given it a reperusal, we find nothing to vary in our notice of it.

The first exception taken to our review, is that we represent them as asking the public to assent to certain extraordinary statements as facts, without presenting sufficient evidence to enable the public to judge of the correctness of their conclusions—leaving our readers to infer either a reprehensible unwillingness, or total inability to submit the alleged facts to the scrutiny of the public. And then he goes on to say that it was not their design to give a detail of facts, and that they did not ask assent to such on their testimony.

It was not their design to give some of the evidence which had influenced them, we misjudged. We were led to our conclusion from the following on page 4 of the Letter.

"... We have judged it proper, in Christian frankness and confidence, to lay before you a concise and truthful statement of the position in which we find ourselves, and of the *wonderful means* through which we have been brought to it. ... We then invite your candid attention to a brief narration of *observation and experience*."

After giving their experience, they say:

"We speak that we *do know*, and testify that we *have seen*, and *why should you not receive* the witness of those in whose integrity and veracity you would confide on all other subjects, as well as the testimony of persons who lived eighteen hundred years ago, and of whom you know and can know nothing."—p. 14.

Here, certainly, is a request for the public to receive their statements of fact. And it was in view of this that we wrote.

We did not impugn their credibility, nor question their sincerity. On the contrary we said of them:

"With all apparent sincerity, and with an earnestness and force worthy of imitation in the defence of truth, they address the circular letter, comprised in the first pamphlet, to the members of the church with which they were connected—professing to detail their experience during two years of investigation, and to give the reasons for their new views, as an act due those they were associated with."

Our remarks were respecting what they professed to state as facts; and not as Mr. Newton in his communication evidently understood respecting other things which he regards as evidence, which he did not profess to give, which he could not have done in such circumscribed space, and for which they referred to "evidence already before the public." Had our remarks been in respect to what he did not profess to give, he would have had cause of complaint.

It will be borne in mind that we accepted his testimony, but not his judgment respecting his testimony, on the points to be sustained by it. With the reality of it, we have no dispute with him. It is its reliability that we call in question, and take decided ground against.

2. "The undeveloped demon." We did "come to the conclusion that to cast out an undeveloped demon is to kill a person;" but we did not give that as their conclusion, we took the ground that a demon being a departed spirit, an undeveloped demon must be one that has not been separated from the body; and that to develop it, death must ensue. This was to show the absurdity of talking about "undeveloped demons." We suppose we had the right to that argument.

3. What we said of unknown tongues, was to the same point—showing the incorrectness of the phrase, and that they must mean known tongues, unintelligible to the medium; for a tongue really unknown, would be the utterance of jargon.

4. A "deeper wrong," which it is claimed we have done, is omitting to state that they claim that all their investigations were pursued with devout, earnest, agonizing prayer to Him who says, "ask and ye shall receive." And that they are so confident of having relied on God, that if it is proved that they have embraced error, they are ready from their "inmost souls to regard God as utterly faithless to His promises!" and to believe that when "they" "ask bread He will give a stone

—when they “ask truth, He will give a lie,” &c.—p. 17.

If they suppose that such a statement would cause Christians to give more weight to their opinions respecting the import of admitted phenomena, they are much mistaken,—at least it did not impress us. There is no errorist who is not ready to affirm such a declaration, and doubtless in all sincerity. We have not forgotten, that ye may “ask and receive not, because ye ask amiss.” There is such a thing as not knowing “what ye ask.” A person may in reality be addressing an elope of their own imagination, when they suppose they are praying to Jehovah. They do so, when they imagine a being different from what the Scriptures describe Jehovah to be. When they address an imaginary being, to whom they attribute the approbation of that which Jehovah has declared an “abomination,” and vanity, they no more address Him, than did the priests of Baal, who called on their imaginary supreme deity, “from morning even until noon.” They agonized in prayer to him, “they leaped upon the altar which was made,” they “cried aloud and cut themselves after their manner with knives and lancets till the blood gushed out upon them.” We question not their earnest, agonizing efforts to prevail with their god—yet they prevailed not. Sincerity alone is no evidence of truth.

We understand that consulting the departed, is joining in the same worship that characterized the followers of Baal. We do not say this to aggravate any one, we write in all tenderness of spirit and commiseration for those engaged in it. It is our deliberate opinion, formed after an extensive analysis of a large mass of testimony produced in connection with these manifestations. We understand that those who receive communications from the departed, have rejected God’s prohibitions against it; and having rejected God’s words and turned unto vanity, how can we expect them to be kept from error—however much they may agonize in prayer. “Surely God will not hear vanity, neither will the Almighty regard it.” He has said, “Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me.” “Although they shall cry unto Me, I will not hearken unto them.”

We know not how any can plead the promises of the Bible, of the Jehovah of the Bible, without unqualifiedly accepting the testimony of the Bible.

They place “the authority” of communications given to men in ages gone by—some of which have been compiled and included in the volume called the Bible, “to use their own words in referring to the Scriptures—on a par with communications purporting to come from the dead at the present day. They say of truth, “We are not to look for it only in here and there an individual in ages by gone, or in the pages of one Book or one set of Books, written centuries ago;” and that “we wish no longer to be considered as bound to any particular voice of truth or form of expression,”—showing that they are all afloat, and have no reason to suppose that they are still resting on the “Rock of ages.” Why then should they accuse God of unfaithfulness if he hears not their cries unto him!

5. Again we are accused of using an expression which they do not, viz. “communication with the dead” for “intercourse with spirits.” He denies that communicating with spirits is communicating with the dead: But will he deny that the Scripture in prohibiting communication with the dead, had reference to the spirits, and not to the bodies of the departed. We used the scriptural term for the thing. By avoiding the scriptural denomination of it, they do not avoid conflict with its prohibitions of it. If forbidding to consult familiar spirits is not forbidding to consult the spirits of the departed then pray what is it?

6. In inviting us to investigate these manifestations for ourselves, Mr. Newton is not aware that we have been a reader of some half a dozen weekly papers devoted to this subject, and are familiar with many of their more prominent volumes. We have not been to witness any of the table movings and to see any of the mediums—keeping constantly in mind that passage in Isa. 8:19, 20—“And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead! To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” We have canvassed and analyzed the testimony on this subject, taking the Bible for our guide; and our conclusion is a full admission of the reality of the manifestations, and a total denial of their reliability—two separate and distinct points.

ANOTHER REPLY.—Before receiving the article from Mr. Newton, noticed above, we received a communication signed by one whose initials are W. J. Y. and who claims to have been changed

from an infidel to a Christian by these manifestations. As such transformations are daily referred to as evidence that it is of God, we will give the close of his article to show what kind of Christianity men are converted to by it:

“And since Christ confesses God more kind than any earthly parent, even to the ‘unthankful and the evil,’ I dare not presume he would either annihilate me or endlessly torment me, for living up to and obeying, to whatever extent I may, those clear intuitions of justice and mercy felt by Christ and taught by him—met as they are by my own intentions and consciousness, while taking nothing for truth that has not the sanction of my inner nature or conscience. If any man preach other gods I can not follow him until revealed to me by evidence beyond controversy or reasonable doubt; nor can I put faith altogether in what was written of old, because I have no reliable will, or ability to discover the truth of the olden records not personally conversant of the things recorded therein.”

We do not know that those who do not admit the inspiration of the Scriptures and make their “inner nature” the standard of truth, have made any advances from infidelity that gives them any claim to the name of Christian. The worshippers of gods many and lords many, have advanced thus far. To be a Christian, requires a knowledge of Christ as their Saviour—as Him in whom they trust for salvation.

W. J. Y. will excuse our not inserting the remainder of his article, which is not sufficiently matured for publication. It is crudely written, without system or arrangement, and could not be intelligible to our readers.

REMARKS ON THE 2300 DAYS.

(Continued from our last.)

20. Did primitive writers place the crucifixion from 38 to upwards of 40?

The A. D. Era was not invented till A. D. 532; and did not begin to be much used till A. D. 730. None who lived before those dates, could fix on any year A. D. for the crucifixion.

There were those who supposed Christ was more than forty years old when crucified; but had they any reason for such a supposition? They had very simple ones, which are thus stated and answered in a six-fold commentary which we have, that was written in 1608. All will own that the reasons for such a supposition amount to nothing:

“Some were of opinion, that Christ lived forty-six years at the least, that the body may answer to the shadow, the substance to the figure, because the material temple, which was a figure of the true temple Christ Jesus, is said to have been forty-six years in building. Tremæus thinketh that Christ lived fifty years, because of that place (John 8th) where the Jews say unto Christ, ‘thou art not yet fifty years old,’ &c. And he further addeth this reason, that it was not fit that Christ should begin to preach in his youth, but should take that grave function upon him, when he grew in years. (Tremæus, lib. 2, advers. hæres. cap. 39.)

“But 1. The Jews’ words (speaking but by guess) are not much to be weighed, though some in that place do read forty for fifty. (Chrysost.) 2. There may be as great gravity in young years as in age: for not years, but the graces and gifts of God’s Spirit do bring authority. 3. And if Christ had lived so many years, it is not like that the evangelists would have passed over in silence the great works which Christ did in that time, whereas they only set down those things which Christ spake and did unto the fourth passover after his baptism, which was in the thirtieth year of his age. 4. If Christ had lived about forty, toward fifty years, he could not have suffered under Tiberius, in whose eighteenth year he is generally held to have died, being baptized in his fifteenth year, (Luke 3: 1,) for Tiberius reigned but twenty three years in all.”

21. May the midst of the week, refer to any time within the circle of the week?

There is no warrant whatever for such a use of the word. Of the Hebrew, Prof. Whiting says, “It has a special signification of dividing into two parts, or to halve.” Dr. Prideaux reads it, “the half part.” Ferguson adopts the same reading. Rev. J. Orton, s. r. p., says it “should be rendered in the half part thereof.” In the six-fold Com. referred to it reads, “in the middle or half of the week.” Houbigant gives, “in the middle of the week.” Hengstenberg reads, “and the half of the week.” Dr. Hales renders it, “and half of the week.” Dr. Kennedy says, “in the half of the week.” No scholar ever renders it within the circle; and to do so is taking a liberty with the word of God, which we should not dare attempt, however much the exigency of our theory might require it. It is the same in the Hebrew, as in the following texts: Ex. 12:29—“At midnight the Lord smote.” 24:9—“Moses took half of the blood.” 25:47—“two cubits and a half shall be the length.” Num. 34:14—“and half the tribe of Manasseh,” &c. The same Hebrew word is used 115 times in the Old Testament; and is rendered half 101 times; mid as a part of the word midnight four times; and midst eight times; middle, once, and part thereof twice—in each of which it was divided into two parts. Few words in the Bible have a more definite meaning than this. It is the word rendered half, in Dan. 12:7.

22. Have not the learned misled us on these points?

Learned men are fallible mortals like ourselves. Learned men seldom make declarations without giving the reasons for their opinions. We are not to receive what they say because they affirm it; but because of the evidence they present for what

they affirm. If a learned man is a wicked man and makes declarations which facts contradict; other learned men would expose his wickedness by showing that there are no such facts. If the learned have been themselves deceived, it must be shown so by a presentation of evidence to convict them. The testimony of a learned man is none the less valuable because of his learning. If his learning disqualifies him for a witness, how ignorant should he have been, to have been competent to have arrived at a correct conclusion? “If ignorance is bliss, ’tis folly to be wise.”

23. If the evidence exists that the crucifixion was on Friday, is the Lord Jesus Christ thereby convicted of falsehood?

We are horrified at the expression of such a conception; and we beg pardon of our readers for printing it, which we should not do under ordinary circumstances. It is recorded in Luke that the day in which Christ was laid in the sepulchre, was that when “the Sabbath drew on” and the women who prepared the spices for his embalming, only beheld where he lay, and rested on the Sabbath day, and then came on the first day of the week and found that he had risen. (See Luke 23:53; 24:1.) Christ had affirmed over and over again that he should rise from the dead on the third day. (See Matt. 16:21; 17:23; 20:19; Mark 9:31; 10:34; Luke 18:33; 24:7, 46.) Here it is recorded eight times that he said he would rise on the third day. When crucified, the Jews requested that the sepulchre be made sure “until the third day.” (Matt. 27:64.) And on the first day of the week, the two disciples on their way to Emmaus, said to the risen Saviour, “To-day is the third day since these things were done.” (Luke 24:21.) If the crucifixion was on Thursday, the resurrection was on the fourth day! Shall these ten texts which fix it on the third day be disregarded?

Now the learned are aware of the fact, that Matthew’s gospel was written in the Hebrew and not in the Greek, and that the Hebrew for “a day and night” was used by the Jews for any portion of a day, and was precisely equivalent to our word day. Dr. Whitby says:

“In their phrase to say, ‘so many evenings and mornings, days and nights,’ is the same as to say so many ‘natural days;’ for in the measuring of any time which contains in it both days and nights, a day is always taken in that sense in which it includes both day and night. Moreover, the Greek language hath its compounds, and so is able to express a natural day by the word *ἡμέρας*, but the Jews have no such compound words, and therefore cannot otherwise express a natural day but by these two words, ‘day and night.’ So Gen. 7:4, ‘I will cause it to rain upon the earth forty days and forty nights.’ 1 Sam. 30:12, that Egyptian ‘did eat no bread, nor drink water, three days and three nights.’ Exod. 24:18, ‘Moses was in the mount forty days and forty nights.’

“Secondly, Note that it is a received rule among the Jews, ‘that a part of the day is put for the whole;’ so that whatsoever is done in any part of the day, is properly said to be done that day; since then our Lord was in the grave one whole natural day, and part of two other natural days, he might truly be said, according to their computation, to be in it three days and three nights. Note,

“Thirdly, That it is very usual to reckon that to be done in so many days, or so many days and nights, which is done so as that the action begins in any part of the first, and ends in any part of the last day: so 1 Kings 20:29, ‘They encamped against one another seven days, and in the seventh day the battle joined.’ And Esther saith, 4:16, ‘Fast ye for me, and neither eat nor drink three days, night or day; I and my maidens will fast also, and then I will go in unto the king;’ and yet (v. 1) she goes in to the king ‘on the third day.’ So Luke 2:21, ‘When eight days were accomplished for the circumcision of the child, they called his name Jesus;’ and yet the day of his birth and of his circumcision were two of these eight days, and the complete days were only six. So St. Luke saith, that ‘about eight days after these words, he took Peter, John, and James, and went up into the mount’ (Luke 9:28); but St. Matthew, 17:1, and St. Mark, 9:2, tell us it was ‘six days after;’ i. e. including the day he spoke the words, and the day he went up into the mount, it might be reckoned eight, excluding them it was only six. Since then our Saviour was in the grave part of Friday, and the evening or night before must, by the Hebrew computation, be accounted to that day; seeing he was in the grave all Friday night and Saturday; seeing he was in the grave all Saturday night, and part of the morning of the day following, and that morning, with the precedent evening, make a third natural day, he may according to the Hebrew computation, be truly said to have been ‘three nights and three days in the heart of the earth.’—Whitby’s Com. on Matt. 12:40.

There is no kind of question but the Jews and disciples alike understood the Saviour to affirm that his resurrection would be on the third day. The learned, therefore, in teaching that his resurrection was on the third day, and in showing how the reference to Jonah was in perfect harmony with it, are not the ones who call in question the veracity of him “who spake as never man spake.” If done at all, it is by others.

24. Does the fact that a covenant is not of force till the death of the testator, prove that the week of its confirmation must begin after the crucifixion?

Those who reason thus, should inquire how it can be of force till it is confirmed. It is the confirmation of anything that gives force to it. A man’s will is not effective till it is probated. In the making of the ancient covenants, they were confirmed by the death of the victim. Christ was the one whose death is referred to by Paul as sustaining a corresponding relation to the new covenant. It was the seal of it. It was the great thing in the confirmatory process. How significant, then, was its occurrence in the middle of that wonderful week of years,—having been preceded by the signs and wonders accompanying Christ’s ministry, and being followed by those of the first three and a half years of the apostles, after which they turned to the Gentiles.

25. At what age did the priests enter on the duties of their office?

Originally at the age of thirty; but sometimes at the age of twenty. Compare Num. 4:3, and 2 Chron. 31:17.

26. Is there any certainty that the decree to Ezra, is the one from which to reckon the seventy weeks?

It is the only document issued by Artaxerxes, which is denominated a decree, or of which a copy has come down to us. Ezra is the only Jew to whom it is known that any such document was directed. (7:12.) It provides expressly for the restoration of Jerusalem. (7:25, 26.) Ezra’s thanking the Lord for giving them a “wall in Judah and Jerusalem (9:9), shows that he interpreted the decree as authorizing the re-building of Jerusalem—the two things to be embraced in the decree. The unlimited power conferred on Ezra by the decree (7:18, 20), shows that he had cause thus to interpret it. The time of Christ’s baptism is a well established point in chronology. He was then beginning to be about thirty years of age. He was only six months younger than John. His birth could not have been after the death of Herod, which is determined by an eclipse of the moon in B. C. 4. He must therefore have been thirty years of age as early as A. D. 27. The ministry of John is demonstrated to have commenced in A. D. 26, which synchronized with the 15th of Tiberius, reckoning from his partnership in the empire. The seven and sixty-two weeks or 483 years from the 7th of Artaxerxes, B. C. 457, according to the undoubted Canon of Ptolemy, and the undisputed era of Nabonassar, would terminate in A. D. 27—in the very year when it is evident the Saviour’s baptism was. Herod began to re-build the temple in B. C. 19. It had been forty-six years in building at the first passover recorded in connection with our Saviour’s ministry, which is therefore shown to have been in A. D. 28. He was crucified at the fourth passover of which there is any notice in his ministry, and the fourth from A. D. 28, was in A. D. 31. All the early writers in the Church affirm that his ministry continued three and a half years, however much they may dispute respecting the date of his death. He was to be cut off in the midst of the week. The midst of the first week from the fall of A. D. 27, would reach the spring of A. D. 31. The first half of it witnessed the signs and wonders of Christ’s ministry: and the last half that of his apostles, after which they turned to the Gentiles. And the victim was slain in its midst. These and various other considerations, amount as nearly to a demonstration, as it is possible to demonstrate the chronology of any historical event.

BILLS.—For the last two months, the receipts of this office have fallen short about \$40 a week of our current expenses. We need the sums owing by those in arrears for their paper. We shall soon send bills to all in arrears; and those who anticipate that event, will do us a great favor by previously sending in their dues, and will avoid those mementoes of indebtedness.

New Works.

“SIMILITUDES, by Lucy Larcom. Boston: John P. Jewett & Co. Cleveland, O.: Jewett, Proctor & Worthington. 1854.”

This is a neat little volume, in which simple truths are illustrated by similitudes drawn from familiar things.

“A SABBATH SCENE, By John G. Whittier. Boston: John P. Jewett & Co. Cleveland, O.: Jewett, Proctor & Worthington. 1854.”

This is a poem, neatly printed, with two stanzas on each page, and each page ornamented by a wood cut illustrative of the subject. The poem represents a fugitive slave, taking refuge in a church during divine service, and the pursuers after her. She finds no protection there, which affords the author an opportunity to speak scornfully of pulpit, priest &c. As we can imagine no person’s acting the part ascribed to him, we are led to inquire whether such caricatures do not do more to advance infidelity, than to foster correct sentiments.

“THE WARNING VOICE, TIME AND PROPHECY. By Uriah Smith. Rochester, N. Y.: Published by James White. 1853.”

This is a theological poem. We have not been particularly charmed with its theology or poetry.

NEW AGENTS.—Wm. Trobridge, Sheboygan Falls, Wis. Dr. Horatio G. Vunk, Milwaukee, Wis.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

TIME OF THE SECOND ADVENT.

EVERY sincere disciple of the Lord Jesus Christ will "love his appearing," but every true lover of the Saviour's second advent to this world, may not readily adopt every theory which may be put forth, fixing the specific time of that important event. Twice have the great body of the Adventists, by arguments then considered *irrefragable*, advocated, by the press and from the pulpit, the definite time of Christ's coming, and twice have they been taught the utter folly and injurious effects of such vain attempts, and the truthfulness of His plain declaration, "Ye know not when the time is." We may pervert the simple reading of such texts, and violate their import and spirit, but sooner or later we *all* shall learn, that although "heaven and earth shall pass away," his "words shall not pass away." He who cannot learn something from the experience of the past, must be a dull scholar indeed; and he who will hastily embrace, and with vehement assuredness advocate specific time *thrice*, knowing, as we do, its consequences and effects, can have but little real concern for the well-being of this sacred cause. Uncharitable! "I love Caesar, but I love Rome more!" I love my brethren, and undoubtedly some good Christians have fallen into this snare, but I love Christ and his cause "more," therefore, I speak with unmistakable plainness, and with deliberate decision.

After having carefully read and examined the arguments fixing 519 A. D. for the date of the commencement of the 1260 years, and 1809 A. D. for the date of the close of the 1290 years, there remains no doubt in my mind, that it is a flimsy structure built of baseless assumptions, and such being my honest convictions, it would be culpable in me not to speak in accordance with what I deem to be the truth in the case.

In order to give that year (519) a due consequence and prominence in the history of the Roman Empire, and the rise of the Papacy, it requires laborious, straining, unnatural effort; whereas, in a sound, logical argument, particularly in a scriptural one, the effort to establish the premises is easy and natural, and the conclusions harmonious.

We will explain. In order to sustain this new time theory, the following proposition and deduction is first advanced: "For mark—we are not to look exclusively to Western Rome for the rise of the ten kingdoms, but, as in the divisions of Alexander's empire, the four horns represented the entire kingdom over which that monarch reigned; likewise the eleven horns that were to arise out of this fourth kingdom embrace the entire territory over which the Caesars reigned." Is it *positive* that because "the four horns represented the entire kingdom over which Alexander reigned," therefore "we are not to look exclusively to Western Rome for the rise of the ten kingdoms," or that the eleven horns will "embrace the entire territory over which the Caesars reigned?" On what authority is such a direct assertion made? Where does it say, because four horns represented one entire kingdom, therefore ten or eleven horns shall embrace the entire territory of another? An inference! Well, then say so; and let it be understood that the superstructure stands upon a presumption, and not upon a positive declaration. Better, far better would it be if it could be said, "we not only presume it may be so, but we actually find it so," but alas, the Scriptures do not even admit us to presume it may be so; they teach otherwise.

Upon this mere inference, a line is drawn around the extreme limits of the Roman territory, in order that ample room may be had, in which to find a sufficient number of kingdoms, to furnish the required catalogue for the year 519 A. D.

This extent of territory to roam over, for that purpose, is not permitted by prophecy; for not only the descriptive and explanatory language concerning those kingdoms, but the symbols employed, forbid such an inference. To the four horns are distinctly given universal territorial occupancy, but not to the ten or the eleven. Of the former, it is said, "the great horn was broken; and for it came four notable ones toward the four winds of heaven; of the ten, no such language is used; it is simply written, of them, "and it had ten horns," "the

ten horns out of this kingdom are ten kings that shall arise," and of the eleventh, not the first intimation is given that it shall have universal territorial occupancy. Nay, the language is rather expressive that they will not embrace the entire territory of the Caesars, for they come up "out" of the fourth kingdom. Again, the vision of chapter 8th, where the four kingdoms are symbolized by horns, the eleven are not brought to view, but in the vision of the seventh chapter where both are symbolized, a marked distinction is made; the four divisions of the Grecian empire are symbolized by heads, whilst the eleven kingdoms are simply represented as horns, and common sense tells us that there is a material difference between a head and a horn; the former governs the entire body, but not thus the horns, therefore, to the four heads were given the territory over which Alexander reigned, but the fourth empire is nowhere represented as a beast with eleven heads! The four governments into which the Grecian empire was divided may be represented by either heads or horns: as horns, because they were kingdoms, and as heads of the leopard, because they governed, and occupied the entire territory of that empire. Not thus in Scripture, or in fact, with the eleven horns. They were kingdoms, but never destined to "embrace the entire territory over which the Caesars reigned," but a circumscribed, limited territorial government, therefore they are appropriately represented as horns, and *only* as horns.

BEREAN.

(To be continued.)

FROM THE AUTHOR OF "LETTER TO THE EDWARDS CHURCH."

EDITOR OF THE ADVENT HERALD:—I AM indebted to you for a copy of your paper containing a review of two publications lately issued by me, relating to modern spiritual phenomena. I thank you for the evident good intention and courtesy manifested in your criticisms; but I regret to be obliged to say that your representations have placed me before your readers in a very unfair and unjust light. I wish not to charge you with intentional wrong, for I am fully aware of the difficulty of forming a fair and just estimate of the position of another, especially when so novel in its character, and so aversive to one's cherished belief, as is that I have been compelled to take. Perhaps it is needless for me to seek to put myself right with your readers, as I may presume that all of them whose opinions are of any consequence, in the matter, will examine the publications for themselves before forming their opinions. Possibly, however, under the guidance of your remarks, they may be led into the same misconceptions and strange oversights as yourself, and I therefore throw myself upon your well-known liberality for a brief hearing.

1st. You represent the authors of the Letter to the Edwards Church, (myself and wife,) as asking the public to "assent" to certain extraordinary statements "as facts," without presenting any adequate or precise detail of these facts; you say that our statements are "expressed in so general and loose a manner, that little weight can be attached to them," and that "instead of giving us [the public] the means of proving the thing, they ask us to permit them to prove it for us;" and you add, "the deficiency in this particular [of precise and detailed statement] is very marked,"—thus leaving the reader to infer either a reprehensible unwillingness or a total inability to submit the alleged facts to the scrutiny of the public.

It is hardly conceivable how, with those publications before you, you could have made a representation so much at variance with the truth. The Letter to the Church did not undertake to give a detail of facts. Such was not its scope or design. My companion and myself had embraced *opinions* which we presumed our brothers and sisters of the church would not wish to fellowship if known; we sought frankly to lay before them those opinions, accompanied only by a general outline of the nature of the extraordinary facts which had led us to adopt them. We distinctly stated (page 7th,) that we could not go into the details in that communication, since an elaborate volume would be required to present them adequately; and so far from asking them to "assent to" these facts on such testimony, we repeatedly intimated that we could not expect them to do so, or even on any testimony that we could give—though we suggested that our testimony might be equally worthy of evidence with that of persons who testified to similar facts (and with no greater precision of statement) eighteen hundred years ago—but on the contrary we frankly and openly invited all to a personal investigation of the facts for themselves. More than this, in my reply to the *Congregationalist*, (p. 21,) I used this emphatic language: "I ask no man to believe on my testimony, where the same evidence is accessible to all. I ask all to see

for themselves, and to decide on their own responsibility, before God and man." And in a note at the conclusion of the reply, in giving my reasons for not having fulfilled a previously-entertained design of preparing for publication a detailed narration of facts, the following is prominently stated: "Aware that no testimony of another can supply the place to a careful investigator of personal observation—he [I] would greatly prefer that all should with candor and patience, with sincere minds and pure hearts, investigate for themselves."

I may ask, does this look like shrinking from public scrutiny? Does it look like asking credence on vague and loose testimony, or trying to crowd down our "*opinions*" instead of facts? If any position could be less egotistical and dogmatical, or more frank, manly and rational, I desire to know what it is. And yet you pass over all this in silence, in fact stating to your readers precisely the opposite of the truth.

Again, in alluding to our declaration that the gifts of healing and speaking in "unknown tongues," etc., had been granted, you say: "All these, they claim, are well attested. They forget that they are not the judges, but only witnesses. They present no evidences of these miraculous performances," etc.

Now, admitting that our testimony is "no evidence" in these matters (though I am not aware that that testimony was ever yet impeached, before either a civil or an ecclesiastical tribunal, and am quite willing its reliability should be submitted to any test whatever)—you forget to tell your readers that in the same paragraph we referred to evidence already before the public, in relation to these well attested cases! The books and other publications of the New Dispensation, for the last two years have abounded with this "evidence," giving both "dates, places, persons, and names of witnesses." It surely ought not to be expected that these should be collected in that brief pamphlet, when they were within the reach of all who cared to be informed; and if you and others have remained in ignorance of them, I leave the question for you and their consciences to settle, whether you have properly "come to the light" in this important question! You will not fail to perceive, moreover, that your omission to state the reference alluded to, placed us in a false light before your readers, and gave you an advantage which you have used most unfairly. And you will see, too, that all the reasonings by which you endeavor to nullify these statements, based as they are upon misconceptions, are as ridiculous as they are unfounded. For example, you come to the conclusion that to cast out an undeveloped demon is to kill a person! when you must have known that I had no such meaning; and you represented the speaking in unknown tongues as "the utterance of a jargon which no one can understand," whereas the accuracy of language, both spoken and written by those to whom it was utterly unintelligible, has been often tested by those to whom it was addressed, or others who were competent to do it.

But you have done us another and still deeper wrong, in your representation of our "solution of the problem, how to communicate with good spirits, and to avoid evil intelligences." In professing to state our position on this point, you saw fit to omit the most important part, and carefully to avoid all allusion to the facts, so abundantly indicated in the "Letter," that all our investigations were pursued with devout, earnest, agonizing prayer to Him who says, "Ask, and ye shall receive,"—that our chief and constant reliance has been upon God "who giveth wisdom to all men liberally, and upbraideth not"—and that, so deep and thorough is our consciousness of rectitude on this point, if it shall prove that we have been given up to the machinations of evil beings, we shall be obliged from our inmost souls to regard God as utterly faithless to his promises, and to believe that when we ask bread he will give a stone, when we ask truth he will give a lie, when we ask wisdom, he will send only folly and delusion! (See p. 17, etc.)

Passing by all testimony on this point, which is as worthy of evidence as anything else contained in the "Letter," you leave your readers to infer that we have been guilty, in direct defiance of the alleged command of Jehovah, of "consulting with familiar spirits," of "seeking unto wizards and witches," of "talking with the dead," and of asking and accepting instruction from doubtful and even damnable sources. You even attribute to us a form of expression which we did not use, for the purpose of bringing us into apparent collision with an alleged Divine command; inasmuch as you substitute "communicate with the dead," for "intercourse with spirits." We have never professed to "talk with the dead," but with "spirits" which are living beings—"for all live unto him." And as to all these intimations and imputations of foul

and forbidden intercourse, we most confidently and solemnly appeal to the Searcher of hearts to attest our innocence. He knows with what sincerity and agonizing earnestness we have ever sought to be led and taught only by him. This appeal we are ready at any moment to carry before his judgment-seat, and to stake, if need be, our eternal destiny upon it! This is strong language, but it comes from the very depths of souls that have been agonized in their search for truth as but few mortals have any conception. What better directions, than those we have followed, could you or any other professed religious teacher have given? They are precisely those which you and all believe have come from God himself, and to which his most positive promises are attached. While devoutly and earnestly complying with his own conditions, he has seen fit to send us wisdom, and light, and spiritual good, and communications of his will, as he did to Cornelius and others in the olden time, by the "ministration of angels;" and what are we "that we should withstand God," or reject his messengers! Moreover, these "angels" have, in many instances demonstrated themselves (by evidences of which, to a great extent, we must from the nature of the case, be the sole judges,) to be the spirits of our departed relatives and friends;—not dead, but living in a higher life; while the messages they have brought us from the Eternal throne in answer to our petitions, have borne so evidently the impress and seal of Divinity, that to doubt would have brought our souls under the fearful guilt of blasphemy—of attributing to Satan the works and words of the Holy One!

Such is our position. Call us "deluded" or "insane," if you choose—believe that we are either if you can—but do not let your readers rest under an impression so foully false, as that in this matter we have impiously disregarded the will of our heavenly Father, or swerved from a most devoted loyalty to his loving heart. You will not wonder that we feel some sensibility on this point, when you look within your own heart, and inquire how it would affect yourself to have your deepest, truest, devoutest, sincerity, flippantly misrepresented as foul impiety and outrageous wickedness! Yet such is the bitter cup we are often compelled to receive from the hands of former religious associates, and nothing but a deep and thorough consciousness of rectitude, and a sweet and cheering realization of the Father's approving smile, could sustain us under the imputation.

I am aware, nevertheless, that this claim of devout and prayerful sincerity on our part, is a most difficult one for you and other sectarians to concede—so accustomed have you become to imagine that the Father can be acceptably worshipped only in your temple, or your Gerazim, and that he can speak only through your oracles your and interpreters. I have only to remark, however, that I wish no one to believe that God speaks through these modern manifestations, until he finds in them evidence of divine origin and authority at least as great as in anything that he has ever spoken to the world. This evidence, as has already been intimated, I believe is abundantly sufficient to convince any honest and appreciative mind, that *dares to look at it!*

There are other, minor points in which your representations are equally wide from the truth, but I must pass them by. Having thus shown that some of the most important matters in relation to the Letter to the Edwards Church, have been most erroneously represented to your readers. I might proceed to demonstrate, as I think, that most of your reasonings and Scripture interpretations are equally faulty, and that they are wholly inconclusive against a single point in that pamphlet. But as this communication is already far too long—and as the fate of the "seventeen and a quarter pages" of another "reply" is not yet quite forgotten, I must leave your readers to examine, think, and interpret for themselves, under the guidance of that ever-present Spirit whose delight it is to lead teachable minds "into all truth."

A somewhat extended acquaintance with your paper in past years, Mr. Editor, has led me to believe that you do not belong to that class of journalists who conceive they have a right to say all manner of harsh things, true or false, of one who differs from them; and then deny him any claim for space in which to reply. You acknowledge your "obligation to canvas the merits of whatever receives the assent of any considerable number of thinking minds, or which presents claims of possible truthfulness." I submit whether you can canvas the claims of this subject in any more rational or satisfactory manner than by a personal investigation of the facts themselves. And to test the sincerity of your professions, I tender to you the same offer that I made to the editors of the *Congregationalist*, (and which they have not seen fit to avail themselves of)—viz., any assistance that it

is in my power to render in the investigation of these facts. For truth, love and goodness, I am ever yours,

A. C. NEWTON.

Boston, Oct. 17th, 1853.

THE DISCUSSION. THE GREAT TRIBULATION.

MR. EDITOR:—In your reply to my remarks on the identity of the "time of trouble" spoken of Dan. 12:1, and the "great tribulation" foretold by our Saviour, Matt. 24:21, you say, that although the tribulation began when the Romans invaded Judea for the overthrow of Jerusalem, it did not end there.

I do not think this a sufficient answer to my argument. It does not meet the point. My position was that the time of trouble predicted by Daniel is clearly placed in connection with the resurrection and glorification of the people of God; and is to be such a time of trouble as never was since there was a nation to that same time. But our Saviour foretold "great tribulation" such as was not from the beginning of the world to that same time, no nor ever shall be." [Note 1]. Now how can that predicted by Christ be in the past, and be such as never was before and never shall be again, and that predicted by Daniel be in the future and yet be such as never was before? What does it matter whether it began at the destruction of Jerusalem, and lasted a long or a short time, provided there was never such before and never shall be again, so long as according to Daniel, in connection with the resurrection there shall be such a time as never was before? If what Christ calls, such as never was and never shall be again, is past, whether it began at Jerusalem's destruction and ended there, or whether it began there and ended in the last century, is immaterial to my argument; there cannot, as according to Daniel, be predicted, be another such as never was since there was a nation to that same time, just in connection with just Christ's coming. This is clear.

To regard them as identical is the only way of harmonizing the two passages; and they can only then be referred to the future. For such are the attending circumstances in Dan. 12th, that it is impossible on any just principles of interpretation to place it at the destruction of Jerusalem, or indeed anywhere in the past. Let us look at those preceding and attending events, as recorded by Daniel.

1st. The 11th chapter begins with the Medo-Persian dynasty and extends over the whole Gentile reign, until he, the last great Gentile monarch, comes to his end and none shall help him. This is clearly to the end of the times of the Gentiles.

2d. In chap. 12:1, we are told, "At that time shall Michael stand up, the great prince which standeth for the children of thy people." The *usus loquendi* of this phrase, "stand up," in Dan. 11th chapter, is, to assume royal power or come to the throne to reign. Thus: "There shall yet stand up three kings in Persia." "And when he shall stand up," "then shall stand up a raiser of taxes, in the glory of the kingdom." "In his estate shall stand up a vile person." All these instances of the use of the term, settle its import. It is therefore at that point where Christ leaves the mercy-seat to assume his royal dignities.

3d. "There shall be a time of trouble such as never was since there was a nation to that same time; and at that time thy people shall be delivered, every one found written in the book." The argument which makes a distinction between a time of trouble, and great tribulation, appears to me most unsatisfactory, if not puerile. I have not a copy of the Septuagint in Greek at hand, but Thompson's translation of the passage from the Greek, is as follows: "And there will be a time of tribulation—a tribulation such as there hath not been since there was a nation on the earth even to this time."

But it is said, "The tribulation spoken of by Matthew, is one through which the children of God must pass, but before this trouble predicted by Daniel they are to be delivered." I reply, this is an entire assumption. The text does not affirm their deliverance before the trouble, but intimates that they will go through it, and be delivered from it. Nor is it any more conclusive to say that Daniel predicted trouble which will befall the wicked, and it is in the future; but Christ foretold what would befall his people, and it is past.

Christ foretold what would befall all flesh; for he said, "Except those days should be shortened no flesh should be saved. But for the sake of the elect those days shall be shortened." The existence of the wicked as well as the righteous, therefore, would be jeopardized by the protraction of the trouble.

But will Matthew harmonize with the idea that the tribulation is future, any better than Daniel will that it is past?

There are but two important arguments that I can think of, which bear against its being in the future.

1st. That Christ directed his disciples that when they shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place, then those who are in Judea should flee to the mountains, for then shall be great tribulation, &c. What that abomination is, there are two opinions, which place it in the past. 1st. That it was the Paganism of the Romans that destroyed Jerusalem. 2d. That it was the Papacy or Papal abominations. But when they or it was so set up in the holy place or land, so as to constitute a sign for Christians to flee from Judea, we are not told, and therefore I am unable to meet the point, for the want of something tangible to meet. To the other I have already replied by showing that Matthew and Luke have recorded each the same direction to be observed on two different occasions. Luke giving directions what should be done when Jerusalem should be compassed with armies prior to its destruction, and Matthew, what shall be done when the abomination of desolation shall stand in the holy place, in the end of this dispensation. 2d. The other argument is, that the great tribulation is to precede the darkening of the sun, &c., and that those signs have taken place.

I am aware of the prejudices and prepossessions I shall have to meet here. But nevertheless I am bound to write what I believe to be the truth irrespective of consequences. When in 1842, I published the prophetic expositions, I expressed myself on the subject of the dark day of 1780, thus: "Such a day of darkness has never been known, so far as I can learn from history, (and I have searched for it most diligently,) since the crucifixion of our Saviour. There have been several such events since in different countries. If any one can produce evidence of such an appearance before 1780, I will thank them most heartily for the information, and correct this statement."

Such evidence was subsequently produced in the columns of the *Herald*, I think in 1847, (for which the editor will please accept my hearty thanks); but at the time of its appearance the foregoing pledge had escaped my recollection. But when in 1850, it was re-called to my mind, I gave a course of lectures on the 24th of Matthew and made the correction, by giving the facts, and my present views; and the substance of them was published in the *Herald*. It appears from the facts referred to, as given by Noah Webster, that there has, during the Christian dispensation, been a large number of darkenings of the sun. My premises have failed me, and I was compelled to give up my argument.

I do not deny that the sun was darkened in 1780, nor that it produced wide-spread consternation. But I doubt its being a sign spoken of by Christ; 1st, because it was confined to the northern portion of the United States, and hence, was not sufficiently universal. 2d. It is not in the order of time and events in connection with which that specific sign was to come.

The order of events as recorded by Luke is as follows: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; on earth distress of nations with perplexity, the sea and waves roaring," &c.

From this it appears that the events are to take place after the times of the Gentiles are fulfilled, and that they will constitute the convulsion of nature which will precede and accompany the advent of our Saviour. When it comes it will be a period of such universal darkness that the whole race will feel its effects.

Hence, regarding the darkening of the sun predicted by Christ as a future and not past event, it does not stand in the way of my considering the great tribulation a future event.

The positive arguments in favor of considering Matt. 24:21 future, and identical with Dan. 12:1, are these:

1. From Matt. 24:4 to 14, we have a prophetic history of the whole gospel period, bringing us, in the 14th verse, to the end.
2. The 15th verse has a logical connection with the 14th—"When therefore ye see," &c.
3. The great tribulation which is to follow the standing of the abomination of desolation in the holy place, is to be short, and immediately followed by the darkening of the sun, &c. I quote Dr. Campbell's translation. Verse 22—"For if the time were protracted no soul could survive; but for the sake of the elect, the time shall be short." It is not the cutting short of an appointed time, but the determining beforehand that it shall be but a short time. But from A. D. 70 to 1780 is a long time. So is 1260 or 1290 years a long time. This tribulation will be short.
4. Lastly: The convulsions of nature and com-

ing of the Son of man immediately follow this last great tribulation. Therefore Dan. 12:1, and Matt. 24:21 are identical.

J. LITCH.

REMARKS:—Note 1.—We formerly supposed that a similarity of expression in Daniel and Matthew, made some kind of a connection between those passages; but on examining the nature of the phraseology, we are satisfied that it is an oriental idiomatic mode of expressing the magnitude of the thing described. The following note of Whitby on Matt. 24:21, we think takes a correct view of it. He says:

There shall be then tribulation, οια ου γιγνηται απ αρχης κοσμου ως του νυν ουδ ου μεν γινηται, such as never was from the beginning of the world, no, nor ever shall be. These words seem to be a familiar form of expressing a thing that is exceeding great, or perhaps the greatest in its kind, rather than a prediction that no future calamity should be like it. So Ex. 10:14—"Before them there were no such locusts, neither after them shall there be such;" and Joel 2:2—"A day of darkness and of gloominess; there hath not been ever the like, nor shall be after it." Now Josephus, speaking of the same destruction, saith, *μητε πολιν αλλεν τοιαυτα πεπονθεναι, "No other city ever suffered such things;"* and again, *τα γουν παντων απ αιωνος ατυχματα προς τα Ιουδαϊον ηττασθαι μοι δοκει κατα συγκρισιν, "All the calamities which have ever happened to any from the beginning, seem not to be comparable to those which befell the Jews."*—Whitby's Com.

Letter from Manchester, N. H.

BRO. HIMES:—I am still edified and instructed while perusing the *Herald's* columns, and hope to be able to receive and pay for it so long as it shall continue to adhere to gospel requirements, and ordinances, as, in my judgment, it now does.

Since I came to this place, I have enjoyed some very good meetings with our Advent brethren here; though there are circumstances existing which are not so pleasant, and which, no doubt, might meet with a favorable change in their complete removal, if every one more fully sought to possess "the spirit of Christ, without which, we are none of his."

But, notwithstanding the great lack which exists among us in regard to interest and activity in the cause, it is believed there are some good souls—some who are really pious at heart, and who have devotedly sacrificed a great deal of labor and property at the shrine of Truth, while they have long toiled to sustain the cause of the Coming One, in endeavoring to obtain the ministrations of the Word from such sources as would be most likely to exert the most healthful scriptural influence.

The movements in Europe seem to indicate that the "Great Battle" will soon commence; and it behooves us all to be in readiness for the still more perilous times that may be just before us, through which we may be called to pass just preceding the deliverance of the faithful and true, at the appearing of the blessed Jesus. May we all be of that class who shall have stood valiantly at the posts assigned us by the Master, that we may be honored and blessed with the joyful announcement when he shall appear—"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

As ever, yours in hope,

Oct. 3d, 1853.

Geo. W. CLEMENT.

Letter from Mansfield, Ohio.

BRO. BLISS:—After my love to you, I thought a little notice of our recent meeting would not be without interest to your numerous readers. Bro. Himes arrived and commenced his labors in the Baptist church, to an intelligent and moral congregation as our community can produce, and our people go behind none for intelligence and morality. The audiences were not as large as they could have been, but attentive and interested throughout. Brother Himes has done a good work in doing away the prejudice that beclouded the minds of those who never heard anything of Adventism only in connection with some falsehood about Millerism. He also preached the gospel that interested those that had long since been disgusted with explanations of Scripture; I have only their own words. The word was enforced by timely exhortation and forcibly urged, and may God back it to my soul and all that heard it. There is a fine door opened here to do good. I hope brother Himes will return home through Mansfield, when I think he will see in a measure how much good he has done. The brethren coming West I would be happy to entertain, if they will call on me. I have the promise of a subscriber or two, as soon as they pay I will forward to you. Yours in hope,

Oct. 30th, 1853.

J. N. SNYDER.

DIED, in Meredith, Oct. 10th, 1853, GEORGE AUGUSTUS, only son of brother THOMAS and sister JANE LEAVITT, in the 25th year of his age. His sickness was typhoid fever, of about one week's

confinement. He had been from home about six months, and while friends were expecting his return to make them a visit, he comes laden with disease, which, after a few days, causes a most trying separation; but they believe it will be short, being supported with the hope of the resurrection. His kindness and affection won for him the respect of those knew him.

"O there the loved of earth shall meet,

Whom death has sundered here;

The prophets and patriarchs there will greet,

And all shall worship at Jesus' feet,

No more separation to fear.

"Though trials and griefs await us here,

The conflict will soon be o'er;

This glorious hope our hearts shall cheer,

For we know that the Saviour will soon appear,

And then we shall grieve no more."

J. G. SMITH.

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ADVENT HERALD.

BOSTON, NOVEMBER 12, 1853.

MY JOURNAL.

LABORS IN OHIO.

Oct. 6th.—Took the cars for Cleveland, Ohio, to fill my next appointment. On my arrival Messrs. Beckwith, Penfield, and Livingston, met me at the depot, and gave me a hearty welcome. I put up with Mr. Beckwith, as they had made provision for me to do so. I was most cordially received and had every attention. We have a little remnant here, only, of a large company which for a time were under the care of our late brother C. Fitch. They once had a fine chapel. On my former visit to this city with Father Miller, we preached in it. But by the apostasy of J. D. Pickands, and other leaders in this region, the cause was well nigh destroyed, and the chapel sold. With a sound and judicious ministry, a large and useful church would have shed its light in this city and vicinity. But we are left to weep over the desolation of Zion. Brother Penfield procured a hall for one evening. We had but a limited notice, yet a few gathered in to hear, and I trust the service will not be in vain. On my return I hope, by the will of God, to visit them again and make a longer stay, so as to give a series of lectures.

During my short stay, I called upon a number of old friends. Among this number was Dr. G. C. Perry, of the Episcopal church. We had not met for twenty-three years. Then he was an eminent minister of the Baptist order. I found him most pleasantly situated, and useful. Within a few years he has by his industry built up a flourishing society, (St. Paul's) which is now committed to other hands. He is preaching now to another church, which is filling up. He gave me a hearing; and I also had an interesting conversation with him on subjects connected with our faith. He does not yet see the full force of our *literal interpretation*. I hope he may yet see it.

I also called upon Mrs. Fitch, widow of brother Charles Fitch, who resides here. I was received with great kindness. I found her well, with her children, who are quite grown up, industrious and prosperous. My interview was one of solemn interest, as this was our first meeting since the death of brother Fitch. It called up past scenes both pleasant and painful. The family attend at St. Paul's church, of which Dr. Perry was late pastor.

Brother Livingston, formerly of Oberlin, resides about ten miles from the city. He came in to attend the meeting. I had a very pleasant interview with him. He is firm and faithful, still looking for the "blessed hope."

Oct. 8th.—In company with Mr. Beckwith, went to Shelby station, on the Cincinnati road, where we parted. The Lord reward him for his kindness. After waiting a couple of hours, in company with brother D. Boon, of Norwalk, I took the cars for Mansfield, Ohio. On our arrival I found brother Snyder in waiting, who received us to his hospitalities.

Oct. 9th.—Sabbath, gave three discourses in the Baptist chapel. As but few had heard on the subject before, I began a regular course of lectures on the great doctrines of the Advent faith. I had good audiences, made up of the sober and intelligent part of community. Scarcely a light-minded person attended during the whole course. Nearly all the clergy, lawyers, and judges were in attendance at these meetings.

Oct. 10th.—Gave two lectures, one at 2 p. m. and one at seven in the evening. I explained Dan. 2:44. During the discourse I spoke of the error which many teach for truth, viz., that the "stone," Dan. 2:34, "smote the image on the feet," in the introduction of the gospel, in the apostolic age. I showed to the audience that the feet did not come into existence until the fall of Imperial Rome, in the fifth century. It could not smite them until they came into existence,—and certainly not five hundred years before they existed. At the close of the lecture the Congregational clergyman rose and replied. He gave up the ground that is usually taken, that the "stone smote the image" in the beginning of the gospel; and fixed the date of the "smiting" in the days of Constantine! His ideas were not very clear, and I think he did not

make many converts to his views. I put into his hands some publications, which I think he will read with candor and profit.

The last kingdom in this prophecy is an unchanging, eternal and boundless kingdom. This was not set up when Christ first appeared. When it is set up, the Roman kingdom will be utterly destroyed; and this must take place at the second advent of Christ. Why do the ministry overlook this?

Oct. 11th and 12th.—The services continued with increasing interest. Two discourses were given on each day. The interest had now increased to such an extent that the audience desired the meetings continued over another Sabbath. A goodly number expressed their full confidence in the views, and will advocate them. There were several persons deeply convicted, but we had no means of reaching them, so as to get them to make a public confession. I doubt not the church will reap a harvest, if faithful. Brethren Snyder and Wilken-son were the only brethren on whom we could rely, when we went to this place. They have our thanks for their attention and kindness. They will now have others to aid them in the good work.

Since I left them, brother Snyder wrote to me, "Your effort here will tell on the consciences of your hearers at that day." You have left a lasting impression of the truth delivered. I have not heard a dissenting voice. Those who hung upon your lips from day to day, are anxious to hear you again—they want more light."

Brother D. Boon, of Norwalk, rendered me much aid, and was useful in the work. He ought to be wholly given to the work of the ministry.

Oct. 13th.—Took the cars for Norwalk, O., in company with brother Boon, and arrived in the evening in season for service. I was kindly received and entertained by brother and sister Ross. The Court House had been obtained for the meetings. As this was a town where there had been much preaching on the subject of the Advent, as also a variety of views promulgated, I did not expect much of an audience. But in this I was greatly disappointed. There was a large turnout, and the most solemn attention. I gave two discourses, and was very kindly received by the friends, and the citizens generally. I called upon brother Alling, and several other brethren, who received me cordially. I am glad to know that my visit was not only agreeable, but profitable for the spiritual interests of the cause. Here also I was greeted by my old friend R. T. Rust, formerly of Waitsfield, Vt. He is well, and doing well in his new home in the West.

FOREIGN NEWS.

Constantinople, Oct. 13th.—The combined fleets have not entered the Dardanelles yet, but it is momentarily expected. The fleet in our harbor which had gone into winter quarters has been ordered to prepare for sea with all possible despatch.

St. Petersburg despatches state that preparations for war are proceeding rapidly. The Emperor had returned from Berlin on the 12th.

Two hundred ships were lying at Odessa loading with grain.

The steamer Andes arrived out on Saturday, the 21st. The Washington arrived out at midnight of the same day.

Eastern affairs are unchanged.

Omar Pacha's summons to the Russians has been published. It is temperate and manly; whilst Gortschakoff's reply is short and boorish.

Hostilities were expected to commence about the 25th instant, in Asia probably.

Abdel Kader has been offered a command by the Turkish government, but awaits permission from the French government.

The Turks are voluntarily pouring immense treasures into the treasury.

The combined fleets are ordered to the Dardanelles, but are not to enter the Black Sea except on the hostile advance of the Russians.

The Sultan had granted a firman to an English company to construct a ship canal from Bassora to the Black Sea, thus superseding the mouth of the Danube.

The French Transatlantic Mail Steamship Company of Dieppe have ordered twelve screw steamers from London builders.

Statements are in circulation that Kozsta is not released.

The import duty on wheat into Sardinia is reduced to fifty centimes per hectolitre.

A bread riot had occurred at Turin.

Another earthquake had been experienced in Greece.

The trial of the persons concerned in the conspiracy of the Opera Comique has been postponed to next month; twenty-seven of the accused are in custody. According to the indictment the object

of the plot was to assassinate the Emperor, and to destroy the form of government.

A Parisian paper has the following:—It appears by the last accounts from Constantinople that a portion of the Turkish fleet had proceeded to cruise in the Black Sea, for the purpose of protecting the movement of Abdi Pacha's army, and to keep in check the Russian ships, which are supporting their army and are preventing any communication with the Circassian tribes. Should the Russian army cross the Danube and menace the provinces adjoining Constantinople, the remainder of the Turkish fleet will be commanded to proceed to the Black Sea to prevent the Russian fleet from supplying the army of Prince Paskiewitch with military stores or provision.

From the Danube we hear that Omar Pacha has organized a regiment of pontoniers, under whose instruction they are making rapid progress. He has nearly completed all the material for throwing a bridge across the river, but it is not expected that he will make any movement before next spring.

Prince Gortschakoff, it is said, has ordered 3000 huts to be erected on the left bank of the Danube.

The Commissariat of the Russian Army is described by the *Times* as being so infamously managed that sometimes there is no bread for the troops to eat—and that from 10,000 to 20,000 men are constantly in the hospital with dysentery and typhus fever. Generals Gortschakoff and Dannenberg are also ill.

A thing hitherto unheard of in the Russian service has occurred. Generals Satler and Kotzebue have written to St. Petersburg, and declared that in consequence of the nonchalance of Prince Gortschakoff, the army will be ruined before the campaign begins.

Prince Paskiewitch is loudly demanded by the army. Things are going on well in the Turkish army.

A telegraphic despatch from Vienna says, that the following was the reply of Prince Gortschakoff to the summons of Omar Pacha to evacuate the Danubian principalities:

"My master is not at war with Turkey, but I have orders not to leave the Principalities until the Porte shall have given to the Emperor the moral satisfaction he demands. When this has been obtained, I will evacuate the Principalities immediately, whatever the time or season. If I am attacked by the Turkish army I will confine myself to the defensive."

Voluntary gifts of all descriptions continue to flow into the Turkish treasury; jewels, money, horses, houses and lands, to an immense amount, were offered for the national service.

Eight thousand rediffs were armed, clothed and equipped from the proceeds of one day's offering.

Military preparations continue with unabated spirit.

The Turkish steam frigates Feridie, Taif, Feridje, Medjedie have been sent to Beyroot, to take on board 12,000 regulars of the army of Syria.

Orders have been given to call out 50,000 more rediffs, exclusive of the reserves. Of these 50,000, 18,000 were armed and equipped by the city of Constantinople.

The Paris correspondent of the *Times* says: "Something additional has, I am informed, been demanded of the French; and I suppose of the English government, namely, that the fleets of both shall cruise in the Black Sea to prevent the Russians from drawing their provisions and stores from Bastoral. The demand is occasioned, at least such is the reason alleged, by the necessary reduction in the Bosphorus of the Turkish fleet; many of the ships having been employed as transports for the troops."

To Correspondents.

CORRESPONDENTS are exhorted to a degree of patience respecting the appearance of their favors. If we are unable to accommodate them as early as they wish, they will consider that it is owing to a crowd of matters which are pressing upon us at the present time.

We have received a reply to that portion of our reply, to the time of the advent, which had respect to the rise of the ten kingdoms—endeavoring to confute our position. We shall give it as soon as we can get to it.

J. GRIEVE—We do not know that one portion of the pamphlet was less intelligible than another. We find nothing in it of sufficient interest to open a discussion respecting it any way.

"EXPOSITORY DISCOURSES ON ROMANS XI. (the Two Covenants) and Rev. XX., with other important Scriptures; showing the true relation of the Jew to God, and the covenant of his mercy in Christ; and the Scriptural character of the Millennium." By O. R. Fassett."

The character of this work may be learned from the preface of the author, which was published in the *Herald* of the 29th ult. Price, 33 cents, with the usual discount to agents.

Appointments, &c.

N. BILLINGS will preach at Kingston Plain, N. H., Nov. 15th; New Durham Ridge, 16th; Alton Cor., 17th; Lake Village, 18th; Meredith Neck, Sabbath, 20th—will come brother call for me at the depot on the arrival of the first train from Concord on Saturday, 19th; North Haverhill, 22d; Cabot, Vt., 23d, and remain over the Sabbath, as Elder Thurber may arrange; Calais and vicinity, 29th, 30th, and Dec. 1st, as Elder Davis may arrange; Waterbury, Sabbath, 4th; Burlington, Ch.; Middlebury, 7th and 8th, as brother Hurd may arrange—will bro. H. call for me at the depot morning train from Burlington; Low Hampton, N. Y., Sabbath, 11th. Week-day meetings at 7 p. m.

EDWIN BURNHAM will hold a conference in North Haverhill, N. H., to commence the Thursday evening before the first Sunday in December, and hold over the Sabbath. Also one at Whitefield, N. H., to begin Thursday evening, Dec. 8th, and hold over the Sabbath. (In behalf of the brethren.)—W. H. EASTMAN.

W. M. INGHAM will be in Portsmouth 17th, evening, where the brethren may appoint; Rye, N. H., the 15th, where the brethren may appoint; Wilton, Me., (in the Hardy school-house), Sunday, 20th, and remain some days; Mount Vernon, Sunday, 27th; Portland, Sunday, Dec. 4th.

A MEETING will commence at Loudon, N. H., Thursday evening Nov. 17th, and continue over the following Sabbath, on which occasion our recently erected chapel will be dedicated. Elders T. M. Preble and L. Osler will be present. (For the brethren.) JOHN LOCK.

D. I. ROBINSON will preach in Rochester, N. Y., Sunday, Nov. 13th; Seneca Falls, 20th to 27th; Auburn, 29th and 30th; Syracuse, 31st; Brewerton, Dec. 4th.

A CONFERENCE will commence at Newfield on Thursday before the third Sabbath in November, at 10 o'clock, and continue over the Sabbath.—EDWIN BURNHAM.

L. D. THOMPSON will preach in Meredith Centre, N. H., Sunday, 13th; Bristol, Vt., Sunday, 20th.

EDWIN BURNHAM will preach in Rockville Sabbath, Nov. 13th, and in Blandford, Sabbath, 20th.

L. D. MANSFIELD will preach in Chardon-street chapel, Boston, Sunday, Nov. 13th.

BENJAMIN WEBB will preach in Stanbridge, C. E. (Stone settlement), Nov. 25th, and remain over the Sabbath.

THE P. O. address of sister E. M. SOUTHERD is Portsmouth, N. H.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Mary T. Doggett—It was received, and pays to 600.

E. K. Robinson—Sent you books the 7th by Carpenter & Co.

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E. HOLBROOK and H. A. BEAVERSTOCK, of Wellfleet, Mass., the Postmaster writes do not take their papers from the office—each owing \$4.50..... 9 00

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THE ADVENT HERALD.

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RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

W. C. Roberts, 676; L. A. Felton, 676; J. D. Daniels (25 cts. for E. M. C.), on acct; S. Horn, 672; A. Wells, 658; J. Young, 658; S. Cogswell, 664; G. Carrio, 677; E. G. Dudley, 664; E. Dudley, 658; N. Hale, 664; S. P. Dean, 677; R. Hinman, 677—each \$1.
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ADVENT



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"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 653.

BOSTON, SATURDAY, NOVEMBER 19, 1853.

VOLUME XII. NO. 21.

Chronological Table

OF EVENTS CONNECTED WITH THE PAPACY.

RISE OF THE FIRST HORN.

376—The Huns pass the Black Sea into Europe, and thus produce the first general irruption into the Roman Empire. They "reduced all the nations on the north of the Danube."—*En. Am.* v. 6, p. 483. This of course included the Roman province of Dacia on the north of the Danube, and they become a horn of that beast. See A. D. 433.

376—The Goths cross the Danube into the Roman Empire.

376—On the death of Valentinian, Gratian was elected Emperor by the soldiers and was chosen Pontiff by the priests. He was the first Christian Emperor who refused to wear the Pontifical robe.

"The title, the ensigns, the prerogatives of SOVEREIGN PONTIFF, which had been instituted by Numa, and assumed by Augustus, were accepted, without hesitation, by seven Christian Emperors, who were invested with a more absolute authority over the religion which they had deserted, than over that which they professed. The divisions of Christianity suspended the ruin of paganism."—*Gibbon*, v. 1, pp. 470, 471.

On the refusal of the Pontificate by Gratian, when it became necessary to choose an ecclesiastical head, this Bishop of Rome was one of the candidates and succeeded to the office. In A. D. 378 he was declared "PONTIFEX MAXIMUS," having already held the highest office in the Catholic Church, that of Bishop of Rome for twelve years, and thus were united the offices of "Pope," and "Pontiff."—*Lon. Quar. Jour. Proph.*, 1852.

378—Valens, the Emperor of the East died, and Gratian invested Theodosius with that Empire. Says Gibbon:

[A. D. 378-395.] "The ruin of Paganism, in the age of Theodosius, is perhaps the only example of the total extirpation of any ancient and popular superstition."

"On a regular division of the senate, Jupiter was condemned and degraded by the sense of a very large majority."

"The vain hopes of the Pagans were soon annihilated by the defeat of Eugenius; and they were left exposed to the resentment of the conqueror, who labored to deserve the favor of heaven by the extirpation of idolatry."

"The imperial laws, which prohibited the sacrifices and ceremonies of Paganism, were rigidly executed; and every hour contributed to destroy the influence of a religion, which was supported by custom, rather than by argument."

"The generation that arose in the world after the promulgation of the imperial laws, was attracted within the pale of the Catholic Church; and so rapid, yet so gentle, was the fall of Paganism, that only twenty-eight years after the death of Theodosius, the faint and minute vestiges were no longer visible to the eye of the legislator."—*Hist. Rome*, v. 2, p. 183.

Damasus was originally a monk from Mount Carmel; and in the days of Vespasian the Carmelites worshipped Maia the "Mother of the gods"—an old Babylonian deity. When Christianity became popular they embraced it,—substituting for their Babylonian worship, that of the Virgin Mary—the "Mother of God." Thus they continued their old worship under a new name.

Damasus, on becoming Sovereign Pontiff, expelled from the Church those who would not worship the "Mother of God." The Orthodox opposed. They declared their hope, that the Lord would return and reign. Damasus decided that the reign of the saints had begun already. He now formally declared the Millenarians heretical. He expelled them from the Church. His courts everywhere decided against them. None were left save those that worshipped the Virgin Queen, and desired not that Christ would return in the flesh." Thus the Babylonian wor-

ship took the place of Christianity.—*Lon. Quar. Jour. Proph.*, 1852.

378—Apollinarists, and other Millenarians were condemned by the Councils of Rome and Alexandria.—*Bar. ad. ann.* 118.

379—The same was confirmed at Antioch.—*Cod. Theod. ap.* p. 99.

381—The same was confirmed by the great council at Constantinople.—*ib.* p. 99.

This council "was assembled by the Emperor Theodosius, who after having put the Orthodox in possession of the churches, which till his time had been held by the Arians in the East, where he reigned, summoned all the bishops within his dominions to meet at Constantinople, in order to deliberate about the most proper means of restoring an entire tranquillity to the Church, rent and disturbed not only by several sects of heretics, but by the divisions that reigned among the Orthodox themselves, by that especially of Antioch, the most ancient of all, which from that church had spread all over the Empire, and occasioned rather an entire separation, than a misunderstanding between the East and West."—*Bower, Hist. Popes*, v. 1, p. 99.

Theodosius "dictated a solemn edict, which proclaimed his own faith, and prescribed the religion of his subjects. 'It is our pleasure (such is the Imperial style,) that all the nations, which are governed by our clemency and moderation, should steadfastly adhere to the religion which was taught by St. Peter to the Romans; which faithful tradition has preserved; and which is now professed by the PONTIFF DAMASUS, and by Peter, Bishop of Alexandria, a man of apostolical holiness. According to the discipline of the apostles, and the doctrine of the gospel, let us believe the sole deity of the Father, the Son, and the Holy Ghost; under an equal majesty, and a pious Trinity. We authorize the followers of this doctrine to assume the title of Catholic Christians; and as we judge, that all others are extravagant madmen, we brand them with the infamous name of heretics; and declare, that their conventicles shall no longer usurp the respectable appellation of churches. Besides the condemnation of divine justice, they must expect to suffer the SEVERE PENALTIES, which our authority guided by heavenly wisdom, shall think proper to INFLICT upon them.'"—*Gibbon*, v. 2, p. 156.

384—Syricius was elected Pope.

388—"The Apollinarists, though condemned and deposed by all the councils of the East and West, as we read in Gregory Nazianzen, still kept their ground, till recourse was had to the secular power. For the Emperor Theodosius, at the request of Nectarius, Bishop of Constantinople, enacted a law, dated the 10th of March, 388, forbidding the Apollinarists to hold assemblies, or to dwell in the cities. As this law was executed with the utmost rigor, at least against the leading men of the party, who were banished the cities, and confined to the deserts, the Apollinarists were in a few years reduced to a very small number, when they begged to be admitted to the communion of the Catholic Church, which was in the end granted them by Theodotus, who governed the Church of Antioch, from the year 416 to 428."—*Bower*, p. 97.

391—"A great council was convened at Capua, chiefly with a view to restore peace to the Church of Antioch, and put an end to the schism which had so long prevailed there, and had occasioned almost an entire separation between the East and the West."—*ib.* p. 117.

"This schism occasioned great confusion in the Church, which continued till the year 398, when Chrysostom, after having, with indefatigable pains, long labored in vain to bring about an accommodation between the East and the West, had at last, soon after his promotion to the see of Constantinople, the satisfaction of seeing his pious endeavors crowned with success."—*ib.* p. 103.

398—The Emperor Maximus, who reigned in Gaul, was expelled by one Pope Syricius to

"continue steady in the Catholic faith."—*ib.* p. 112.

"Maximus, in his answer, pretends great zeal for the true faith, and promises to assemble the bishops of Gaul, and of the five provinces, meaning Gallia Narbonensis, to examine the affair of Agricinus. He assures Syricius, that he has nothing so much at heart as to maintain the Catholic faith pure and uncorrupted, to see a perfect harmony established among the prelates of the church, and to suppress the many disorders which had prevailed at the time of his accession to the Empire, and would have soon proved incurable, had they been neglected. He adds, that many shocking abominations of the Manichees, meaning no doubt the Priscillianists, had been discovered, not by groundless conjectures and surmises, but by their own confession before the magistrates, as Syricius might learn from the acts. For Maximus caused the ring-leaders of that sect to be put to death this very year, convicted before the magistrates of the grossest immoralities. These were Priscillian himself, Felicissimus, and Armenus, two ecclesiastics, who had but very lately embraced his doctrine; Asarinus and Aurelius, two deacons; Latronianus, or, as Jerom calls him, Matronianus, a layman; and Euchrocia, the widow of the orator Delphidius, who had professed eloquence in the city of Bordeaux a few years before. These were, by the order of Maximus, all beheaded this year at Treves. The rest of Priscillian's followers, whom they could discover and apprehend, were either banished or confined."—*ib.* p. 112.

398—Syricius having condemned Jovinian heresy, the latter would not submit. The Emperor Honorius being appealed to, he "enacted a law commanding him and his accomplices to be beaten with whips armed with lead, and transported into different islands. Jovinian himself was confined to the isle of Boas, on the coast of Dalmatia."—*ib.* p. 117.

"Syricius had, in the last year of his life, the satisfaction of seeing an end put at length to the schism of Antioch . . . and the East and West, after so long a separation, happily reunited."—*ib.* p. 121. After proceeding to show how this was effected, Bower says:—"Thus was an end put at last to the schism of Antioch; and, after so many years of strife and contention, a perfect harmony and good understanding were settled anew between the East and West."—*ib.* p. 123.

398—Anastasius is elected Pope.

A law is enacted against the Donatists, authorizing their punishment with death, by the Emperors Arcadius and Honorius.—*ib.* p. 130.

402—Innocent is chosen Pope.

403—"Chrysostom, the celebrated Bishop of Constantinople, having been unjustly deposed in 403, and driven from his see by Theophilus, Bishop of Alexandria," and Atticus chosen in his place, both parties wrote to Innocent, the Pope of Rome, who favored Chrysostom.—*ib.* p. 133. "Innocent, and with him most of the western bishops, had espoused his cause with great warmth; but finding that all endeavors in his behalf proved unsuccessful, they at last separated themselves from the communion of Atticus of Constantinople, Porphyrius of Antioch, and Theophilus of Alexandria."—*ib.* p. 141.

404—Pope Innocent, entreated the Emperor for new laws against the Donatists, which are issued accordingly.—*ib.* p. 133.

RISE OF THE SECOND HORN.

406—The Vandals enter Gaul this year, and soon pass into Spain. After occupying that province for near twenty years they invade Africa, and there establish an independent kingdom. (See A. D. 427.) *Procopius Hist. Vandal.* lib. i. pp. 10-14. *Edit. Grot.*

407—"Chrysostom died at Cumana in Pontus; but with him did not die the animosities, which his deposition had occasioned between the churches of the East and West."—*Bower*, v. 1, p. 141.

RISE OF THE THIRD HORN.

407—"In the great migration of the northern nations the Suevi joined the Alans, and entered Gaul, and in 409 Spain. After the Vandals had gone to Africa [in 427] the Suevi spread as far as Portugal. The Visigoths overcame them entirely in 586, and their empire and name disappeared from Spanish history."—*En. Am.* v. 12, p. 42. *Jornand de reh. get.* chap. 44, p. 675.

This horn is now properly represented by the kingdom of Portugal.

RISE OF THE FOURTH HORN.

407—The Burgundians established themselves in Belgic Gaul, in the eastern part of the present kingdom of France. They maintained a separate government till 524 when they became subject for a time to the Franks. Afterwards they arose again to an independent kingdom. This horn is now represented by Belgium.

RISE OF THE FIFTH HORN.

407—In this year, also, the Franks entered Gaul, and soon established a kingdom, which, in the sixth century had extended over the whole of France, which now represents this horn.

RISE OF THE SIXTH HORN.

408—The Visigoths pass into the south of France, where they soon establish a kingdom. (See 410.)

409—Britain is abandoned by Rome.

"Of the history of the long period which elapsed between the retirement of the Roman armies from our island, and its conquest by the Saxons, we possess no memorials sufficiently authentic to form a connected narrative. . . . The exact era of separation from the Empire of Rome cannot be fixed. It seems to have been effected, A. D. 409, when the letters of the Emperor Honorius commanded the cities of Britain to provide for their own defence. About 40 years later, we find no distinct trace of municipal government left; the country under the government of a number of petty chieftains or kings, and overrun even to the extreme south, by the excursions of the Caledonian tribes"—till the Saxon conquest in 450.—*McCulloch, Geo. Dic.* v. 1, p. 860.

"On the deposition of the Roman magistrates, Britain was divided into 30 independent republics: a scene of civil discord ensued, and terminated in the preponderance of military tyrants."—*Gildas*, S. 19.

The Britons were "without order or discipline."—*B. gland Hist. Eng.* v. 1, p. 10.

410—Alaric sacked Rome for the second time, and died this year. "After his death, the Visigoths succeeded in establishing a new kingdom in the southern parts of Gaul and Spain, of which, towards the end of the 5th century, Provence, Languedoc and Catalonia were the principal provinces, and Toulouse the seat of government."—*En. Am.* v. 5, p. 564. (See A. D. 408 and 419.)

411—In this year, seventeen years before Genserich "landed in Africa, a public conference was held at Carthage, by the order of the magistrate. The Catholics were satisfied, that, after the invincible reasons which they had alleged, the obstinacy of the schismatics must be inexcusable and voluntary, and the Emperor Honorius was persuaded to inflict the most rigorous penalties on a faction, which had so long abused his patience and clemency. Three hundred bishops, with many thousands of the inferior clergy, were torn from their churches, stripped of their ecclesiastical possessions, banished to the islands, and proscribed by the laws, if they presumed to conceal themselves in the provinces of Africa. Their numerous congregations, both in cities and in the country, were deprived of the rights of citizens, and of the exercise of religious worship. A regular scale of fines, from ten to two hundred pounds of silver, was curiously ascertained, according to the distinction of rank and fortune, to punish the crime of assisting at a schismatic conventicle; and if the fine had been levied five times, without subduing the obstinacy of the offender, his future punishment was referred to

the discretion of the Imperial court. By these severities, which obtained the warmest approbation of St. Augustin, great numbers of Donatists were reconciled to the Catholic Church; but the fanatics, who still persevered in the opposition, were provoked to madness and despair; the distracted country was filled with tumult and bloodshed; the armed troops of Circumcellions alternately pointed their rage against themselves or against their adversaries; and the calendar of martyrs received on both sides a considerable augmentation."—Gibbon, v. 2, p. 307, 308.

The Importance of Attending to Prophecy.

On this subject much stress is laid in the Holy Scriptures; and the people of God, to whom the sure word of prophecy is sent, are always required to give it their closest attention. A slight reference to the testimony of the Holy Writ, will shew us this remark:

2 Chron. 20:20—"Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."

2 Chron. 36:15, 16—"And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy."

Jer. 5:11-14—"For the house of Israel and the house of Judah have dealt very treacherously against me, saith the Lord. They have belied the Lord, and said, It is not he; neither shall evil come upon us; neither shall we see sword or famine; and the prophets shall become wind, and the word is not in them; thus shall it be done unto them. Wherefore, thus saith the Lord God of hosts, Because ye speak this word, behold I will make my words in thy mouth fire, and this people wood, and it shall devour them."

1 Thess. 5:20—"Despise not prophesings."

2 Pet. 3:1, 2—"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour."

Rev. 1:3—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things which are written therein; for the time is at hand."

Rev. 22:7—"Behold I come quickly: blessed is he that keepeth the sayings of this book."

These passages teach us that proper attention to unfulfilled prophecy is the means of blessing; and that the neglect of it is the means of ruin. We must, therefore, be cautious of men who teach us to leave unfulfilled prophecy alone; and to believe that it can only be understood after it is fulfilled. The study of unfulfilled prophecy, says the Rev. William Burgh, is useful as the means of warning; as the means of promise; and as the means of instruction in the dispensations of Infinite wisdom. A few facts in Scripture, will shew us the truth of this opinion:

1. In the case of Noah, we see one use of unfulfilled prophecy, as the means of warning. Noah was apprised by the word of the Lord, of the abounding of iniquity in his day, and of the approaching catastrophe, by which the wicked were to perish. He believed the word of the Lord; was moved with fear; and built an ark, by Divine direction, for the saving of himself and his family. By these means he was preserved from the calamity in which others were involved. Thus his attention to unfulfilled prophecy was the means of saving him; but others disregarded the warning; and their inattention to the sure word of prophecy proved their ruin.

2. In the case of Lot, we have another proof of the happy consequences of taking heed to prophecy. The angels warned him of the judgment which was to be executed upon unhappy Sodom. He believed their words, and prepared for his departure. But the designs of mercy extended farther than himself and his immediate family. "Hast thou here any beside? Sons-in-law, and thy daughters, and whatsoever thou hast in the city, bring them out of this place." He made the attempt; spake unto his sons-in-law, and said, "Up, get you out of this place, for the Lord will destroy this city; but he seemed like one that mocked to his sons-in-law." Lot, by taking the prophetic warning, saved his own life, and that of two of his children; but all the inhabitants beside perished in fire and brimstone, because they disregarded the sure word of prophecy.

3. In the plagues of Egypt, we have further proof of the consequences of regarding and disregarding prophecy. "Send, therefore, now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the

word of the Lord, among the servants of Pharaoh, made his servants and his cattle flee into the houses; but he that regarded not the word of the Lord, left his servants and his cattle in the field. And the Lord sent thunder and hail, and the hail smote throughout all the land of Egypt all that was in the field both man and beast; and the hail smote every herd of the field and brake every tree of the field." In this fearful loss of property and life, we see another proof of the necessity of taking heed to the warning voice of prophecy.

4. The case of the Israelites is also monitory. Why was their beautiful city twice destroyed, and their magnificent temple twice reduced to a heap of smoking ashes? Why were they repeatedly subjected so fearfully to the terrors of siege and famine, that mothers fed upon the flesh of their murdered children? The Divinely given answer is, "But they mocked the messengers of God, and despised his words, and misused his prophets." This was their sin, and rejecting of prophetic instruction, and terrible were the consequences. But terrible as these consequences were, there were others still more terrible. "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him." The consequences of this fatal neglect of the voice of prophecy are not confined to the present life—they run into eternity. The Lord Jesus says, "Therefore, I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." This is a fearful case. "Blindness in part hath happened to Israel until the fullness of the Gentiles be come in." Before Israel is again visited, the elect church, the bride of the Lamb, who shall sit with him in his throne, and reign with him in his kingdom, will be complete and gathered to himself; and, therefore, whatever felicity they may enjoy in their renewed state, in the land of Canaan, they can never rise to the dignity of joint-heirship with Christ. The blessedness of reigning with him is limited to those who have a part in the first resurrection; but that resurrection is past before Israel will be converted and restored. Here we have another of the lamentable consequences of neglecting the word of prophecy. We need not to multiply passages; the above are sufficient to shew us that our welfare in time and in eternity depends upon taking heed to prophetic instruction.

II. But prophecy is not only given for warning, but also for encouragement and comfort. A few facts will demonstrate this.

1. In the case of Enoch. He lived at a time when iniquity was abounding, and the inhabitants of the earth were ripening for the fearful destruction of the flood, which swept away the ungodly. What was it that supported his mind at this dismal period, but faith in the prophecy, which he was instructed to deliver to others, "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all"? This sure word would support his mind; and inspire him with hope in the dark gloom by which he was surrounded. This would more especially be the case with Noah, who lived at the very time when the catastrophe took place; his mind would be sustained and animated by faith in this declaration, at the time when he builded the ark, and encountered the scoffs and oppositions of an ungodly world.

2. What was it that sustained the patriarchs in their sojourning, but the sure word of prophecy, that they should inherit the land, and be rewarded with it as an everlasting possession? This prophetic assurance was the promise, which they believed was to be fulfilled, at a great distance of time; and confident of this, they looked by faith through the vista of death and the grave, to be only strangers and pilgrims upon the earth.

3. What sustained the Israelites in the cruel oppression to which they were subjected in the land of Egypt, but the sure word of prophecy? It was this that encouraged the parents of Moses to hide their child, whom the bloody tyrant had condemned to death. "And they were not afraid of the king's commandment," (Heb. 9:23.) And when Moses was grown up he proved himself ready to avenge the wrongs of his suffering brethren, by slaying one of the tyrants that injured them. The reason given for this act is, "he supposed his brethren would have understood now that God would deliver them by his hand." He acted from faith in prophecy; and though he miscalculated the time, and anticipated the fulfilment of the prophecy, yet his mistake gives evidence of a spirit waiting upon God, and taking heed to his Word. Nor was it without its reward; he had the approbation of God, who protected him in exile, and in due time fulfilled his word by his servant's hands. And those of his people, who believed the word of prophecy as he did, would share, with him its consoling influence.

4. What was it sustained the mourning captives in Judea, during their long captivity but the prophecy that they should be delivered at the expiration of seventy years? We have proof

of this in the case of Daniel (chap. 9, 2),—"In the first year of Darius, I Daniel understood by books the number of the years, whereof the word of God came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem." Here was the study of prophecy, and what was the use of it? "And I set my face unto the Lord God, to seek by prayer and supplications." The consequence was, that an angel was sent to him to assure him of the Divine approval, and to communicate further information to his mind upon the most important subjects: teaching us, that to him who improves the light already given, more shall be added.

5. What is it that sustains the minds of the followers of Christ, during the absence of their Lord from the earth? Is it the assurance that the truth should so prevail, by the preaching of the gospel, that the world should be converted, during this period; and persecution, as a matter of course, cease? No, it is not. No such thing is found in the New Testament; and to the Old Testament prophets, the present dispensation was unknown. Christ taught his disciples, that while the bridegroom was absent, the children would fast and mourn, that in the world they should have tribulation, be put out of the synagogue, and be put to death. This state of things was not confined to the apostolic age; it is extended down to the time, when the saints shall take the kingdom. Until then, the tares grow with the wheat, and a converted world is out of the question. What then is the source of the comfort of those who are taught of God? It is this: "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." "And, behold I come quickly; and my reward is with me, to give to every man according as his work shall be." "Surely I come quickly." Gracious words; the coming of the Lord is the hope, the blessed hope of his faithful people; for then, and only then, the sufferings of the Bride of the Lamb will terminate, in glorious union with her Lord. May we be looking, always looking, for this blessed hope.

III. The study of prophecy is necessary to give us right views of the Dispensations of Divine Wisdom. (Acts 15:13-17.) The Return, or second coming of the Lord, is here placed between the completing of the elect church, of the present dispensation, and the full establishment, and conversion of the Jewish nation. Israel must be restored, and converted, for God hath spoke the word: but this predicted event is subsequent to the Lord's coming, and not before it. Before the spirit of grace and of supplications is poured upon the house of David, the Lord will destroy all the nations that encamp against Jerusalem; and when he does this, his feet shall stand upon the mount of Olives; yes, and then his saints, his present church, will be present with him. For at that time the Lord my God shall come, and the saints with thee. This brings the coming of the Lord to his waiting people near, much nearer than we have supposed; for his coming to them to receive them to himself, and his coming with them in glory, to deliver Israel, convert Israel and then to establish his kingdom in the earth, are two different events, and the former must precede the latter; but how long we cannot with certainty tell. But it is during the interim between these two events, that the vials of the wrath of God will be poured out upon a guilty world; and all those fiery judgments executed, of which we read, Isaiah 19, 24, 34, Jer. 25, 15-33, Dan. 12, Matt. 24, 21, Nahum 1, Zeph. 1, 2, 3, and in many other places.

But though all this is a matter of more than supposition to the mind of the writer, yet with Burgh, he will suppose a case. "Suppose then that while the majority of the Christian church are, as has long been the case, indulging in the lively anticipations of triumph and of a victory almost undisputed, a steady onward march of Truth to subject the world unto Christ—suppose the reality of the prospect to be, that an hour of darkness is approaching—yea, of horrible gloom and thick darkness—when truth shall all but leave the earth, and the faithful shall be diminished from among the children of men—when the striving against sin will be resistance unto blood, and every believer will be a martyr! Far be such a thing from us, methinks I hear it said, 'this shall not happen to us,—where is the proof?' My friend I did but suppose a case: the proof is for another time; but suppose it, and what, I ask, would be the effect on minds like ours, trained to the anticipation, not of suffering but of victory; well versed in triumph, but unskilled in battle, taught to sing the Lord's song, but unprepared to encounter 'the great fight of affliction,' through which the Lord himself was led to triumph—'to drink the cup he drank of,' to be baptized with the baptism he was baptized with! Alas! it grieves one to think what will be the result when the children to their fathers, and the people to their teachers, will say, 'you prophesied to us falsehoods'—yourselves deceived, you have deceived us. The boast of the infidel it is, not yours, that is real-

ized;—the whole is a deception. Yet what else can be expected when terror and dismay shall be added to disappointment, and when all that the mind has clung to is taken from it, without any substitute. O blessed in that hour he who taught in 'the sure word of prophecy,' and habituated to heed it, finds it 'a light shining in a dark place, till the day dawn, and the day star arise in his heart;' who has read the hand-writing against the adversary, and its interpretation, and knows that his days are numbered! Behold, 'in his patience he will possess his soul;' no terror shall affright—no troubles dismay—no signs nor wonders deceive him; his heart is established, and will not shrink until he see his desire upon his enemies.

"But why not then, even in that latest hour, correct the error; why not then, turn to the warning and the promise? No: then it will be too late: too late, I repeat it, to trim the lamp when the midnight cry is already made, 'Behold the bridegroom cometh go ye forth to meet him.' Too late to burnish the armor—point the spear—whet the sword—order the buckler, and anoint the shield, when the battle is even now begun. Remember Jerusalem: remember to whom it was said, 'O that thou hadst known, even thou in this thy day—But now they are hid from thine eyes;' mark, 'Now—in this thy day—HID!' Awful, but gracious and salutary warning! When shall we be instructed—when shall we learn wisdom!"

But not only is the slumbering church in danger of being taken by surprise, through neglecting the sure word of prophecy, but the state of a sinful world requires warning. We are expressly informed that "as it was in the days of Noah, and in the days of Lot, so shall it also be in the day when the Son of man is revealed"—"revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Men will be saying "Peace and safety, when sudden destruction cometh upon them, and they shall not escape." "For as a snare shall it come on all them that dwell upon the face of the whole earth." Then let sinners be afraid, and turn to a despised Saviour while mercy is offered; and let professing Christians hear Him who says, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 22:35, 36.)

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Responsibility for Moral Opinions.

BECAUSE men must follow their sense of duty, it not being possible to imagine any more authoritative principle of action, it is sometimes inferred that they have no responsibility in respect to this sense. The common expression of this idea is this. No matter what a man thinks, if he is only sincere; that is to say, his responsibility as a moral being has no reference whatever to his opinions. His obligations end with his convictions. He will be equally right in following them, whether they are right or wrong. He is bound by his sense of duty, but not bound to have a right sense.

This we regard as a cardinal and even fatal error in morals. It is one of the refuges of lies, by which skepticism has sought to undermine the very foundations of Christianity. Those who assert the supreme authority of the individual conscience, are sometimes incautious in stating their position—so stating it as to imply the error to which we have referred, to leave the impression that it is enough to be merely conscientious in what we do or forbear. They do not properly distinguish between the authority of conscience and man's responsibility as a member and subject of the legal system, in reference to its decisions. The two things are neither identical nor antagonistical. Though different, they are harmonious. While we maintain that the decisions of conscience are necessarily authoritative over the individual, we equally maintain his obligation to have a sound conscience in respect to his duties. It is not true, that it is no matter what he thinks if he is only sincere.

Let us take the judgment of common sense on this point. No matter whether a man believes in the existence of God or not, if he is only sincere in what he believes. God commands him; but no matter whether he believes in the reality of that command, or the duty it imposes, if he is sincere. He owes a debt; but no matter whether he recognizes the obligation of payment, if he is sincere. Let him repudiate, if he can do it sincerely. He meets his neighbor in the street; but no matter whether he thinks he ought to kill him or not, provided he is sincere in his opinion. Who does not feel the absurdity of this doctrine, the moment we attempt to apply it? Aside from all speculation, it is instantly rejected, whenever so stated that common sense can speak to the point. No man believes it. We are as much bound to have a right sense of

duty, as we are to follow the sense of duty. This is the natural faith of men.

It is to be remembered, also, that truth in morals, like truth in the natural senses, is not created by being seen, or destroyed by not being seen.—Its existence is antecedent to the perceptions of intelligence. It is truth, whether we affirm or not. The business of thought is not to make it, but to see it. Man's real duties do not depend on his vision, but on his relations as they are; and he will at last be judged not by his ideas as the final rule, but by the truth as it was and as he ought to have seen it. A wrong, an absolute violation of duty, is not made objectively right by being so regarded, any more than arsenic is turned into bread by being viewed as such. The African slave trade, a business that sends a thrill of horror through nearly all the civilized world, was once justified as a work of mercy, on account of its tendency to promote the Christian civilization of its hapless victims. Was it therefore right? Never. It never was, and it never will be anything but a horrible abomination before God, and an awful outrage against man. Wrongs that are social, that imply a suffering party as well as an agent, are not neutralized as aggressions upon the former, by the opinions of the latter. They are as real to him as if perpetrated in the direst malice. Hence, it is not immaterial what a man thinks in respect to his duty. He does not make the rule by thinking; he only discovers it; and if he does wrong under the color of a vicious judgment, he is far from being wholly excusable. His mistake will not change the nature of things, or reverse the absolute distinction between good and evil.

Man is a member of civil society, subject to the authority, and liable to the penalty of its laws if he violates their requirements. In this relation it is important what he thinks in respect to the duty of obedience. Civil society cannot exist unless it has some authority over the individual. The latter must be held responsible to the former for what he does in its own bosom. If he has a conscience leading to overt acts contrary to the enactments of the State, as he may and ought when those enactments require the commission of sin, still he is not discharged from his responsibility to civil society. If he disaffirms the duty of obedience in a sacrifice case, on the plea of the immorality of the thing required; then here he is bound to be right; for whoever following a perverted conscience disobeys law, stands without excuse at the bar of God, as he does before that of man. If we reject the authority of civil government to control our practice, we do so upon our responsibility to God, on the ground of its conflict with his authority; and if touching the question of conflict we are right, then we are in our practice, but not otherwise. We also do it upon our responsibility to man, always liable to the legal consequences. True, the individual must for himself judge of the question, and then he must follow his own judgment; but not true, that he is not responsible while he thus judges. If there be a conflict between God's authority and man's legislation, he is bound to see it; and seeing it, he is bound to obey God rather than man. If there is no such conflict, he is not excusable for asserting it, and then disregarding the injunction of civil law on the basis of a false assertion. While we affirm the supreme authority of conscience in civil society, and by consequence that no human law can address itself to the conscience, still we equally declare its obligation to rule right. We do not believe in the divine right of conscience to decide wrong, any more than that of kings to govern wrong. This point has recently filled a large place in the public eye; some so exalting civil law and its obligations as to annihilate the individual, making in effect a system of political popery; while others have pushed into the opposite extreme, virtually discharging the individual from his responsibilities as a member of civil society. We are satisfied with neither view. We believe the individual is bound to decline obedience to all human laws that in his judgment require him to sin against God or man; and we also believe in his responsibility for such a judgment. If he judges right, and suffers for it, he is a martyr on the altar of truth, and God will honor him at last; if he judges wrong and suffers for it, then he is a martyr on the altar of his own folly. Hence it is very material what he thinks as a member of civil society. The moment he acts, he comes into the sphere of responsibility, and is to be dealt with as a subject of law, that of both God and man. He is coincidentally amenable to two tribunals—the one in heaven, and the other on earth. This is the only theory that can be consistently maintained by a Protestant, who is a lover of civil order.

Man is also directly a subject of God's government. He is such as an individual, in himself and by himself; he is amenable to the law of his Maker, which is the highest in the universe. God speaks to him in his word with authority, divine as it is peerless. No command on earth can bind him against the voice of his Creator.

This he must obey, let what will come to pass. He is taught that he will be brought into judgment for all his conduct at the final day. But how, let us inquire, can God hold man responsible for his actions under any rule he may please to give, except on the previous supposition of responsibility for his opinions in reference to that rule? The thing is manifestly impossible. Repeal the last responsibility, and we upset the first. If we are not morally bound to the knowledge of duty, then we are not to its performance; since the one is the necessary antecedent of the other. Indeed, moral government, whether that of God or man, cannot move an inch or do a thing, issue a command or apply a rule, without assuming the obligation of the subject to know its will, as the indispensable condition of doing it. Destroy this, and all is gone; the law of God is dead; its authority expires when passing through the intelligence. It is true that God made the conscience, and that he has given it the supremacy in the government of the individual man; but just as true that this conscience is amenable to him, and bound to decisions in conformity with his will. He is the judge of every man's conscience; and will infallibly determine its rectitude when he calls him to his bar.

The Scriptures settle this question beyond all reasonable debate. Take a single case. Saul of Tarsus had a false conscience. He judged that to be his duty which was sinful. Did this excuse and cancel his wickedness at the bar of God? Not at all. He was a gross sinner in his blindness. He so speaks of himself. Morally, he was without excuse for being thus blinded. Hence Isaiah says in respect to all such cases: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." Had Saul died the conscientious persecutor of the saints, he must have gone to perdition. His false conscience would not have exonerated him from the guilt of crime. He had no right as the subject of God's moral government, to think as he did. Hence from his case we deduce this principle: No one has a right to think wrong, as the antecedent of doing wrong.

Our object in these brief remarks has been to show that man's obligations reach to his convictions. His opinions on moral subjects are not so beyond his control, not so a matter of necessity, as to make him excusable when he follows a wrong judgment. The obligation to decide right remains as an immutable fact in the moral system, always coincident and consistent with the authority of conscience. It is like the obligation of the king to decree justice. His authority is no excuse for legal wickedness. So that of conscience is no apology for a false decision. From this we infer the solemnity of man's moral position. He is bound to the knowledge of his duty. This of itself were sufficient to inspire him with an inextinguishable desire for true and sound opinions, on the basis of which a character may be reared that God approves, that truth endorses, that death will not frighten, that hell will not harm. Let us add, that whether right or wrong, we go as individuals to the bar of God, to be judged as such by the rule of truth, and not by our mistakes, or the opinions of others, or the decrees of the Pope, or the statute of the State. While we cannot repudiate conscience, we are infinitely interested in its culture—in the formation of such a conscience as shall be really the voice of God in the soul. We shall never act right while we think wrong. Look at Saul of Tarsus. He had a sense of obligation sanctioning and enforcing the persecution of the saints. Had he violated that sense, he would have sinned against his conscience; in obeying it he sinned against God. He whose conscience decided wrong, has created the necessity of doing wrong, whether he obeys his conscience or not. If he obeys, he will violate his own sense of duty.

This moral duty grows out of the fact, that the rule of duty does not coincide with that of God. The error is a terrible one—far more so than to mistake poison for bread, or a foe for a friend. It is the most serious form of error, that it is possible to man. Held as he is, amenable to God's rule of right, and at the same time gifted with a conscience whose authority he cannot cancel, how appalling his condition when that conscience gives its endorsement to iniquity. The light that is in him is darkness; and, alas! how great is that darkness! N. Y. Evangelist.

The Eastern Question.

From an interesting article in the *Journal des Debats* we gather a few facts descriptive of the probable theatre of the impending war in Europe:

Orsova is the highest Turkish point on the Danube, and is situated about two hundred leagues from its mouth. The peculiar course of the river naturally admits of three divisions—the Upper Danube from Orsova to Widdien; the Middle from Widdien to Silistria; and the Lower

from that town to the sea. At Orsova, the stream is about 4000 feet in width, and the current very rapid. This width gradually increases, and the current diminishes, until before it divides to form the delta it is 4000 yards from bank to bank, with a current of three miles an hour. The right bank of the river is generally higher than the left, which would give the Turks a considerable advantage in case the Russians attempt a passage. There are some instances, however, where the valley enlarges, and the configuration of the soil would be such as to render a passage comparatively easy; and at all these intervals fortresses have been raised, most of which, though not of the most thorough construction, are sufficient to oppose a first resistance, and to serve as a point d'appui to a body of troops employed to obstruct the passage, or manœuvre in the rear of the enemy in case the passage should be accomplished.

There are eighteen fortified posts upon the right bank of the river. Of these the most important are Widdien, Rutschuk, Silistria, Matschin, Isatchi, and Toultscha. Widdien upon the upper Danube, has a population of 20,000. It is a strong fortress, and has never been occupied by the Russians, who have not been accustomed to employ large forces in that direction. Nicopoli, a commercial town of 12,000 inhabitants, situated on the southernmost point of the Danube, was once destroyed by the Russians in 1811, and is now regarded by the Turks as a situation of much importance. Omar Pacha is busily engaged in constructing new works there. Descending the Danube, and passing the strong fortress of Sistow, near Rutschuk, we find the little town of Turtukal, which being a point of passage, the Russians have several times seized, and before which they now have a numerous cantonment. This spot has been, with the aid of European engineers, carefully fortified. Silistria is one of the best fortifications on the Danube. Notwithstanding certain imperfections which no longer exist, the Russians had great difficulty in obtaining possession of it in 1829. General Diebitsch, although master of Varney, dared not undertake the march to Adrianople before having captured Silistria—a circumstance which affords a good illustration of the utility to Turkey of the fortresses on the line of the Danube; they have always held the Russians in check twelve or fourteen months. Indeed it is in this way perhaps, after all, that the fortresses are of the greatest benefit to the Turks; for in every previous war, the Russians have found little difficulty in crossing the river, notwithstanding the forts. But among a nation of warlike people like the Turks, all of whom are accustomed to bear arms, it would be highly dangerous to penetrate far into the country leaving fortified towns in the rear. It was on this account that the Russians in 1828 were obliged to lay siege to three places before they could advance into the country.

In time of war the Russians keep on the Danube a flotilla of gun-boats and small armed vessels, constructed for the express purpose of co-operating with the army in time of need. The Turks also have their flotillas of armed barges, which are stationed in the river ports under the guns of the fortresses, and are employed to provision them and aid in their defence when besieged.

The writer in the *Journal des Debats* seems to doubt very much whether the Russians will attempt a passage of the river this season under any circumstances. He thinks that the heavy rains of the past season have broken up the alluvial soil, and rendered the roads so bad and muddy as to be almost impassable throughout the whole Danubian district, and the only forces which would be able to keep the field would be the irregular cavalry of the Turks and the Cossacks of the Russians. In the winter the country would be quite impracticable, and in the spring months worse than ever, so that the two armies probably will not come in contact for six or eight months to come.

Varieties.

THE HAND THAT SAVES US.

Two painters were employed to fresco the walls of a magnificent cathedral; both stood on a rude scaffolding constructed for the purpose, some forty feet from the floor. One of them was so intent upon his work, that he became wholly absorbed, and in admiration stood off from the picture gazing at it with intense delight. Forgetting where he was, he moved back slowly, surveying critically the work of his pencil, until he had neared the edge of the plank upon which he stood. At this critical moment his companion turned suddenly, and almost frozen with horror, beheld his immediate peril; another instant, and the enthusiast would be precipitated upon the pavement beneath. If he spoke to him, it was certain death; if he held his peace death was equally sure. Suddenly he regained his presence of mind, and seizing a wet brush, flung it against the wall splattering the beautiful picture with the unsightly blotches of coloring. The painter flew

forward, and turning upon his friend with fierce upbraids; but startled at his ghastly face, he listened to his recital of danger, looking shuddering over the dread space below, and with tears of gratitude blessed the hand that saved him. Just so, we sometimes get absorbed upon the pictures of the world, and, in contemplating them step backwards, unconscious of our peril, when the Almighty in mercy, dashes out the beautiful images, and draws us at the time we are complaining of his dealing, into his outstretched arms of compassion and love.

THE VIRTUE OF BAPTIZED BELLS.

The *Freeman's Journal*, of New York, has lately published an address delivered by Cardinal Wiseman, at the church of St. Thomas, Canterbury, on the occasion of blessing the bell of the church. This Cardinal contends that the chief object in baptizing bells is to "convey blessings to objects that of themselves might appear incapable of them, but which God has been pleased to make capable, through the grace of regenerated nature, of a new and sacred life, not proper to themselves, whereby they are enabled to transmit, as instruments or channels of Divine mercy, a blessing even to us. Hence when the Catholic bell has once been consecrated and blessed, it is so sacred in the eyes of the church that it cannot be applied to any other purposes. It is not to be used as you commonly see bells used in this country, which has now become Protestant, and which, had they been used in the same manner, would have shocked the ears of our Catholic ancestors. So the church having blessed the bell, and having devoted it to God and consecrated it to him, hung it in the tower of the church, and forbidden it to speak except when it speaks as from God to man, likewise gives it another voice, to speak from man to God—when a fire breaks out—the sounds of the bell break forth, and pious Christians have believed that the flames were quenched through the prayers called forth and sent up to heaven by that material object."

What a very pious, devout bell that must be, to put out fires by calling forth and sending up prayers to heaven.

THE IMPRACTICABLE UNDESIRABLE.

I KNOW it is common for men to say that such and such things are perfectly right—very desirable; but that unfortunately, they are not practicable. Oh! no, sir, no. Those things which are not practicable, are not desirable. There is nothing in the world really beneficial that does not lie within the reach of an informed understanding, and a well directed pursuit. There is nothing that God has judged good for us that He has not given us the means to accomplish, both in the natural and moral world. If we cry, like children, for the moon, like children we must cry on. Burke.

BRIGHT HOURS AND GLOOMY.

AH, this beautiful world! Indeed, I know not what to think of it. Sometimes it is all gladness and sunshine, and heaven itself lies not far off; and then it suddenly changes and is dark and sorrowful, and the clouds shut out the day. In the lives of the saddest of us there are bright days like this, when we feel as if we could take the great world in our arms. Then come gloomy hours, when the fire will neither burn on our hearths, and all without and within is dismal, cold and dark. Believe me, every heart has its secret sorrows, which the world knows not; and oftentimes we call a man cold when he is only sad. Longfellow.

Popery.

The following extract from the blasphemous stuff which the pervert Faber has put forth in a "book of devotion," lately published by him, will serve to illustrate the extent of that "strong delusion" under which apostates from the true Church and the true faith are brought to "believe a lie."

"Look at the vast kingdom of purgatory, with its empress mother, Mary. All those countless throngs of souls are the dear and faithful spouses of Jesus. Yet in what a strange abandonment of supernatural suffering has His love left them! He longs for their deliverance—He yearns for them to be transferred from that land, perpetually overclouded by pain, to the bright sunshine of their heavenly home. Yet He has tied his own hands or nearly so. He gives them no more grace—He allows them no more time for penance. He prevents them from meriting—nay, some have thought they could not pray. How, then, stands the case with the souls in the suffering Church? Why, is it a thing to meditate on when we have said it—they depend almost more on earth than they do on heaven; almost more on us than on Him; so he has willed it on whom all depend and without whom there is no dependence. It is clear then that Jesus has His interest there. He wants His captives released. Those whom He has redeemed He now bids us

redemption—whom, if there be life at all in us, He has already Himself redeemed. Every satisfaction offered up to God for these suffering souls, every oblation of the precious blood to the eternal Father, every mass heard, every communion received, every voluntary penance undergone—the scourge; the hair shirt; the prickly chain—every indulgence gained, every Jubilee whose condition we have fulfilled, every *De Profundis* whispered, every little alms doled out to the poor who are poorer than ourselves, and, if they be offered for the intention of these dear prisoners, the interests of Jesus are hourly forwarded in Mary's kingdom of purgatory." English paper.



The Advent Herald.

BOSTON, NOVEMBER 19, 1853.

THE READERS OF THE HERALD ARE MOST earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER XXVIII.

Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. v. 9.

These interrogations imply that the body of the people would not receive the instructions which the Lord communicated to them. 2 Chron. 36:15, 16—"The Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place; but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, and there was no remedy."

The children of the nation, those just beginning to receive ideas and a knowledge of things, or those adults who were willing to submit to teachings adapted to children, were the only ones not incapacitated to receive instruction from God.

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.—v. 10.

There is a metaphor in the use of the word "upon," to illustrate the need there was of a repetition of the same truths. Also in the words "here" and "there," adverbs of space, to express "now" and "then" in time. It was necessary to dwell constantly upon the same truths and assert them over and over again, and thus easily and gently to instil truth into their minds as they were able to receive it. Said the Saviour (Mark 10:15)—"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; And this is the refreshing; yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.—Is. 28:13.

"The first word, or particle, *ki*," says Wm. Lowth, "were better rendered, 'therefore.' " Because the people would not receive the instructions of the Lord in the simple manner in which he had communicated them, "therefore" he would speak to them in another language, than in that he had spoken.

"Lips" and "tongues," are by a metonymy, put for the language in which the people should be spoken to. The Lord would send them captive to Babylon, where a language, unintelligible to the Jews, was spoken. In that country they would so receive his teachings, as to be permitted to return again to Jerusalem.

Those who were to be thus instructed, had received the word of God by his prophets, and would not hearken. By metonymy, "rest," the result aimed at, is put for the moral requirements which lead to that result; and by a substitution, to "hear," taking cognizance of sounds, is put for the reception of knowledge and conformity to it.

In verse 13, there are metaphors in the use of the words "upon," "here" and "there," as in v. 10; and the expressions "go," "fall backward," "be broken," and "snared and taken," are substitutions for a persistence in their refusal to heed God's teachings, and the consequences which would result from such disobedience. The

word of God (1 Pet. 2:8), is "a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient."

Wherefore hear the word of the Lord, ye scornful men, That rule this people which is in Jerusalem.—v. 14.

This begins an apostrophe to the rulers of the Jewish nation, whose example was naturally imitated by the people. "Hear," is a substitution for *heed* (see note on v. 13); and they are called "scornful men," doubtless, because of the disdainful contempt with which they treated God's messengers, and the message sent to them. (See note on v. 9.)

Because ye have said, We have made a covenant with death, and with hell are we at agreement; When the overflowing scourge shall pass through, it shall not come unto us: For we have made lies our refuge, and under falsehood have we hid ourselves.—v. 15.

To "make a covenant with death," is an expression denoting security and freedom from anxiety respecting it. When God would illustrate the exemption of his people from all danger, he says, (Job 5:23), "Thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee." And (Hos. 2:18), "In that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground."

Previous to the Babylonian bondage, the worship of the dead had become very general in Judea. Manasseh (2 Kings 21:6), "made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger." Vs. 9-12—He "seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel. And the Lord spake by his servants the prophets, saying, because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him; and hath made Judah also to sin with his idols: therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle."

Dr. Clarke has the following note on this text.

"We have made a covenant with death, and with hell are we at agreement" *אִשְׁתִּי חֶזֶק* *ashti chozek*, we have made a *vision*, we have had an *interview*, struck a bargain, and settled all preliminaries. So they had made a *covenant with hell by diabolic sacrifice*, *כְּרִיתוּ בְרִית* *carithu berith*. "We have cut the covenant sacrifice;" they divided it for the contracting parties to pass between the separated victim; for the victim was split exactly down the middle, so that even the *spinal marrow* was exactly divided through its whole length; and being set opposite to each other, the contracting parties entered, one at the head part, the other at the feet; and, meeting in the centre, took the covenant oath. Thus, it is intimated, these bad people made an agreement with *שָׂדֵה* *sheol*, with *demons*, with whom they had an *interview*; i. e., meeting them in the covenant sacrifice! To such a pitch had the Israelitish idolatry reached at that time!"

Probably they would not acknowledge that their refuge was one of lies, nor that they had hid themselves under falsehood; but the prophet denominated the objects of their confidence such. Their disregard of God's teachings, and disbelief of his threatened judgments, indicated their reliance on their idolatrous rites, and their self security in bidding defiance to the requirements of Jehovah. But their refuge was one of falsehood and lies. "Say," may therefore be a substitution for the indications of their acts.

"Overflowing scourge," is an elliptical metaphor, expressive of the predicted invasion, and other consequences of their disobedience. "Shall pass through" and "come," are metaphors expressive of its approach. And "refuge" and "hid," in connection with "lies" and "falsehood," are the same figures illustrating their confidence in their false religion—as if it was an impenetrable fortress to which they might resort for shelter and protection.

Because of this confidence, they were commanded in the 14th verse, to hear the word of the Lord, which is next announced:

Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, A tried stone, a precious corner-stone, a sure foundation: He that believeth shall not make haste.—v. 16.

This declaration is a substitution for the provision which God would make in Zion for the security of his believing children. The "stone," the "precious corner-stone," &c., are metaphorical references to Christ,—they being quoted and applied to him by Peter (1 Epistle 2:6), "It is contained in the Scripture, Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on Him shall not be confounded." The Psalmist said prophetically (Psa. 118:22), "The stone which the builders rejected is become the head stone of the corner;" which is quoted by

the Saviour, (Matt. 21:42,) who immediately adds (vs. 43, 44), "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall it will grind him to powder." When the chief priests and Pharisees heard this, they had sense to perceive, (v. 45,) "that he spake of them."

The "corner-stone," is the principle one in the building, and the text brings to view the foundation on which the Church of God is erected—comprising not Jews merely, but the believers of all nations; who (Eph. 2:19-21), "are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord."

"Shall not make haste," is rendered by the Seventy, "shall not be ashamed," and is so quoted by Peter and Paul. As it stands in the text, it conveys the idea of a foundation so secure, that the storms of heaven and overflowing waters should never endanger the safety of the inmates of the building erected on it; who, consequently, would never be necessitated to "make haste" to seek other shelter, like those whose "refuge of lies" will be demolished.

"He," that believeth, is a synecdoche, for all believers; and the apostle quotes it (Rom. 10:11), "Whosoever believeth on Him shall not be ashamed." His comment on it is, (vs. 12, 13.) "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." Thus all believers will be alike sheltered, and have part in the superstructure built on this Rock; and they constitute the nation to whom the kingdom of God, is to be given, when its King "shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously." (24:23.)

Such provision being made for all who will believe in Christ, the destruction of all other hiding-places is next predicted:

Judgment also will I lay to the line, and righteousness to the plummet: And the hail shall sweep away the refuge of lies, And the waters shall overflow the hiding-place.—v. 17.

"The line" and "plummet" are used by carpenters to make their work straight and perpendicular. To lay "judgment" and "righteousness" to these, is a metaphor to illustrate the equity of God's administration. He will not depart from the strictest rules of even-handed justice, in inflicting on the wicked deserved punishment.

In continuing the idea of a building, the destruction of the refuge in which the wicked have taken shelter, by the beating hail and overflowing waters, illustrates the utter worthlessness of all their defences, and the unprotected condition which all will find themselves in who build not on the Rock Jesus Christ—the only sure foundation. The declaration is a substitution for the loss of the security in which they place their confidence,— "sweep," being a metaphor to illustrate the entire demolition of all their false hopes.

And your covenant with death shall be disannulled, And your agreement with hell shall not stand; When the overflowing scourge shall pass through, then ye shall be trodden down by it.—v. 17.

To disannul, is to render of no effect; their covenant with death would prove no protection against its ravages. "Not stand," in connection with "agreement," is a metaphor expressive of its failure.

"Overflowing scourge," is an elliptical metaphor, illustrative of the calamities which will overtake the defenceless wicked.

"Shall pass through," and being "trodden down by it," are literally applicable only to a huge monster that pursues its irresistible course, treading down all opposing influences. These expressions are metaphorically applied to the judgments of God on the wicked; and illustrate their infliction, and their results.

To Correspondents.

WM. J. Y.—You judged rightly in supposing we should reject your communication. Mere opinions against the authority of the Scriptures, are not evidence. You advance no arguments; and as for filling our columns with a mere tirade against the Bible, we are by no means inclined to. If you wished for the removal of some difficulty in your mind, it would give us pleasure to attempt it; but our columns are no place for gladiatorial combats. Mr. Newton being able to defend himself, it was not necessary that you should volunteer in his defence: and we shall ever exercise the right of all editors, to judge for ourselves whether it is advisable to insert any given communication.

"F. H. B."—Shall insert yours next week—probably.

E. B.—Yours, probably, the week after.

"COMMON SENSE."—We have given your first article an insertion this week; but had you not just subscribed for the paper, you would have seen that in the discussion we had long since passed that point; which will doubtless prevent any reply to you. For to do so would be going back and doing over again what has already been done.

Your second article, which has just come to hand,—endeavoring to show that the second advent was *not* at the destruction of Jerusalem, discusses a point which is not questioned by any of the readers of the *Herald*. None of them suppose the advent then occurred, and to prove that it did not would be to them a work of supererogation, and would occupy room in our columns without corresponding profit.

"MYSTERIOUS MANIFESTATIONS."

THERE is evidently no diminution of interest on the part of those engaged in extending these manifestations. Their "circles" continue to increase in number and members. Nearly a dozen periodicals are now devoted to the advocacy of the subject; and a much larger number of secular papers throw their influence that way. Lecturers on the subject draw crowded houses, and make a visible impression on their audiences. Their places of regular meetings are largely attended, and increasing in converts. Many individuals of influence and intelligence (like the Hon. Mr. Simmons, of R. I., Hon. Mr. Talmage, and Judge Edmonds, of N. Y.), are hearty advocates of it. And there is quite a general itching on the part of the young, and many "children of a larger growth," to see tables move, "mediums" write, and the uninitiated play skilfully on instruments of music. Such is the present aspect of things as we gather from personal intercourse with different classes of individuals and from our exchanges.

The way that it works, appears to be this. Some individual in a company will suggest the experiment of table-moving. To their surprise it moves. They ask questions which are answered. They have communications with what professes to be the spirit of some departed friend. The ties of affection cause them to give credence to its communications. They are unable to explain the phenomenon and are convinced of its reality. The communications inculcate simple and common-place things which commend themselves to the affections of those addressed, and the pretended spirits teach things which the parties consider praise-worthy. They are thus led to receive these teachings as reliable. No sooner are they thus impressed, than these mysterious teachers indulge in innuendoes respecting the Scriptures; and the final goal at which all finally arrive, so far as we have been able to judge, is, first, to place the teachings of these pretended spirits on a level with the teachings of inspiration; and then, to receive the former as a substitute for the latter.

Here then is a great and growing evil, which is pervading all our towns and cities, deceiving not a few members of churches, and making unparalleled progress in minds not firmly established on the Rock Jesus Christ. And the question comes home to each one of us, whether we have any duty in reference to this development? whether there is anything that we can do, to stay the current of influence which is setting strongly against all that we rest our hopes of salvation on!

It is evident that anything which may be done, must be wisely conceived and judiciously executed; for otherwise the tide will only be augmented, and not stayed. To come out and battle against them, in gladiatorial style, will neither convince, nor convert men. To call them poor, simple, deluded mortals, the subjects of trickery and imposture, would be offensive to their self-complacency, and only make antagonists instead of listeners of them. To treat the manifestations as the result of scientific laws not yet understood, would be regarded by the believers in the theory as mere moonshine; and it would do nothing towards preventing the uninitiated from dabbles and experimenting with table-moving—the first step which is taken towards this goal of apostasy. For if it is a subject of science, and not of mere ethics, it will not be regarded as dangerous to experiment in it. Nothing, therefore, is gained by thus disposing of it. How then shall we meet it? We conceive that the question of its reality, is not the one that is to be discussed. No progress is made by any discussion of that point, so long as it is impossible to demonstrate that the manifestations are the result of trick, imposture, or undiscovered law. Whatever time may, or may not determine respecting their cause, we can boldly deny their reliability.

A Congregational clergyman in Connecticut, has written a pamphlet on this point,—the *ms.* of

which we had the pleasure of perusing, and which is being put through the press by Messrs. Jewett & Co.—which takes up admirably one branch of this subject, and shows that from the nature of the case it is impossible to demonstrate that the professed spirits are what they purport to be. We would, however, take an additional step, and show that the professions and teachings of the new school do not vary at all from the professions and teachings of those who in former times worshipped in the groves, consulted with familiar spirits, and sought wisdom and instruction from the shades of sages and heroes. A presentation of this fact, in connection with the testimony of the Bible against charmers and necromancers, against diviners and soothsayers, and against all who go after other gods to serve them, would cause those who reverence the teachings of the Holy Spirit to pause, ere they encourage any experimenting in what has led so many to so sad a result. It would also dampen the ardor of some who are visiting "circles" and running to hear lectures, and consulting mediums—i. e., it would dampen the ardor of all thus disposed, who fear Jehovah and reverence his words.

We think that could Christians be made to see the manner in which idolatry was introduced into the world,—how men sought to improve on the forms of worship which God had instituted—how they sought for mediators with God, and in so doing were left to worship Baal, and Ashtaroth, Milcom, and Dagon, Chemosh and Molech, Succoth-benoth and Nergal, Hamath and Ashima, Adramelech and Anamlelech, Chiun and Remphan, until the Lord "turned and gave them over to worship the host of heaven"—they would see that those who are submitting themselves to be led by the teachings of pretended spirits, are treading the same road, and will be alike forsaken of Jehovah; and then when importuned, "to seek unto them that have familiar spirits, and unto wizards that peep and that mutter," their reply will be, "To the Law and to the Testimony: if they speak not according to this word, it is because there is no light in them."

We purpose to employ our first leisure moments, in the preparation of a dissertation on this subject, for the benefit of our readers.

THE THIRD CHAPTER OF HOSEA.

A BROTHER has requested an exposition of this chapter, on the principles of interpretation applied to Isaiah.

Then said the Lord unto me, Go yet, love a woman beloved of her friend, yet an adultress, according to the love of the Lord toward the children of Israel, who look to other gods, and love flagons of wine.—v. 1.

The wife of the prophet had been, previous to her marriage, an unchaste woman. (1:2.) It is evident that subsequent to her marriage she had been unfaithful to her husband and had been put away by him. Her character was an illustration of that of the children of Israel, in having served other gods.

The love which her husband had for her, notwithstanding her conduct, illustrated, by the use of a simile, the love which God still had for Israel, who had departed from him. Besides the simile, the only other figure in the text, is a substitution in the use of the word "look," where a position of the eyes is put for the corresponding act of the mind, in its devotion to false objects of worship. The "flagons of wine" were either used as libations in their idol worship, or were the "cakes of dried grapes," which were offered to the queen of heaven, as some think the original should have been translated.

So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley.—v. 2.

These were the terms on which the prophet induced his wife to return to him—she was rather cheaply purchased.

And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I be also for thee.—v. 3.

There is no figure in this text. The prophet makes a contract with his wife, that she shall remain on probation many days, before she could again be his wife. If on trial she gave evidence of reformation, she was again to be for him. In like manner were the children of Israel to have a period of probation:

For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.—v. 4.

This setting aside of Israel, is illustrated by the previous verse. During this setting aside of them, they were to be without the administrations of justice, or the symbols of divine worship—as the Jews have been for eighteen centuries.

Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.—v. 5.

"Afterward," is after the end of the period

during which they were to be thus desolate. The phrase "in the latter," is the same in the Hebrew, as that in Deut. 11:12, which is rendered "the end of." See also 32:20, "their end;" Ps. 37:38, "the end of;" 73:17, "their end;" Jer. 5:31, "in the end thereof," &c. The sense is that after the days, during which they were to be desolate, they should return. It is the same Hebrew phrase as "in the last," in Isa. 2:2, and Micah 4:1; and it evidently corresponds to the same time when the mountain of the Lord's house should be re-established the chief of all the mountains, and have precedence above the hills—when many nations should go up to the kodesh mountain in the service of the Lord.

The figures in the text are in the words "return," and "seek," which are substitutes for those conditions of the mind which are requisite for an acceptance with God. "David" is one of the metaphorical names of Christ, by which he is here designated. And at the end of that dispersed period, he will be the God and king of the children of Israel.

The question here arises, whether that return is an epoch in their mortal state, or whether it is their resurrection from the dead; also whether the phrase "the children of Israel," embraces all of Abrahamic descent, or only those who during their period of probation have proved themselves faithful to God, as the wife of the prophet was to be to him in order to be again his wife. To embrace any who had spent the whole of their probationary period estranged from the Lord, would not be in harmony with the lesson taught by the illustration of the prophetess in abiding many days without any act incompatible with her relation to him. The return promised, is therefore predicted only of the righteous of the children of Israel; and a bundance of Scripture testimony amply demonstrates that the restoration of the righteous descendants of Abraham at the end of their dispersions, is by the resurrection from the dead.—As we read in Ezekiel 37:12-14—"Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and have brought you up out of your graves, and shall put my Spirit within you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

THE POWER OF PRAYER.

THE illustrations of this subject given in former numbers, will show that the privileges granted by our heavenly Father, were not designed to terminate with the apostolic age; but remain in full force to the present day. He is as full of mercy and love toward his people now as he was eighteen hundred years ago, when Jesus Christ walked about through Judea, Samaria, and Galilee. In those days, no poor suffering object came before him and asked his help, and asked in vain. His language was, "Be it unto thee even as thou wilt." And while it stands on record, "Jesus Christ, the same, yesterday, to-day and forever," we have nothing to fear of failure, in obtaining our requests when we approach the mercy-seat. One of the descriptive appellations by which it has pleased the Holy Spirit to present God to us, is, "O Thou that hearest prayer." What infinite condescension in the high and lofty one who inhabiteth eternity, to stoop and listen to beings so full of unworthiness and imperfection as we are. And yet he has so condescended, and urges on us the duty and privilege. The fact that God does actually hear prayer and answer by direct interposition of his providence and grace, is being violently assailed and repudiated by the Progressionists and Neologists of our age, and should therefore the more deeply engage the attention of Christians. There is danger that the faith of the Church will be shaken on this important subject of revelation. Indeed, it is a question of the first magnitude to the Church in this day. It lies at the foundation of acceptable worship, that we should believe it. "He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." How then, can that soul worship God acceptably who is not strongly grounded in that belief? It will be discovered by a careful perusal of the Bible, that one of the great ends for which it has been written, is, to show that God is the rewarder of the diligent seeker, and has always been interesting himself in human affairs. The Psalmist concludes a somewhat lengthy recital of God's interest in human woes, and answers to prayer, in the 107th Psalm, by saying, "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord." He commences by describing persons lost in the

wilderness, wandering about with neither food or drink, until their souls fainted in them; they were nearly famished; "Then cried they unto the Lord in their trouble, and he delivered them out of their distresses; and he led them forth by the right way that they might go to a city of habitation."

In newly settled countries, it is no uncommon occurrence, for persons to become bewildered and lost, and after long and wearisome efforts to find the way to give up all hope, and in their despair they cry to God for help and are suddenly brought through the labyrinth to human habitation. My maternal grandfather, during the French war, was an officer stationed on Lake George; and while out with a scouting party was taken by the Indians, and carried to Montreal, where he was sold to the French. After remaining some time there, he with eight others, one Sabbath, obtained a small amount of food, and escaped; they directed their course down Lake Champlain, but dared not keep near it, lest they should be discovered by the Indians and re-taken. For eighteen days they wandered back and forth in search of the fort at Lake George, but sought in vain. Some of the number became disheartened and proposed to return to the Lake and fall into the hands of the enemy; but were from time to time persuaded to hold out a little longer. Their food had for some days been exhausted and they were ready to famish, and sank down in despair. In their extremity of distress they cried to God for help; and after a while one of them proposed before throwing themselves into the hands of the Indians to climb a tree and look from that eminence around them, when to their great joy they found themselves already within sight of the fort.

Scepticism would say, it was all chance; they would have done the same if there had been no praying to God for help. But how much more consoling to man and honoring to God to place the deliverance where the Psalmist does; that God heard their cry and led them forth? Those who will consider these things shall understand the loving kindness of the Lord. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Again: Ps. 107:10-14—"Such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the Most High: therefore he brought down their heart with labor; they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder."

Here deliverance from sickness, even from the gates of death, when there is no human probability of escaping, is attributed to God as a direct answer to prayer. And who of my readers are not acquainted with such cases, where men have to all human appearance been brought to the gates of death, and have sent for some minister or Christian neighbor to come and pray for them; have made solemn vows; promised to live differently if God would only spare them. And contrary to all human probability they have been raised up, only to laugh at their own fears, and to be ashamed of their prayers. If God's word rehearses these things as answers to prayer, why shall we doubt? "O that men would praise the Lord."

J. LITCH

"ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the numbers of the Hebrew text vindicated." By S. Bliss. Published at this office.

We find the following unsolicited notice of this work, from the pen of a clergyman in Hartford, Ct., in the *Religious Herald*, published in that city. The book was prepared for just such an emergency as the present, and an extensive circulation of it at this time, would be a help to many who for the want of a little chronological information are liable to be deceived by false and specious pretences.

"This is a very valuable contribution to our list of works to aid in the study of the Scriptures, by our former fellow-citizen. No subject is less understood, or more necessary to a proper understanding of the sacred text, than this of Chronology. We commend the work to all ministers, Bible-Class teachers, and whoever desires to study the Bible. Mr. Bliss has here abridged into a small compass all the more valuable results of the larger works of Hales, Usher and others. With admirable skill he has examined, compared, and chosen from the great writers upon Scripture Chronology. There is moreover, in a small compass a great amount of original study. In such a book a man's labors are not appreciated. It is a little treatise you can get for thirty-seven and a half cents and it is worth six months' study—cheap reading for so long a time."

The *New York Evangelist* denominated it, "a succinct arrangement of Bible history, according to the chronology of Dr. Hales, and well adapted to give clearness to its incomparable narratives."

The plan of the work strikes us as ingenious—as most assuredly its object is excellent."

(From the *Congregationalist*.)

"The object of this work, is to arrange the Chronology of Scripture events, so that the subject may be easily studied. In the language of the preface 'an original feature of this analysis is the presenting in full, and in chronological order, the words of inspiration, which have a bearing on the time of the events and predictions therein recorded.' The work bears evidence of much labor, and may be used with much profit by the student of the Bible."

(From *Zion's Herald*.)

"It is a brief but thorough outline of the science—defining all its technicalities, and introducing the unlearned reader to quite a comprehensive view of it."

(From *Lord's Literary and Theological Journal*.)

"This brief epitome of the Chronology of the Scriptures, furnishes a large amount of useful information in respect to the times of the persons and occurrences that are mentioned in the Bible."

Massachusetts Teachers' Association.

THE Ninth Annual Meeting of the Massachusetts Teachers' Association will be held in Boston, at the Hall of the Lowell Institute, Washington Street, on Monday and Tuesday, the 21st and 22d of November.

The Association will assemble on Monday, at 3 o'clock, P. M. for the transaction of preliminary business, and to hear the report of the Treasurer, and of the Special Committees to whom have been assigned respectively the following duties, viz:—To petition the Legislature for a Charter. To report what amendments to the Constitution are needed. To superintend the publication of the Transactions. To report in regard to a Seal for the Association, and a form of Certificate of Membership. To petition the Legislature for pecuniary aid. To examine the Prize Essays, and report in regard to the same. A time will also be assigned for the choice of Officers for the ensuing year.

On Monday evening, at 7 1-2 o'clock, a Lecture will be delivered by Prof. Calvin E. Stowe. Subject—"The Use of the Bible in a Course of Elementary Instruction."

Tuesday, A. M., the Association will meet for Discussion. Tuesday, P. M., at 3 o'clock, a Lecture will be delivered by C. C. Chase, Esq., Principal of the High School, Lowell. Subject—"The kind of School Government demanded by our Free Institutions."

Tuesday evening, at 7 1-2 o'clock, a Lecture will be delivered by Rev. Edw. Beecher, D. D. Subject—"The Influence of the Emotions and Passions on Intellectual Culture and Development."

Discussions will be held upon the following subjects:

"The Best Methods of imparting Moral Instruction in Schools."

"School Supervision."

"The Self-reporting System of School Discipline,"—or upon such subjects as the Business Committee shall recommend.

The usual facilities have been granted by the Governments of most of the Lines of Railroad extending to Boston, and the usual courtesies to teachers from abroad may be expected.

WM. H. WELLS, Sec'y.
CHAS. J. CAPEN, Sec'y.

"FREDERICK DOUGLAS' PAPER."—We have received a copy of this paper, published at Rochester, N. Y., by Fred. Douglas, from which we learn that brother W. J. Watkins, of this city, has become connected with its editorial department. We had not seen the paper for some years, and are pleased to see that it is still as ably conducted as in former times. Mr. Watkins commences his editorial career with an earnest desire for the amelioration and elevation of his race. His laudable ambition, and enthusiastic perseverance will enable him, we doubt not, to overcome formidable obstacles, and do much towards effecting the attainment of his ardent wishes.

A REMARKABLE ADMISSION.—The *Freeman's Journal*, the well known leading paper of the Romanists, in an editorial on Chaplains in Public Institutions, finds much fault with the appointment of Protestants to such posts, and contends for the appointment of Romish priests, assigning a very extraordinary and significant reason.

"The rule is exceedingly plain," says the *Journal*, "in reference to prisons, poor-houses and all institutions supported by public money. Under our government we do not see what business such institutions have with salaried chaplains—but if such are to be, it is evident they should be chosen of the religion most generally professed by the inmates of such institutions."

What sort of a religion must that be which furnishes most of the inmates of poor-houses and prisons! Popery, its own chosen advocate being witness, sends to the poor-houses and prisons most of those who go there.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

THE DISCUSSION.

BRO. BLISS:—My last, closed with a few remarks on the daily sacrifice of Daniel 8:11, 12. One of those remarks was in substance like this: That all the evidence that "the daily" was an abomination, is merely its connection with the abomination by the conjunction "and;" as in the following: "How long the vision, the daily, and the transgression of desolation, to give both the sanctuary and the host, to be trodden under foot?" The phrase, "the daily," is evidently elliptical, and as the corresponding Hebrew phrase is used to denote the daily sacrifice, our English translators have supplied the word "sacrifice" accordingly. This they have not done "without a precedent;" for the translators that made the Septuagint translation, have supplied the same. Some, of late, entertaining a different opinion, contend that it means, "The daily abomination of desolation," and thus distinguish it from, "The abomination of desolation." Why the one is distinguished from the other by being called "the daily," a critic accustomed to split hairs of difference, would be puzzled to answer. But those who entertain this opinion, infer from the peculiar form, of the above question, and the answer to it, that there are two abominations of this description, which were to tread under foot the sanctuary and the host, for 2300 days. This interpretation is evidently wrong; for that power that was to tread under foot the sanctuary and host, did not obtain dominion till long after the 2300 days vision began; as the vision began with the Medo-Persian kingdom. Dan. 8:9-11—"And out of one of them, [one of the four divisions of the Grecian kingdom,] came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host, and some of the stars to the ground, and stamped upon them: Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." There is no evidence, therefore, that the sanctuary and host, were to be trodden under foot for the entire length of the vision, neither has this been the case. And if so, what evidence is there in the prophecy of Daniel, that "the daily" was an abomination? Dan. 9:27 does not argue anything in favor of this idea, or that other than Papal abominations * are meant by that passage.

Papacy is one of the many abominations. "She had a name written on her forehead, Mystery, Babylon the Great, the mother of harlots, and abominations of the earth." 2 Thess. 2:7, is supposed to favor the daily abomination view. Allow me to translate this passage, and if I do not translate it literally, brother Bliss will please correct:—"Τὸ γὰρ μυστήριον ἀνεργεῖται τῆς ἀνομίας." For the mystery already worketh of that unlawful—"μόνον οὐ κατέχον ἀπὸ τοῦ εὐαγγελίου γένεσθαι!"—only that withholdeth hitherto until from your midst it comes. "Καὶ τότε ἀποκαλυφθήσεται ὁ ἀνομος." And then shall be revealed that unlawful.

The words italicized are supplied merely to convey the sense of the original, otherwise it is literally translated. My reasons for this version are these: The apostle, writing to the Thessalonians, informs them that the day of Christ could not come except there came an apostasy first, and the man of sin be revealed, and immediately says: "And now, ye know what withholdeth that he should be revealed in his time." What was it that withheld? The apostasy must first come—the mystery of that lawless one. The Greek terms rendered "that unlawful," are the same, except in gender and case, and must refer to the same

* Paraphrase of Dan. 9:27.—In the midst of the week [the last one of the seventy] he [Christ] shall cause the [Jewish sacrifice] and oblation to cease, [virtually] and for the overspreading of abominations he shall make it, [this service of the Jewish law] desolate until the consummation and that determined shall be poured upon the desolate—mar—desolators. Is not this the evident meaning of this passage?

power, viz., Popery in its primitive stages, and Popery fully developed and revealed from their midst—ek mesou genetai—from whence that apostasy was to rise. The man of sin was to be revealed at a particular time, and nothing could hasten, or retard the time, in which he was to be revealed; but the apostasy was to come first to sustain that son of perdition in his blasphemous pretensions. Thus, according to the apostle's testimony, the abominations began "to overspread" at a very early period. Said the beloved disciple: "Ye have heard that anti-Christ shall come, even now are there many anti-Christ; whereby we know that it is the last time." But to return to the daily sacrifice. Suppose that the daily service of "the only true God" is meant thereby, how well it would agree with the apostle's words, where he, speaking of Christ, says: "By him therefore let us offer the sacrifice of praise continually." The apostle Peter, also, says we are to "offer up spiritual sacrifices acceptable to God through Jesus Christ." If they could use language thus figuratively, why should it not be used in the same manner in a symbolic vision, without its being understood to represent an abomination?

Dan. 11:31—"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily [divine service] and they shall place the abomination that maketh desolate." Matt. 24:15—"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (who-so readeth let him understand) then let them which be in Judea flee into the mountains." Now the fact that the Church of Judea was to see this abomination, shows that it was to stand in their vicinity, "where it ought not;" for Rome is its only fit and proper location, and not Palestine where the Son of God was born. But it may be asked, why did the Saviour direct the Church of Judea to flee to the mountains at two different times? Why does Rev. 12th, speak twice of the flight of that Church "into the wilderness?" If it was a place of safety in one instance, would it not be in the second? Though they were directed to flee to the mountains they were not told to remain there; and they might have passed from thence into Arabia.

A certain historian speaking of the rise of Mohammedanism, says: "The religion then prevailing in Arabia was Zabaism, which, as in all other countries had degenerated into the grossest idolatry: but as universal toleration and universal freedom there prevailed, while the adjacent countries were shaken with the storms of conquest and tyranny, the victims of political and religious oppression took refuge in the deep recesses of those extensive deserts. In the reign of Titus and Adrian, great numbers of Jews had retired into Arabia, and Christians of all the persecuted sects had sought the same calm retreat." "Liberty of conscience was granted to Jews and Christians, [under Mohammed,] on condition of the payment of tribute; but to idolaters no other alternative was left but conversion or the sword."

Was not this the place where the Church fled, by the way of the mountains; and where she was nourished for a time, times, and a half, from the serpentine power of Imperial Rome? In Rev. 11:5, the Mohammedan power is spoken of thus: "And it was commanded them, that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men who have not the seal of God in their foreheads." This passage shows positively that the religion of Jesus Christ was to be tolerated by the Mohammedan power; as they were commanded not to hurt any, "only those who had not the seal of God in their foreheads." Where else, then, could the true Church of Jesus Christ have been nourished from the face of the serpent, but under the protecting power of the Mohammedans? The rise of the Papal beast is represented in Rev. 13th, and is known by the number of its name 666—Latinos—of whom it is said: "The dragon gave him his power, and his seat—Gr., throne—and great authority." The seat of the dragon was in Rome; but Constantine removed the seat of empire, and thus gave his seat to the Papal beast. Both the dragon and the beast at this time professed the same Catholic religion, and although these abominations "overspread" at so early a period, yet they were not fully developed until the "deadly wound was healed;" which the beast had received. After this deadly wound was healed, power was given to the beast to make war forty-two months—Rev. 13:3, 5. V. 7—"And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." Now as the Church fled into the wilderness at the commencement of the forty-two months, or time, times, and a half; and as the prophetic history of that Church does not mention any flight

subsequent to this, we have no reason, then, to expect any future flight of that Church as recorded by Matt. 24:15-21. If so, the great tribulation is in the past, and the following quotation refers to the 1260 years of Papal dominion. "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

CHANCE threw in my way two or three numbers of the *Advent Herald* wherein some little discussion takes place in regard to the difference between the records of Matthew chap. 24th and Luke chap. 21st. This apparent difference can be very easily reconciled, if the Bible alone is left to decide the question.

If Antiochus fulfilled Daniel's prophecies, history or the Bible is at fault, and Jesus' caution, "when ye shall see the abomination of desolation, &c., whose readeth let him understand," was utterly useless; for Antiochus died nearly two hundred years before Jesus referred to it. We must take the record as it stands, not as we would have it.

By comparing Matt. 24:17-23 with Mark 13:9-13, and Luke 21:12-19, it will be perceived that they are parallel passages, and were intended to occupy the same place in Matthew as in Mark and Luke. Matthew 24:26-28, 37-42 is inserted verbatim in Luke 17:22-37; and Matthew 24:43-51 is found in Luke 12:39-46. Now if Luke 21st is parallel with Matt. 24th, why was it not all inserted at the same place? There was design in it, no doubt; for as Isaiah says, the Word of the Lord is precept upon precept, line upon line, here a little and there a little, and it is only by comparing scripture with scripture (or all the passages which treat upon the same subject), that a correct knowledge of the instruction to be conveyed can be arrived at. Luke 21:20-31, and 34-36 is not parallel with either Matthew or Mark, neither can they be proved to be parallel by any process of reasoning.

Matthew and Mark's records are parallel; and it cannot be denied either, that the three passages in Matt. 10:17-23, and Mark 13:9-13, and Luke 21:12-19 are parallel, no more than it can be denied that the passages in Luke 12th and 17th chapters are parallel with the same passages in Matt. 24th chapter, and all no doubt spoken at the same time and containing a full and connected answer to the questions asked by the disciples, for by inserting verses 17-23 chap. 10 of Matthew in its proper place in the 24th chap., an end of something else will have to be found that will suit the present [Universalist] theory of applying all Jesus' prophecy to the destruction of Jerusalem, for he said, *they* (not ye or you) *shall see the Son of man coming*. Why did he say *they shall see*, if he was not to be seen (for all three agree in saying the same)? If he said more than he meant, then we have no surety that he meant what he said in any one instance. For in Mark's account Jesus says, *take ye heed, I have foretold you all things*; and in Luke, these be the days of vengeance in which *all things that are written* may be fulfilled, which would prove too much, for Paul says, we shall not all sleep, but *shall all be changed*, then would come to pass the saying *that is written*, "Death is swallowed up in victory," but that is not yet the case. Paul cautioned the Thessalonians not to indulge the belief, neither by spirit, word or letter from the apostles, that the day of Christ was at hand. And Peter said that the heavens must receive (or retain) Jesus until the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the worlds (or ages) began, and that no prophecy of the Scripture is of any private interpretation. What does such words mean? but that all the prophets, as many as have spoken prophesied of the times of the restitution of all things and not of anything else, for not *unto themselves* but *unto us they did minister* the things which we now report unto you. But as Jesus *foretold all things* and that all things written were to be fulfilled, then according to modern [Universalist] theology, the restitution of all things means nothing more than the destruction of Jerusalem; and Daniel the prophet only prophesied of Antiochus the madman and of course was no prophet, and the Lord Jesus and his divinely-inspired apostles who reported the same things prophesied of before by the prophets, and consequently could not go wrong, for Jesus opened their understandings and explained all the scriptures to them and sealed up Daniel's prophecy by dividing it between Matthew, Mark and Luke as before shown.

The question will now come up of what world or rather age did the disciples ask Jesus the end of the Mosaic or Christian? It was undoubtedly of the Christian world or age. Because the law and the prophets constituted the Mosaic dispensation and which lasted until the preaching of John the

Baptist (for not the city, temple, or nation of Jews constituted the Mosaic age), and which was fully closed by the death of the Saviour, as one can perceive from Paul's Epistle to the Hebrews. The words *genea aute*, commonly rendered "this generation," also means an age of no definite time, and was evidently used by the Lord Jesus to include all the time that should elapse between his first and second coming, for words derive their meaning from their usage, and the Scripture usage must decide its meaning as well as the meaning of any word in the Bible.

That the apostles fully understood Jesus and knew that his prophecy would not terminate at the destruction of Jerusalem is fully proven by themselves, for out of the mouth of two or three witnesses every word may be established, as they very clearly predicted what would transpire at his coming.

COMMON SENSE.

LETTER FROM LOCKPORT, N. Y.

I HAVE now spent about three months in this missionary field. I have visited and preached in ten different places, and travelled, since I left home, 1500 miles—preaching from three to nine times each week, and visiting the brethren in each place as far as able. We have witnessed a few conversions, the reclaiming of some, and reviving of many, and awakening of sinners in several places to seek God. In four of the places the brethren wish preaching half, at least, of the time, and if they could obtain a suitable minister, at two or three, would support one *all* the time. They even offered to take me, and I do not feel that I am more than half of a man since my sickness. Indeed I feel quite inadequate to this great field, and work, and must have help or break down, or leave the field to save my health. We want two or three good men of intelligence, prudence, energy, devoted to the work, and of good preaching gifts, to present experimental and practical religion, along with the great truths of the gospel, in a clear sound manner, without the speculations, tests, or novelties of men; but the sincere milk of the word, that the children may grow thereby. If there are any such to be had, we should be glad to hear of them, and from them immediately. We should like one, at least, without a family. Will our brethren write us? O that the churches would pray that God would *raise up laborers* and thrust them into the harvest. O that the churches would take such by the hand, and encourage, and help, and hear them, that they might make progress, and keep that which is committed to them, and make full proof of their ministry.

The first place I visited was *Buffalo*. They gave us a good hearing—they have made extra exertions there this season, a few good, tried souls, and God has blessed them. They expended some hundreds for the chapel, conference and preachers, and it has resulted in a steady meeting, a good church and congregation, and support; a better prospect than for five or six years past. They did not *sit still* and wait to see the result and prospect first, but had faith, courage and benevolence, to go to work, and do their duty, and expect the result with God's blessing—it has come. Go brethren in other places and do likewise, and God will bless you. You may have a church, meetings, preaching, revivals, and the joy and reward, if you will unite in faith, love, zeal and prayer, and do your duty without first demanding to see the fruit.

I next preached at *Rochester*. Had a good assembly of brethren in the day, and four or five hundred of citizens in the evening. Our brethren have had severe trials here—more than in many other places, and they still have them. They have been discouraged by the turning away of so many to other notions, which have gendered strifes, to no profit but the subverting of the hearers. Here the smallest editor of one of the poorest papers published three or four falsehoods about me; and when I visited him, he promised he would publish a correction, but when I made and carried it to him, he higgled about it and finally refused, and then for an excuse published one or two more. We had thought the first too mean for ordinary sinners, and the last too mean for him, but in this we were mistaken. The friends here feel anxious for preaching, half, or all the time, but I find difficulty in obtaining any suitable hall at a reasonable rate. But we yet hope to succeed, and that the forty or fifty scattered sheep of the Lord's flock here may be fed with knowledge, that they may grow thereby.

At *Lewistown* we found but a few, most had moved away who formerly aided the cause there. I preached in a school house to a few attentive hearers. I have since heard good news from them, and that they want and will support preaching part of the time if a good shepherd may be found.

I went to *St. Catharines*, Canada West, and

preached in the Baptist church to a full house. The minister was absent for his health. He is much interested in our faith and hope, and the church appeared to be. Made my home with bro. Clapp, from Syracuse, known by many as a whole hearted friend of our cause, as well as of temperance and anti-slavery; for all of which he and his family have labored and suffered. God bless them. I preached to the colored fugitives twice, and good appeared to be done.

Lockport I have visited three times, and find a few noble, whole hearted souls, and if all were so, and would unite actively in the cause, they could, and would have a good church, and sustain preaching half or all the time, if they could get the right man. We have hope they will. The Lord help them. The chief difficulty is in getting any suitable place.

Batavia and neighborhood, I have visited three times. At two of the places we had full attendance and deep feeling. They wish preaching half the time in that region, and would support it.

Seneca Falls.—We spent two Sabbaths here—both were stormy, and the week between. Our meetings were good, but not large. The brethren are making arrangements for preaching half the time, and with a suitable man, would sustain it all the time. The good result of brethren Pinney's and G. Burnham's faithful labors are seen and felt here. O that we had more such this way.

At *Auburn* we preached three times. Though all the evenings were foul, we had a good attendance. Here a few noble men have built a good chapel, and obtained brother Ingmire as steady pastor. It seemed good to meet him, my old fellow laborer, out here. His health is poor. Here I also met brother Himes, on his way West, in rather feeble health, and brother Gross also, of Homer, with whom I have formerly labored. His health is also feeble, but improving.

Brewerton.—Here I found a few old friends. Brethren William Miller, and Elder Trickey, formerly of Rochester, N. H. I had a hearty greeting, and a series of good meetings. Some were converted, and many revived; and conviction rested on many sinners. But my voice failed me. The weather for a few weeks had been wet, and speaking brought on an inflammation of my throat, similar to that two years ago, and it seemed as likely, for a week, that I should be laid up all winter—but in two prayer meetings we had, I was so recovered that I spoke the next Sabbath, and have continued to do so ever since. The good nursing of "mother Trickey" had its use, but the greatest relief and help was in answer to prayer. It was wonderful, praise God. I am nearly as well in my throat as before, but never have been so well as two years ago. Oh how I want health to travel and labor here. Much to do—many calling—and none to help. Men and brethren, help—and may God help. Some interesting incidents hereafter.

Yours truly, D. I. ROBINSON.
Nov. 1st, 1853.

LETTER FROM HOMER, N. Y.

BRO. HIMES:—I see by the *Herald* of Oct. 1st, some probability that the subject of time of the second advent will be discussed in the *Herald*. This I do not regret, provided a proper spirit is manifested. That there should be some difference of opinion concerning the prophecies relative to the time of that solemn and glorious event, is not strange. We all believe that it is near even at the door; at the same time a part of us at least dare not confidently define any particular day or year for that event to take place; others may be confident that certain prophecies will have their fulfilment at a given time and therefore confidently assert their faith in the event within the time specified, and each may be perfectly honest in his views. Now if this matter is to be discussed in the *Herald*, my prayer to the Father of mercies is, that Christian meekness and Christian candor may be manifested in all that is written or said. A subject of such vast importance should never be treated dogmatically, or with any other spirit than that which characterizes the blessed gospel of Jesus Christ. A strife for mastery in argument is not the spirit by which we should be actuated, neither is that spirit which darkeneth counsel with words without knowledge. We are all rapidly approaching the judgment of the great day—this we all believe; a preparation then for the events of that day is what we need, whether it comes sooner or later, and this can be done in no other way than by imbibing the spirit of Christ, and being led by that spirit evinces that we are the children of God, and if children then heirs of God and joint heirs with Christ to all things promised. There has been too much already I fear of a different spirit manifested, and I would that the pages of the *Herald* might never be disgraced with it again. If

any on earth should exemplify the religion of Jesus Christ in all that they say and do, we should. We boldly affirm our faith in the speedy coming of our blessed Lord and therefore the world has a right to expect of us a superior degree of purity and holiness—that our conduct under all circumstances should be such as to carry conviction to those around us, that we believe in the truth we proclaim, and that the legitimate fruit of our faith and hope is purification from every unhallowed spirit and act. Believing as we do, and possessing the spirit of Christ if we have his love shed abroad in the heart—we cannot refrain from laboring to save our fellow-men; we see them blinded by the god of this world and rushing rail-road speed down the vortex of ruin, and how can we refrain from lifting a warning voice and meekly instruct those that oppose themselves. The time of the advent of our blessed Lord is an important subject and all the light that is to be gained from the pages of inspiration we have a right to and is given us to be profited thereby. Use it then brethren in such a manner as to secure the approbation of our heavenly Father, then we have nothing to fear. For one I dare not decide upon any specific day, month or year for that event to take place, but desire to be found daily at my post waiting, desiring and expecting—discharging the duties of life as they are made known from day to day. In this way I hope for a crown of glory which the Lord the righteous Judge shall give me at that day, and not only to me, but to all those that love his appearing—hail happy day—to be secured to ourselves only by following in the footsteps of our adorable Jesus.

Yours waiting, J. L. CLAPP.
Oct. 5th, 1853.

THE SOUL'S SAD CHOICE.

"THEN Agrippa said unto Paul, Almost thou persuadest me to be a Christian." (Acts 26:28.)

Almost persuaded,—yet not quite,
To give thy fruitless wanderings o'er,
To leave sin's dark and starless night,
And love Christ evermore.
Though strong convictions o'er thee roll
To bend thy stern and stubborn will,
Almost persuaded,—yet thy soul
Is halting, lingering still.

Almost persuaded—standing near
The unfathomed and unending world,
One step, and round thee black despair
Its solemn curtains furled;
To caverns wide of wasteless woe
Where fiery billows leap and surge,
And Hope and Mercy never go,
Sinner, still must we urge!

Afar, all on the flow'ry hills,
Beneath heaven's high and burnished dome,
Where bliss the ransomed being fills,
There waits for thee a home;
And all along those dazzling plains
Where dwell immortals bright and free,
Is sung in sweet and matchless strains
A welcome, soul—for thee.

He lingers—and that wavering heart,
Is balancing two worlds between,
To go where hope and sinners part,
Or pass to heaven's own green;
Then keeps—strange choice—sin's lurid path,
Where storms of awful vengeance roll,
To sweat for everlasting death
And panting gains the goal.

D. T. T.

LETTER FROM NEWBURYPORT.

BRO. HIMES:—Elder Pearson has recently been reviewing the book of Revelation, and has now proceeded as far as the eighth chapter. As he has brought before the minds of the congregation the majestic appearance of the Son of man, as described in the first chapter from the 13th to 17th verse, the messages given to the seven churches to whom this book was originally sent, in which appears the particular watchfulness of Christ over his churches, and how particular he is to notice all they do or hold which is false, as in the second and third chapters, and how John as described in the fourth chapter, was permitted to behold a throne set in heaven out of which proceeded lightnings and thunders and voices, but notwithstanding this terrific appearance, a rainbow was seen round about the throne, a sure token of God's covenant of mercy to those who look to Calvary instead of Sinai, and also as in the fifth chapter, have beheld with John that none in the universe was found able to unfold God's mysterious providences as they were to be developed to his church but the Lion of the tribe of Judah, the Root of David, their Advocate with the Father, they have seemed to feel a profound reverence for the majesty of heaven and earth, and with the living creatures and elders prepared to say, Worthy is the Lamb. And as brother P. has endeavored to trace in the history of the past and the wonderful movements of the present time the fulfilment of the 6th and 7th chapters, and proved by prophecy and

history that the Judge standeth before the door, the Holy Spirit has seemed to produce in the minds of those who have listened, deep impressions, leading the church to gird up the loins of their mind, and to love and obey God with all their heart and to feel the necessity of being active in his service, and being in a state of renewed watchfulness until their Lord's return. Those also who were sadly backslidden have begun to confess their backsliding before God and their brethren, and with deep contrition and penitence express their determination to live henceforth for him who died for them and rose again. As evidence of this state of feeling among us, I may mention that at a female weekly prayer-meeting held this week, no less than fifteen of the sixteen present took part in the services of the meeting. I do not know that I can report any recent conversions, but there are quite a number who appear to be deeply impressed with the truthfulness of God's Word, the nearness of the judgment, their own vileness as sinners before God, and the necessity of being born again in order to enter the kingdom of God. Our meetings on the Sabbath day and week evenings are well attended; the services are interesting and we hope this good work will continue, and that we may soon hear those who feel their need of a Saviour, rejoicing in hope of the glory of God. There are none among us that we know of, who are interested in definite time, neither do we think it necessary in order to our acceptance with God or preparation for his coming. We have seen the folly of this course in our past experience, and are now determined to hope and quietly wait for the salvation of God, believing that in a little while, he that shall come will come, and will not tarry. Yours in hope,

Oct. 22d, 1853. HENRY LUNT, JR.

LETTER FROM BENNETT, Pa.

BRO. HIMES:—Our Saviour said, "Ye are the salt of the earth, and the light of the world." Now my friends many of us stand in our own light. If we are lights for the world to walk by, may God help us to trim our lights. To do this, we must leave off all our evil habits. We are wasting the means that God has put into our hands to make good use of. We are wasting them in using that filthy stuff called tobacco. I have often thought that I would like to do something to support the gospel, but I thought that I was too poor; but my tobacco bill was not less than ten dollars a year. With one hundred such professors as I have been it would amount to one thousand dollars a year. There are many places where that sound has not been heard, "Behold the bridegroom cometh," and may God help us to put forth an effort to send laborers into the field, to declare the joyful news of the near approach of our Lord and Master. My brethren I want you all to join with me in leaving this early habit and all others, and apply the means that we waste in this filthy stuff to the support of the gospel, and then we shall be able to call on God with a clean mouth and a pure heart; and I am sure that by so doing it will cause our lights to shine brighter.

Many of us have been idling away our time. There is a great cry for help in the field. The money and time that is wasted in tobacco, if it was laid out for the support of the gospel, would be sufficient to declare the gospel news of the near approach of our Saviour to all the world, and be the means of saving many souls. We are not only destroying our own souls, and injuring our health, but we are standing in the way of others, and binding those that are held in bondage tighter under the lash, by making ready market for tobacco. When you attend another camp-meeting where there is so much smoking and chewing going on as there was at our camp-meeting, won't you please to give a lecture on the evil of it, and at the same time introduce cold water in the place of so much tea and coffee, which will improve the health of the body, and add strength to the soul. I want all who truly and sincerely love Christ and his appearing, and have an interest in the welfare of souls, to consider this matter; and I hope that you will see the great evil that we are running into every day by gratifying our appetite and indulging pride. Many are called, but few are chosen. O my Christian friends, may God help us to see ourselves as we are, and not deceive ourselves, and think we are something when we are nothing. I remain your brother, in love,

Sept. 25th, 1853.

S. OVERTURE.

[All chewing or smoking editors are requested to copy; and all whose mouths are made unclean by the nasty weed, are requested to consider well the state of their hearts.—Ed.]

DIED, of the typhoid fever, at Cambridge, Nov. 7th, LOUISA ANN, eldest daughter of Benjamin and Louisa Ann Larned, aged 17.

I LEARN by letter from Antigua, W. I., that sister Thibou, wife of brother James Thibou, has fallen asleep in Jesus. The sad event occurred on the 5th of October, and leaves our brother in deep affliction.

During my residence in the West Indies, brother and sister Thibou were among the kindest of our friends, and took a deep interest in the glorious truths which I preached. Their hospitality and uniform urbanity and Christian kindness to us in a land of strangers endeared them much to our hearts. Sister Thibou had never professed religion I believe, before hearing the Advent doctrine, but became deeply interested in it, and I am informed "fell asleep in the certain hope of a resurrection to eternal life." I deeply sympathize with her afflicted husband and numerous friends by whom her death is severely felt. The dwelling house of brother Thibou has been the place of meeting for the little company of Advent believers for years past; they will feel deeply her loss. But she will soon arise in immortality. L. D. MANSFIELD.

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ADVENT HERALD.

BOSTON, NOVEMBER 19, 1853.

MY JOURNAL.

LABORS IN OHIO.

Oct. 15th.—Brother Boon took me to North Fairfield, ten miles from Norwalk, where arrangements had been made for service, Saturday evening and Sabbath. Brother R. Draper received us cordially, and made us feel at home. He had procured the Baptist chapel for Saturday evening. There was a large gathering, and I had much freedom in speaking. Great attention and interest were manifested. At the close of the meeting the question came up as to whether we should have the house on the Sabbath, which was decided in the negative, so we appointed to meet in a large hall. On arriving at the door of the hall at the time for morning service, I found it closed, with this notice pasted upon it—"The spirit of the Master has opened the Congregational meeting house for Elder Himes to speak in, all day, and the meeting will be held there." I was introduced to the minister who gave me a cordial welcome to his pulpit. We had been seated a few moments only, when an officer of the Baptist society came and offered us their house. We thanked them, but thought best to remain. The place was already crowded, every seat taken, and the pulpit stairs occupied. I felt at home. And although I felt weak and much worn down, I was able to rally, and gave them three discourses during the day. I had great freedom in presenting the character of the meek, and the nature of their inheritance, from Matt. 5:5, in the A. M. In the P. M., the second and twelfth of Daniel, and in the evening the millennium, from Rev. 20th. Never did I witness more profound attention or better immediate effects from the proclamation of the word of God. We had no opposition. And large numbers expressed themselves in terms of much gratification, and among these the minister, who said he should follow up on the same subject on the next Sabbath. He could not adopt all the views, but he should examine for himself, and give the result. But so far as he had heard, he agreed with us in the main points.

I was happy to meet with several brethren who had in time past been misled in regard to my position and views. They told me that by hearing me they had had their prejudices removed, and now gave me a cordial greeting, as they knew nothing against me, only by "Madame Rumor." Some of them really thought that I was a notorious wicked man, and ought not to be suffered to preach, and were opposed to my coming into the town. They had been misled by reading pamphlets and articles in public prints, that were well calculated to lead them to form the worst opinion of me. But Divine Providence will set these things right. God will protect the just.

Oct. 17th.—I took leave of the friends in Fairfield and returned to Norwalk. Here I bid adieu to brother and sister Ross, who had so kindly ministered to my wants, and brother Boon, who had been a "true yoke-fellow" in the work, and took the cars for Sandusky. We arrived at 9 o'clock A. M., and took the steamer Arrow at 10 for Detroit, Mich., and arrived there at sunrise the next morning.

My labors in Ohio have been short, but very encouraging. A wide and effectual door is open. But it requires labor, much labor, to produce results that may be relied upon. The same amount of labor in the West, will produce greater and better results than in the East. The people are ready to hear, and receive the truth. I find in many instances that they have been imposed upon by unworthy and irresponsible persons, who say they are Adventists, and are not, "but do lie." The effect of these impositions have been injurious to the true and faithful Advent ministers. But these things have always been, and will continue till the end of the dispensation. The Church has always had her "impostors," "charlatans," moral "bankrupts," and "loafers," as well as the state. The state however protects itself by judicial corrections and punishments; but in the Church both grow together till the harvest. "Vengeance is mine, and I will repay, saith the Lord."

But the time has arrived, for the Adventists

to be better known and understood, so that hereafter our own brethren and strangers will not be so likely to be imposed upon. A strict adherence to apostolic discipline will give health and prosperity to the body. Things will go on for a time, in a new interest, with harmony and success, even without discipline, or an established order, to secure the rights of the weak and dependent. But it will be of short duration at best. The elements thus gathered will explode on the first collision of interest and feeling. All will be thrown into confusion, without any means of restoring peace, or health. I find this state of things in many places; so that there is not enough left of any one party, to sustain a healthful religious interest. If these parties had understood and carried out the gospel plan, they would have been united, happy and useful. I trust we are not beyond learning wisdom from the past.

FOREIGN NEWS.

The most important item of news in relation to the Turkish question, is the advance of the combined fleets through the Dardanelles. The *Patrie* (Paris) says that the combined squadron, having gone through the Dardanelles, had anchored off the island of Marmora, in the sea of that name. The reason for the movement was that the anchorage in Besika Bay was no more tenable. The movement "makes no change in the state of affairs, and does not weaken the chances of putting an end by common mediation to a difference which is circumscribed to two nations." Respecting this movement the *Pays* (Paris) says:

"We are assured that the combined fleets will first anchor near the Island of Marmora, which affords them a convenient shelter; and they will afterward act according to events and to the orders they may receive. These facts do not surprise any one. They have been long foreseen and appreciated by public opinion. The right, in virtue of which they have been realized, cannot be placed in doubt."

Since the passage of the Pruth, and incontestably since the last deliberation of the Grand Council and the decision of the Sultan, Turkey is in a state of war; this situation alone suffices, as it is known, to open the straits to foreign fleets. In passing through the Dardanelles, France and England, who have given in this grave question such numerous proofs of moderation and reserve, accomplish an act of foresight and dignity.

After this resolution, an arrangement is still possible if Russia, listening to the unanimous voice of Europe, should at length place this lamentable difference in conditions which shall not compromise either the integrity or the independence of the Ottoman Empire."

On the 6th ult., a deputation, consisting of the patriarchs, elders, and notables of the Armenian nation, proceeded in a body to the Porte, had an interview with the Minister for Foreign Affairs, and tendered their humble services to the government—offering, moreover, to write to their relatives and adherents in Asia, and enjoin them to assist the operations of the army, and even enlist in its ranks, if required, for the support of the national cause. This is a very significant fact. It is further said that the new Greek Patriarch at Constantinople, in his circular addressed to the clergy and people of his faith, had placed himself in direct opposition to Russia in its pretensions to act in behalf of the Greeks.

The Constantinople correspondent of the *Times* says that the Turks are about to or have already applied for a loan in London of 500,000 pounds; or £2,500,000 sterling, at the interest of 10 per cent.

A telegraphic despatch to the *London Times* says that the navigation of the Danube is now quite impossible. The last steamer was not allowed to touch at any point on the right bank, and at Rustchuk she was even prevented from delivering her letters for that town.

The Russians had occupied the road in Lesser Wallachia, extending from the frontiers of Transylvania to the Danube, and to the banks of the Schyl. Considerable masses of Russian troops were concentrated on the frontiers of Lesser Wallachia.

The last accounts from the frontiers are to the 17th ult. At that date no act of hostility had taken place. The Russian and Turkish Generals were concentrating their troops, and Omar Pasha appeared to be preparing to cross the Danube.

There are reports of further victories by the Circassians over the Russians. They have, it is said, taken the Russian fortresses of Gostogajewskoff and Tenginsky. In consequence of these disasters Russia has been necessitated to send reinforcements.

By the arrival of the *Baltic* at New York on the 14th, we have news four days later:

The *London Times* of the 2d November states that there is no reason to doubt that on the 27th of October 3,000 Turkish infantry and 2,400 cavalry crossed the Danube and occupied Kalafat; and that a large number of troops were still passing over in

barges when this news was despatched. The Russians were gathering on the point of attack, and it was expected that a collision would take place on the 28th. For the moment there is an end of notes and diplomatic conferences.

The *Times* states that "Omar Pasha's movement appears to be the extremity of rashness, and he is probably forced to move in order to preserve the authority of his relations over the troops, and after the ferocity of the hostile nations had been satisfied by the sanguinary offering of a useless and objectless battle, it may perhaps be possible to reassert the claims of justice and humanity. Whatever may be the result of this contest it cannot alter the duty of the Western powers in this emergency. Whether Omar Pasha be successful or be driven back, we are equally bound to maintain the rights of Turkey. Let the war go on as it will, England and France can never permit Russia to reap the fruit of her duplicity and violence. It will not discharge France and ourselves from the duty of preventing these fine countries from falling under the heavy yoke and grasping ambition of the Czar. Victors or vanquished, the Turks have still the same rights and claims on the Western powers, and we do not doubt," continues the *Times*, "that the same language will be held by them, whether the first operation of the war shall terminate in victory or defeat to our allies. We sincerely trust that the efforts which no doubt will be employed, to light from this conflagration the flames of civil discord throughout Europe, may fail of success; and diplomacy may extinguish the fire before it be the means of setting the continent in a blaze. At any rate, we shall have the satisfaction of knowing that no efforts on our part have been wanting to stem the tide of hostile passions; and if we are forced at last to enter the conflict ourselves, it will only be after having used every conceivable argument to avoid it."

A Constantinople despatch of the 22d says:—"The Austrian envoy has submitted to the Sultan the draft of a note, with the collective guarantee of the four powers." It was stated that this note has been accepted by Russia.

On this subject, the *London Times* of Nov. 1st has the following, which wears a more peaceful aspect. It is scarcely necessary to say, that it was written before information had been received that the Turkish troops had crossed the Danube, though it was after the Russian flotilla forced its way up the Danube, as reported, by the previous steamer. It says:—"The intelligence of the armistice between the Turkish and Russian forces has been substantially confirmed, and the events appear to be precisely of that character which we yesterday delineated. The interval assigned by Omar Pasha for the evacuation of the Danubian principalities was to expire on the 24th ult., but although the reply of Prince Gortschakoff to the Porte's summons had been considered at Constantinople as equivalent to a refusal, the Porte had consented, at the request of the ambassadors of the four powers, to prolong the term of preliminary peace until this day, Nov. 1st."

The *Times* also expresses its belief that the Turks will make the first movement, which the above despatch verifies. It likewise says that the Sultan, having made a formal declaration of war, to commence on the 24th ult., would probably make some movement on that day to support that declaration. The matter, it says, will yet admit of diplomatic arrangement.

OUR CHRONOLOGICAL TABLE.

On the first page of the paper, we have commenced a chronological table of the principal historical events connected with the papacy. Our design in this is to place within reach of the readers of the *Herald*, such historical extracts as will enable them to judge of the significance and importance of any events specifically referred to. Many persons do not have access to works of history; and this will be to such, a valuable substitute.

The arrangement of events chronologically, will enable any one to find it in the year of its occurrence. We hope therefore that all will preserve the papers containing these articles, for future reference. We design them as the foundation of an argument, showing the presumption and absurdity of the use which some are making of the events of 519 and 1809; which cannot well be done without something of the kind. With this, when the events of any year are referred to, it can be turned to under its date.

A superficial acquaintance with history is not sufficient, for an impartial judgment respecting an epoch in prophecy. When such are asked to look through an inch tube, that enables them to see only the events of a limited period, not knowing that corresponding events have transpired at various periods, they take it for granted that the

events shown them, have the significance ascribed to them and avow their faith in the theory taught. Such persons only confess to a want of familiarity with history.

Another way in which the superficial become obfuscated, is by losing sight of the point at issue. When the dispute is not respecting an event, but its significance, they suppose that by quoting a multitude of historians in affirmation of the event, their theory is established, when the point at issue, is its significance. We have before us a pamphlet, containing historical extracts by "F. H. B.," which illustrates this point. A number of historians are quoted to show that a schism was healed in 519—a historical fact that none disputes; there was then no use of quoting various authors to sustain each other. What is at issue, is its significance.

In our chronological table, we purpose copying from that pamphlet all the historical facts given in it. We shall not copy them as many times as the same things are there given; but purpose to give each fact once, and then to give in connection with it, the several authors who respectively affirm it: so that our readers will be in possession of all the historical information relied on.

With this number we shall begin to print a hundred copies extra, so that subscribers who wish to commence with these articles, can be supplied.

Appointments, &c.

N. BILLINGS will preach at Meredith Neck Sabbath, 20th—will come brother call for me at the depot on the arrival of the first train from Concord on the 19th; North Haverhill, 22d; Cabot, Vt., 23d, and remain over the Sabbath, as Eld. Thurber may arrange; Calais and vicinity, 29, 30, and Dec. 1st, as Elder Davis may arrange; Waterbury, Sabbath, 4th; Burlington, 6th; Middlebury, 7th and 8th, as brother Hurd may arrange—will bro. H. call for me at the depot morning train from Burlington—Low Hampton, N. Y., Sabbath, 11th. Week-day meetings at 7 P. M.

EDWIN BURKHAM will hold a conference in North Haverhill, N. H., to commence the Thursday evening before the first Sunday in December, and hold over the Sabbath. Also one at Whitefield, N. H., to begin Thursday evening, Dec. 8th, and hold over the Sabbath. (In behalf of the brethren.)—W. H. EASTMAN.

PHILO HAWKES will be at Northfield Mountain Sundays, Nov. 27th and Dec. 4th, and will preach where the friends may appoint. Will brother Wright meet me at the Irving depot, first up train, on the 28th?

R. BURKHAM and F. H. BENICE will commence a conference in Holmerness Dec. 15th, evening, and continue over the Sabbath.—JOHN SHAW.

W. M. INGHAM will be in Wilton, Me., (in the Hardy school-house), Sunday, 20th, and remain some days; Mount Vernon, Sunday, 27th; Portland, Sunday, Dec. 4th.

D. I. ROBINSON will preach in Seneca Falls, N. Y., Sunday, Nov. 20th to 27th; Auburn, 29th and 30th; Syracuse, 31st; Brewster, Dec. 4th.

EDWIN BURKHAM will preach in Blandford Sabbath, Nov. 20th.

L. D. THOMPSON will preach in Bristol, Vt., Sunday, Nov. 20th.

BENJAMIN WEBB will preach in Stanbridge, C. E. (Stone settlement), Nov. 25th, and remain over the Sabbath.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. V. H.—Sent you a package of letters to Painspoint, care of J. Russell, on the 15th.
W. Wood, \$10 on acct.—M. A. Winn owes 20 cts.
Ira Carter—We did receive from you, about three weeks since, \$5, for which we balanced the old acct. of \$7.40 which was due.
J. Kelsey, Jr.—Sent bundle on Monday.
Mrs. S. Murray—It has been sent each week regularly.
J. Bullock, \$1—Sent books the 15th by mail.
D. Campbell, \$8—Cr. \$6, as per your direction to subscribers—see receipts—and the balance \$2 on your acct. Have added the name of J. Serus to Y. G. and send one volume at our expense.

FITCH'S MOVEMENT.

Cost of Movement..... 75 00
Total received..... 30 00

THE ADVENT HERALD

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(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

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To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the *Herald* therefor \$5 a year, or \$2.50 for six months.

RECEIPTS.

The *Adventist* appended to each name is that of the *HERALD* to which the money credited pays. No. 606 was the closing number of 1852; No. 632 to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

E. Davis, 674; J. Aldrich, 664; D. T. Libbey, 664; Dewitt Clinton, 677; Mary Cordis, 671; J. Small, 658; W. Pierce, 674; Elder T. Smith, on acct.; W. Weston, 641 (18 cts.—sent tracts); C. Kilworth, 668; R. Ireland, 675; J. Paine, 655; G. C. Hamilton, 655—each \$1.

N. Venable, 684; E. Mitchell, 680; A. S. Venable, 684; J. Godfrey, 710; E. P. Paine, 697; J. Huse, 684; L. Martin, 684; M. Thayer, 690; C. Snow, 690; J. B. Knight, 710, and \$1.20 for books; G. Hogarth, 688; D. Hogarth, 688; S. B. Mann, on acct.; L. D. Chappell, 690; R. Burtenshaw, 641; H. Wood, 703; D. McKenzie, 703; T. Allen, 658—each \$2.

R. H. Bird, 651—50 cts. J. Pairo, 661—50 cts. J. Woodworth, (of N. S.), 684—\$1.89.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 654.

BOSTON, SATURDAY, NOVEMBER 26, 1853.

VOLUME XII. NO. 22.

Chronological Table

OF EVENTS CONNECTED WITH THE PAPACY.

414.—Atticus, allowed Chrysostom's name to be inserted in the diptychs—giving as a reason in one of his letters, "that he could no longer withstand the threats and violence of an enraged multitude; and in another, that he had done it to comply with the will of the Emperors, and to conform to the sentiments of his brethren, both in the East and West."—*Bower*, v. 1, p. 142.

415.—On the settlement of the schism of Antioch, in 398, "Flavianus, being thus at last, in the seventeenth year of his episcopacy, acknowledged by, and united in communion with, all the bishops of the Catholic Church, spared no pains to gain over the Eustathians; that, by reuniting them to the rest of his flock, he might have the merit and glory of establishing an entire and lasting tranquillity in the church committed to his care. But his zeal was not therein attended with the wished-for success. The glory of completing so great and desirable a work was, by Providence, reserved for Alexander, one of his successors, who had the satisfaction of seeing all party-names laid aside, and the whole people of Antioch united in one flock, under one and the same shepherd. This union was made, with great solemnity, in the year 415; eleven years after the death of Flavianus, and eighty-five after the beginning of the schism."—*ib.* p. 123.

417 (Jan. 27).—Pope Innocent claimed, in a letter to the Bishop of Carthage, that "all ecclesiastical matters, throughout the world are, by Divine right, to be referred to the apostolic see, before they are finally decided in the provinces."—*ib.* p. 147.

To Innocent, "the see of Rome was more indebted for the grandeur it afterwards gained, than to all his predecessors together. He formed the plan of that spiritual monarchy which they, by constant application, established at last."—*ib.* p. 148.

417 (March 18).—Zosimus is chosen Pope.

418 (May 1st).—A council of 225 bishops met at Carthage and condemned anew the doctrine of Pelagius concerning grace and original sin; and sent their decrees to the Emperor Honorius.

"Those decrees the Emperor not only approved, but enacted this year, 418, a severe law against the Pelagians, dated from Ravenna, the 30th of April, and addressed to Palladius, then prefectus praetorio. . . . In virtue of this law, an order was issued by the praefecti praetorio, namely by Junius Quartus Palladius, prefect of Italy, Monaxius, prefect of the East, and Agricola, prefect of Gaul, commanding Pelagius and Caesarius to be driven out of Rome, and the accomplices of their errors to be stripped of their estates, and condemned to perpetual banishment."—*ib.* p. 155.

The Pope Zosimus, "wrote a long circular letter to all the bishops, anathematizing the doctrine of Pelagius, and exhorting them to follow his example. Copies of this letter were sent into all the provinces of the Christian world, and out of so great a number of bishops eighteen only were found, who refused to receive it, and confirm, with their subscriptions the anathemas it contained."—*ib.* p. 156.

These eighteen bishops were degraded by the Pope from their episcopal dignity for refusing to condemn Pelagius, and they appealed to the Emperor. He sustained the Pope, and enacted "a law, banishing from Italy Julian, and with him all the bishops, whom Zosimus had deposed. This law was soon followed by another, commanding all bishops to sign the condemnation of Pelagius and Caesarius, on pain of deposition, and perpetual banishment."—*ib.* p. 157.

419.—The Visigoths, (see 408,) forty-three years after they had passed the Danube [A. D. 376], were established, according to the faith of treaties in the possession of the second Aquitain, a maritime province between the Garonne and Loire. . . . About the same time, in the last

years of the reign of Honorius, the Goths, the Burgundians, and the Franks obtained a permanent seat, and dominion in the provinces of Gaul."—*Gibbon*, v. 2, pp. 276, 277. (See A. D. 506.)

419.—Pope "Zosimus being dead, great disturbances arose about the election of his successor." Eulalius and Boniface were each chosen and ordained as Pope the same day. The former, by command of the Emperor Honorius, was finally driven from Rome; and "thus was Boniface placed on the Roman See, and vested with the papal dignity by the clemency of the Emperor."—*Bower*, p. 163.

419 (July 1st).—Boniface then "wrote to the Emperor entreating him to restrain, by some severe law, the ambition of those, who, trusting more to their intrigues than to their merit, aspired to a dignity that was due to merit alone. The Emperor in compliance with so just a demand, enacted a law well calculated to prevent effectually the evil complained of, and keep the ambition of the candidates to the papacy within due bounds. . . . This is the first instance, that occurs in history, of princes intermeddling in the election of the Pope. . . . The Pope himself, called on the Emperors to interpose their authority."—*ib.* p. 163.

422.—On the death of Boniface, Celestine is chosen Pope.

425.—"The schism formed by Eulalius was not, it seems, yet quite extinct in Rome in the year 425, for I find a law of that year, dated the 17th of July, and addressed to Faustus, prefect of the city, commanding all Manichees, heretics, schismatics, and sects of every denomination, to be driven out of Rome; but more especially those, who, separating themselves from the communion of the venerable Pope, kept alive a dangerous schism. Over these Faustus enjoined to keep a watchful eye, to summon them to communicate with Celestine, and, if they did not comply with the summons in twenty days, to banish them a hundred miles from Rome. This law was issued by Placidia, who, upon the death of her brother Honorius, which happened in the month of August, 423, and that of the usurper John, killed in 425, governed the Western Empire, as a guardian to her son Valentinian III. The law she issued, probably put an end to the schism; for no further mention is made of it by any historian."—*ib.* p. 167.

427.—Genseric (of the 2d horn, A. D. 406) invaded Africa. "The Vandals, who in twenty years had penetrated from the Elbe to Mount Atlas, were united under the command of their warlike king; and he reigned with equal authority over the Alani, who had passed, within the term of human life, from the cold of Scythia, to the excessive heat of an African climate."—*Gibbon*, v. 2, p. 307.

The kingdom of the Vandals here established, continued an independent government, till subverted by the arms of Justinian in A. D. 533.

430.—"The year 430 is one of the most remarkable years in the annals of the Church. For it was in that year that the famous dispute began between Nestorius, Bishop of Constantinople, and St. Cyril, Bishop of Alexandria, which rent the Church into two opposite and irreconcilable factions. What gave occasion to that dispute was, the title of 'Mother of God,' which began at this time to be commonly given to the Virgin Mary. Such a title Nestorius thought very improper."—*Bower*, p. 175.

430 (Aug. 11th).—Nestorius is condemned by a council at Rome.—*ib.* p. 176.

431.—An oecumenical council is summoned by the Emperor to meet at Ephesus, which also condemns Nestorius.—*ib.* p. 178.

432.—On the death of Celestine, Sixtus, the third of that name, was chosen Pope. Of this epoch, the historian says:

"Thus far the history of the Popes has been merely ecclesiastical, and therefore less entertaining; but the affairs of the Church will begin very soon to be so interwoven with those of the state, as to render the history both ecclesiastical and civil.

The Popes will soon make a very different figure from that which they have hitherto made; no longer mere bishops, but bishops and princes; and the bishop almost entirely lost in the prince; no longer contending only with their colleagues for spiritual power and jurisdiction, but, at the same time, with the greatest monarchs for dominion and empire; nay, employing the sword as well as the keys, and heading, as directed by their ambition or interest, both councils and armies. We shall see the Western Empire utterly extinct, and Italy successively invaded, and partly held by the Heruli, by the Goths, by the Greeks, the Lombards, the French, the Italians, the Germans, and the Normans; and the Popes managing their affairs, in all these revolutions, with so much art and address, as to reap, from most of them, some considerable advantage for themselves."—*ib.* p. 186.

433.—The Huns, the first horn of the beast from A. D. 376, had possessed themselves of the countries on the north of the Danube. "Their victorious hordes had spread from the Volga to the Danube; but the public force was exhausted by the discord of independent chieftains." Under "Attila the Huns again became the terror of the world."—*Gibbon*, v. 2, p. 314. (See A. D. 441.)

He ascended the throne of the Huns this year. *Elliott Ho. Ap.* v. 1, p. 356.

This horn is now represented by Hungary.

440.—Leo is elected Pope.

441.—Attila, (see 433 and 446) king of the Huns, fixed his royal residence about four miles from the present city of Buda in Hungary.—*Elliott*, v. 1, p. 356.

The Manichees giving Pope Leo some trouble, he obtained a law from the Emperor against them, and "they were stripped of all their effects, driven from their habitations, and condemned to perish for want, in the deserts, or the most inhospitable places of the Empire. These punishments, it is true, were inflicted by the imperial edicts and laws, for the Church had not yet acquired any temporal power; but they were procured, as is well known, by the rulers of the Church, especially by the Bishops of Rome; and it was generally speaking, at their request and solicitation, that they were put in execution."—*Bower*, p. 197.

445.—"Leo's zeal did not stop here, but applying to the Emperor Valentinian III., who was then in Rome . . . obtained a law dated 19th June, 445, confirming all the laws enacted against them by his predecessors, and commanding them to be treated as sacrilegious persons, banishing them from the cities, excluding them from all employments both civil and military, declaring them incapable of giving or receiving anything by will or testament, or suing any one at law, or making any contract."—*ib.* p. 198.

446.—The Eastern Empire (see 441) acknowledged Attila the lord of the lower Danube and consented to the annual payment of 350 pounds of gold. (*Elliott*, v. 1, p. 356, *Gibbon*, v. 2, p. 315. See A. D. 455.)

449 (June 13th).—Pope Leo wrote his celebrated letter to Flavianus against the doctrine of Eutyches. This is called by Bower "one of the most valuable monuments of antiquity." "This letter was afterwards [in 451] received by the oecumenical council of Chalcedon, and by all the bishops of the Catholic Church; nay, in the western churches it was constantly read, during the advent, together with the gospel."—*Bower*, v. 1, pp. 204, 450.

449.—Hengist and Horsa, Saxon leaders, ranging the coast of the British Channel with three of their piratical vessels, were invited by Gwrthyrn (Vortigern), a British prince of Kent, to serve against these northern invaders. [See A. D. 409.]—*M'Culloch's Geo. Dic.* v. 1, p. 861.

"The Britons hailed them as their deliverers; and soon saw the Picts and Scots, driven again into their native wilds. Interest is the ruling passion in the heart of man; the Britons rejoiced to see themselves freed from the Picts

and Scots; the Saxons rejoiced to find how easy a conquest such a people as the Britons, might become to their arms."—*Butler's U. Hist.* p. 85.

RISE OF THE SEVENTH HORN.

450.—"Five thousand auxiliaries soon arrived; quarrels arose between the Britons and their guests; and in 457 the latter conquered Kent for themselves."—*M'Culloch's Geo. Dic.* v. 1, p. 861.

Pleased with the fertility of the soil, they sent to their brethren, to come over and join in the conquest of the Island: this they readily accepted, and a strong force embarked; and landed in Britain; here opened a scene too horrible to relate; suffice it to say, that after a succession of severe and desperate conflicts, the Britons were not only subdued, but almost exterminated; and the Saxons became masters of the island, until Prince Albert arose. He gave relief to such of his countrymen, as had escaped the murderous sword, and fled to the mountains and forests for safety: collected a band of these fugitives, fell upon the Saxons at Badon Hill, in 520, and gained such a victory, as gave relief to the Britons about forty years."—*But. U. Hist.* p. 85.

"The first appearance of supremacy among the numerous chieftains of the Anglo-Saxons occurs in the instance of Ella, king of Sussex, who having, in consequence of a great victory, obtained a temporary authority over the Britons, assumed the title of Bretwalda (ruler of the Britons) about A. D. 491."—*M'Culloch's Geo. Dic.* v. 1, p. 861.

"During the long period of the Saxon conquest, several independent states were founded, of which the principal and best known are Wessex, Sussex, Kent, Essex, Deira, East Anglia, Northumberland; and hence has arisen the well-known term of heptarchy; which however is substantially erroneous, inasmuch as at no special point of time, did these seven states exist independently of each other. Several princes who by connection or conquest obtained a superior power to the rest, assumed in succession the title of Bretwalda, which eventually (A. D. 830) was held by Egbert, king of Wessex, commonly regarded as the first king of England."—*ib.* p. 861.

"It appears from Caesar, that long previously to his invasion of Britain, colonies of Belgians had passed over into it, and there occupied its maritime and most fertile portions. (*De Bello Gallico*, lib. v. § 12.) The Romans, though they subdued Great Britain, did not settle in great numbers in it; and the Belgæ by whom it had been colonized at the epoch of their invasion, may be regarded as the principal progenitors of the English nation. . . . The ancient and recent Saxon and Belgian colonists being essentially the same people, readily amalgamated. The invaders having expelled the original inhabitants from the lower and more fruitful parts of the country, the latter were compelled to resort to the fastnesses of Wales, the highlands of Scotland, and the remote parts of Devon and Cornwall. The facilities which these countries afforded for resisting and eluding an invading force, prevented them being overrun by the Goths. They were never even fully subdued by the Roman legions; and at this moment we find them a distinct race, speaking the language of their remote ancestors."—*M'Culloch's Geo. Dic.* v. 1, p. 456.

450.—Theodosius, the Younger, being deceased, his sister Pulcheria was unanimously proclaimed Empress of the East.

"Pulcheria, who relieved her brother from the weight of an empire, was the firmest pillar of orthodoxy."—*Gibbon*, v. 3, p. 255.

"She gave her hand to Marcian, a senator, about sixty years of age, and the nominal husband of Pulcheria was solemnly invested with the imperial purple. The zeal which he displayed for the orthodox creed, as it was established by the Council of Chalcedon, would alone have inspired the grateful eloquence of the Catholics."—*ib.* v. 2, p. 331.

"As Pulcheria was greatly attached to the see of Rome, and had a particular veneration for Leo [the Pope], the new Emperor [her husband Marcian] out of complaisance to her, not only received his legates with the greatest marks of respect and esteem, but wrote him a most obliging letter to acquaint him with his accession to the imperial throne, to implore the assistance of his prayers, and to assure him, that he had nothing so much at heart as the unity of the Church, and the extirpation of heresies; and that, in order to procure the one and the other, he was determined to assemble an oecumenical council, of which the Bishop of Rome, whom he styles the first bishop, should be *absolute master*."—*Bower*, v. 1, p. 209.

450.—"The extraordinary deference and regard paid both by Marcian and Pulcheria to the Bishop of Rome, changed at once the face of affairs all over the East. The change began at court, and the example of the court was soon followed by the Church."—*Ib.* p. 210.

The letter of Leo (449) was "received by the bishop and clergy of Constantinople, and soon after by all the bishops of the East, excepting those of Illyricum, Palestine, and Egypt."—*Ib.* p. 210.

451 (Oct. 8th).—The famous Council of Chalcedon, consisting of 630 bishops—the most numerous council that had been held, was assembled, by order of the Emperor, in the great church of St. Euphemia.

This council was to decide the disputed point whether Christ was in two natures, or only of two natures.

"It was this small difference . . . that set all the bishops of the church at variance, and influenced them to the degree we have seen. The council decided that the two natures were united without change, division or mixture; and entrusted not in two persons, but in one."—*Ib.* p. 213.

"It was in those times no less dangerous to speak or write upon matters of faith, than under the greatest tyrants upon matters of state; for as everything there, that is said or written is called treason; so everything here was called heresy, and punished as such."—*Ib.* p. 214.

A creed was composed at this council, "to which they all agreed; and the substance of it was, that there is but one Christ, perfect God, and perfect man, in his divinity consubstantial with God, and consubstantial with us in his humanity; that in him the two natures were united without change, division or mixture; and subsisted not in two persons, but in one."—*Ib.* p. 213.

451 (Oct. 25th).—On this day the Emperor Marcian came in person to the council, and in his presence the symbol or decree, which I have mentioned above, was read, approved, and signed by all the members of the assembly."—*Ib.* p. 214.

"Matters of faith being thus settled to the satisfaction of both parties, the council took next the discipline of the Church into consideration.

The 28th canon of the council of Chalcedon, placed the Bishop of New Rome (Constantinople) next in dignity to that of Old Rome, with corresponding privileges, which greatly offended Pope Leo.

"The presumption and invincible obstinacy which Leo betrayed on this occasion, gave great offence to all the bishops who had assisted at the council. They could not brook his presumption, taxing, as he did in all his letters, so numerous a council with a breach of the canons of Nice, as if he alone had reached the true meaning of those canons, or alone had a due regard for the discipline established by them in the church. But the Emperor was so far from resenting, as the fathers of the council thought he would do, Leo's thus peremptorily refusing to comply with his request, that on the contrary he commended him for his inviolable attachment to the canons of the fathers; nay, and obliged Anatolius, upon Leo's threatening a second time to cut him off from his communion, to appease the angry Pope by a letter, well calculated indeed for that purpose, but ill becoming a prelate of Anatolius' dignity and rank in the church."—*Ib.* pp. 219, 220.

"The good Emperor thought himself bound both as a Christian, and as Emperor, to maintain the peace of the church at any rate; and to prevent the bishops from quarrelling about power, after he had, with so much trouble, brought them to agree about the faith. But, on the other hand, he was too well acquainted with the jealous temper of the Bishop of Rome, too sensible of the umbrage he took at the least increase of power in his rival of Constantinople, though he strove to disguise it with the specious name of zeal for the canons, to imagine he ever would yield. In order therefore to divert him from rekindling the war, and involving the church with new troubles, which his excommunicating Anatolius would unavoidably have done so, he obliges the latter, who was his subject to submit, and write the letter I have mentioned. Thus were many prerogatives, which the Bishops of

Rome have since claimed as their right, extorted either from princes, or their own colleagues, choosing rather to gratify them in their demands, however unreasonable, than to endanger the peace of the church, by opposing them as they ought to have done."—*Ib.* pp. 220, 221.

452.—"Attila, the famous king of the Huns, commonly styled Flagellum Dei, or Scourge of God, being driven out of Gaul, broke unexpectedly into Italy."—*Ib.* p. 230.

By the intercession of the Pope, peace was made between Attila and the Emperor of the West.

453.—Attila, the king of the Huns died, and his huge disjointed kingdom was partitioned among several sovereigns. As the first horn, its power was continued by the Gepidae. (See 438, 441, and 446.)

The Empire of the Huns under Attila, had its seat, or the palace of the king within the Roman province of Dacia. When that monarch died, "the palace of Attila, with the old country of Dacia, from the Carpathian hills to the Euxine, became the seat of a new power, which was erected by Ardaric, king of the Gepidae" (*Gib.* v. 2, p. 348.)—who had been a part of the Empire of the Huns, and continued as the representative of that horn till the nation of the Gepidae was dissolved by the Lombards in A. D. 566.

RISE OF THE EIGHTH HORN.

The Ostrogoths were under the dominion of the Huns till the death of Attila in 453.

453.—"After many vicissitudes, the Ostrogoths obtained a settlement in Pannonia and Sclavonia, but not till the destruction of the kingdom of the Huns in 453."—*En. Am.* v. 5, p. 564.

They continued to hold a portion of Pannonia, between the Alps and the Danube, and a part of Illyria till 493, when they invaded Italy and subdued the Heruli.—*Jornand de reh. get.* chap. 52, p. 689.

RISE OF THE NINTH HORN.

453.—*The Lombards*.—These were a branch of the Gepidae, and embraced in the Hunnic nation till the death of Attila. In A. D. 455, according to Grotius, they became independent nation and possessed a portion of Pannonia, on the east of the Alp mountains, and south of the Danube river. (See *Lord on the Apoc.* p. 370.)

This territory they maintained till the time of Justinian, of whom Gibbon states that when the Gepidae took possession of the Roman fortifications on the Danube, that "for the protection of his subjects, the Emperor invited a strange people to invade and possess the Roman provinces between the Danube and the Alps; and the ambition of the Gepidae was checked by the power and fame of the Lombards."—v. 3, p. 98. But according to Grotius, they had been in the Roman territory from the death of Attila. In 566 they put an end to the Gepidae.

"Paul Warnefrid's Miscellany, expressly asserts that the Gepidae, of whom the Lombards were a branch, passed the Danube in the reigns of Arcadius and Honorius and settled around Sirgidunum and Sirmium."—*Grot. Proleg.* p. 53.

"Procopius also represents the Lombards, on the death of Attila, as taking possession of that part of Pannonia which had before been occupied by the Huns."—*Hist. Vand. Lib. I.* pp. 5, 6.

453.—The monks of Egypt and Palestine, "persuaded that the fathers of Chalcedon had betrayed the faith, and established a doctrine repugnant to that of Nice, began, as soon as the council [of Chalcedon] broke up, to assemble in great numbers, and out of the abundance of their zeal for what they thought the Orthodox faith, to threaten with death and destruction all who should refuse to anathematize the council, its symbol, and the letter of Leo." written A. D. 449. They were headed by a monk named Theodosius, who was soon surrounded by "a numerous army of monks and anchorites, who were soon joined by all the outlaws, thieves, and robbers in those parts. With this army he advanced to Jerusalem, made himself master of that city, and having reinforced his army there from the public jails, he abandoned to their fury all whom he thought less orthodox than himself. The monks and their auxiliaries, being thus let loose, the city was soon turned into a scene of blood and slaughter; several persons, venerable for their piety, were cruelly massacred, their houses were plundered, and set on fire; and none were spared, who had the courage to own two natures in Christ."—*Ib.* p. 232.

Pope Leo wrote a long letter to the monks, which "made no small impression on some of them, who thereupon, abandoning Theodosius, returned to their monasteries. But it was by the imperial authority, or rather troops, that the disturbances were in the end entirely composed."—*Ib.* p. 232.

455 (March 17th).—Valentinian, the III., Emperor of the West, was murdered.

455 (June 15th).—The Vandals entered Rome,

stripped it of its wealth, and retired on the 29th of the same month.—*Ib.* p. 233.

457.—In the beginning of this year Marcian, Emperor of the East, died, and Leo, a Catholic was chosen Emperor by the Senate, and "received the imperial crown from the hands of the Patriarch or Bishop, who was permitted to express by this unusual ceremony the suffrage of the Deity."—*Gibbon*, v. 2, p. 368.

He was the first Emperor crowned by a priest.

Of Leo and Marcian, Gibbon says: "Those pious Emperors enforced with arms and edicts the symbol of their faith; and it was declared by the conscience or honor of five hundred bishops, that the decrees of the synod of Chalcedon might be lawfully supported, even with blood."—*Vol. 3.* p. 260.

When the Emperor Leo was finally seated on the throne, he "declared his alliance with his colleague Anthemius, whom he solemnly invested with the diadem and purple of the West."—*Gibbon*, v. 2, p. 368.

The death of Marcian "was no sooner known in Egypt, than the Eutychians, who were very numerous there, especially in Alexandria, thinking themselves now free from the restraint, began to renew their efforts against the council of Chalcedon, which the deceased Emperor had made it the chief business of his reign to defend and establish."—*Bower*, v. 1, p. 534.

"They were stirred up and headed by one Timotheus, surnamed from the fierceness of his nature, *Æturus*, that is, 'the cat,' a name famous in the annals of the Church." He aspired to the bishopric of Alexandria; and by going in the dark around to the cells of the monks, who imagined an angel had spoken to them, he caused himself to be elected, and drove from his see and murdered Proterus, the lawful bishop.—*Ib.* p. 234.

460.—Timotheus *Æturus*, was driven from his see and banished from Alexandria, and that disturbance quieted.

461 (Nov. 10th).—Pope Leo died. After a vacancy of nine days, Hilarius was chosen in his room.

464.—In a letter to several Gallican bishops, Pope Hilarius, refers to the *laws of the Emperors* as empowering him to exercise authority over the other bishops.—*Ib.* p. 253.

466.—Anthemius, Emperor of the West, gave leave "for Christians of all denominations to assemble publicly by themselves to own openly the doctrines they held, and to serve God in the manner which they believed to be most agreeable to him . . . but the Pope, in the utmost alarm and consternation opposed it with so much warmth, that the Emperor thought it advisable to revoke the permission he had granted before it took place."—*Ib.* p. 255.

"The Popes taking the advantage of the frequent changes of the Emperors; of their absence from Rome, for they did not now reside there; of the disturbances and revolutions in the state, and the great respect and veneration which their character, and the grandeur they affected, procured for them from the common people; began now to act as sovereigns of Rome, the Emperors themselves not thinking it safe, as the empire was at its lowest ebb, and invaded on all sides by the barbarians, to disoblige or oppose them."—*Ib.* p. 256.

467.—Pope Hilarius died, and Simplicius is chosen Pope. "Simplicius governs the Roman Church in the worst of times; and in his pontificate happened great revolutions both in the East and the West, both in the Church and the state."—*Ib.* p. 257.

471.—Acacius is chosen Bishop of Constantinople, after the death of Genadius, the former bishop. Acacius, "no longer satisfied with the second place, began, in defiance of the council of Chalcedon, to aspire to the first; though the Bishop of Rome would not even allow him the second."—*Ib.* p. 257.

472.—Acacius obtained an edict from the Emperor Leo, "confirming, in a most ample manner, all the honors, privileges, and prerogatives, that had ever been yielded to, or enjoyed by, the most holy Church of Constantinople."—*Ib.* p. 258.

Pope "Simplicius was no sooner informed of the edict, issued by the Emperor, than, taking the alarm, as if the Christian religion and the whole Church were in imminent danger, despatched, a legate to the Emperor "charging him to remonstrate against it as repugnant to the known laws of the Catholic Church. What was the issue of this legation is not known."—*Ib.* p. 258.

474.—The imperial throne of the East became vacant by the death of the Emperor Leo. The inheritance devolved on his infant grandson, the son of his daughter Ariadne and her husband Thrascalisus, who took the name of Zeno. The young prince suddenly died, and Zeno became Emperor.

475.—"Zeno, the son-in-law and successor of Leo was driven from his throne, or rather

shamefully abandoned it to his rival Basiliscus; and the new Emperor no sooner found himself in possession of the Empire, than he openly declared against the Council of Chalcedon," and "re-called the famous Timotheus *Æturus* [see A. D. 457] to the see of Alexandria."—*Ib.* 261.

476 (Jan. 10th).—Pope Simplicius, wrote to the Emperor Basiliscus, protesting against Timotheus *Æturus*. The Emperor disregarded the Pope's letter, and permitted *Æturus* to assemble a council in this year at Constantinople. After the council, the Emperor issued an ordinance, anathematizing "Leo's famous letter, and the acts, decisions, and decrees of the Council of Chalcedon," and peremptorily requiring the bishops throughout the Empire to sign this letter."—*Ib.* p. 262.

The Bishops of Asia, signed the Emperor's letter to a man. "The example of the Asiatics was followed by most other bishops; and no fewer than six hundred signed the Emperor's letter. Thus was the Council of Chalcedon as universally condemned and rejected, as it had been, but 18 years before, universally approved and received."—*Ib.* p. 263.

Acacius, Bishop of Constantinople refused the letter; and was sustained by the populace, in that resolution.—*Ib.* p. 262.

"Thus did the Eutychian party prevail anew all over the East; all the chief sees, but that of Constantinople, being now in the hands of the avowed enemies of the Council of Chalcedon."—*Ib.* p. 265.

(To be Continued)

The Holy War.

The war has at last opened on the Danube,—a war of religious fanaticism on both sides, of traditional ambition with the Russians, of life and death with the Turks. As was to have been expected, Omar Pasha has been the first to begin positive hostilities; it was in the line of his duty to make some demonstration toward the forcible expulsion of the invaders from the Ottoman territory; but it is by no means certain that he has thrown from thirty to fifty thousand men across the Danube, as is rumored from Vienna, and there is reason to fear that if he has done so he has committed a fatal blunder. On the shore he leaves, he has ample resources of defence and a good position; on the shore he seeks he has inferior power of attack and no retreat in case of disaster. The report of his crossing with such numbers must therefore be doubted till more positive advices.

While the struggle in Europe is commenced under disadvantageous circumstances for the Turks, the case is otherwise in Asia. There, the frontier territories of Russia and Turkey divide themselves, in a military point of view, into two quite distinct theatres of operation. It is the high ridge, or rather concatenation of ridges, connecting the Caucasus with the table-land of Central Armenia, and dividing the waters that run toward the Black Sea, from those which the Araxes leads to the Caspian Sea, or the Euphrates to the Persian Gulf; it is this ridge which formerly parted Armenia from Pontus, that now forms the partition of the two distinct districts where the war is to be waged. This range of abrupt and generally barren rocks, is traversed by very few roads—the two principal of which are those from Trebisond and Batun to Erzerum. Thus for all military purposes, the hills in question may be considered as nearly impassable, forcing both parties to have distinct corps on either side, operating more or less independently of each other.

The country on the shore of the Black Sea is intersected by a number of rivers and mountain torrents, which form as many military positions for defence. Both the Russians and the Turks have fortified posts on important points. In this generally broken country, (the valley of the river Rioni is the only one which forms anything like a plain,) a defensive war might be carried on with great success against a superior army, (as very few positions are liable to be turned on the land side, on account of the mountains,) were it not for the co-operation of the respective fleets. By advancing, and, in case of need, landing troops, upon the flank of the enemy, while the army engages him in front, a fleet might turn all these strong positions, one by one, and neutralize, if not destroy, fortifications which, on either side of the frontier, are very respectable. Thus the possession of the Black Sea Coast belongs to him who is master of the Sea; or, in other words, unless the allied fleets co-operate actively with the Turks, it will in all likelihood belong to the Russians.

The country in the interior, on the inland side of the mountains, comprises the territory in which the Euphrates, the Araxes and the Kur (Cyrus) take their rise; the Turkish province of Armenia is on the one, the Russian province of Georgia on the other side of the frontier. This country, too, is extremely mountainous and generally impassable to armies. Erzerum on the part of the Turks, Tiflis on the part of the Russians, may

be said to be the two immediate bases of operations, with the loss of which the possession of the whole neighboring country would be inevitably lost. Thus the storming of Erzerum by the Russians decided the Asiatic campaign of 1829.

But what is the immediate basis of operation for one party, will be the direct object of operations to the other. Thus the roads connecting Tiflis and Erzerum will be the lines of operations for both. There are three roads; one by the upper Kur and Akhalzikhe, the other by the upper Araxes and Erivan, the third in the midst between these two, across the mountains by way of Kars. All these roads are guarded on either side, by fortified towns and posts, and it would be difficult to say which would be for Turks or Russians, the most eligible. Suffice it to say that the road by Akhalzikhe is the one which would lead a Turkish army most directly upon the insurgent districts of the Caucasus, but that very advance of the Turks would be turned by a Russian corps advancing from Batun up the valley of the Tchokrokh by Otti upon Erzerum; the road from Batun joins that from Tiflis only about 15 miles from Erzerum which would enable a Russian corps advancing in the direction alluded to, to cut off the communication of the Turks, and, if strong enough, to take possession even of Erzerum, the fortifications of which are of a merely Asiatic character and not capable of serious resistance.

The key to the theatre of war, in Asia, and on either side of the hills, then, is Batun, and considering this, as well as its commercial importance, we need not wonder at the efforts the Czar has always been making to get hold of it. And Batun is the key to the theatre of war, nay, of all Turkey in Asia, because it commands the only passable road from the coast to the interior—a road which turns all the Turkish positions in advance of Erzerum. And whichever of the two fleets in the Black Sea drives the other back into its harbors, that fleet commands Batun.

The Russians are perfectly aware of the importance of this post. They have sent, by land and by water, reinforcements to the Transcaucasian coast. A short time ago it might have been believed that the Turks, if weaker in Europe, enjoyed a decided superiority in Asia. Abdi Pasha, who commands the Asiatic army, was said to have collected 60,000 or 80,000, nay 120,000 men, and swarms of Bedouins, Kurds and other warlike irregulars were reported to flock daily to his standard. Arms and ammunitions were said to be in store for the Caucasian insurgents, and as soon as war was declared, an advance was to be made into the very heart of these centres of resistances to Russia. It may, however, be as well to observe that Abdi Pasha cannot possibly have more than about 30,000 regular troops, and that before the Caucasus is reached, with these, and with these alone, he will have to encounter the stubborn resistance of Russian battalions. His Bedouins and Kurdish horsemen may be capital for mountain warfare, for forcing the Russians to detach largely and to weaken their main body; they may do a great deal of damage to the Georgian and colonist villages in the Russian territory, and even open some sort of an underhand communication with the Caucasian mountaineers. But unless Abdi Pasha's regulars are capable of blocking up the road from Batun to Erzerum, and can defeat whatever nucleus of an active army the Russians may be enabled to bring together, the success of the irregulars will be of a very ephemeral nature. The support of a regular army is now-a-days necessary to the progress of all insurrectionary or irregular warfare against a powerful regular army. The position of the Turks on this frontier would be similar to that of Wellington in Spain, and it remains to be seen whether Abdi Pasha will know to husband his resources as well as the British general did, against an enemy decidedly his superior in general warfare and the means of carrying it on. In 1829 the Russian forces in Asia, amounted, before Erzerum, to 18,000 men only, and considering the improvements that have since then taken place in the Turkish army, (although that of Asia has least participated in them,) we should say the Russians would have a fair chance of success if they could unite 30,000 men in a body before the same place now.

Whether they will be able to do so or not, who can decide at the present time, when there is even less of real facts known, and more idle rumors spread as to the Russian army in Asia, than as to that in Europe? The Caucasian army is officially computed at 200,000 men, as its full complement; 21,000 Cossacks of the Black Sea have been marching toward the Turkish frontier; several divisions are said to have embarked from Odessa for Redut Kalch, on the South Caucasian coast. But everybody knows that the Caucasian army does not count half its official complement, that the reinforcement sent beyond the Caucasus cannot, from obvious causes, have the strength reported by Russian papers, and the conflicting evidence we receive, we are absolutely at a loss to make anything like an estimate of the Russian forces on the Asiatic frontier.

But that we may say, that in all probability the forces of both parties (an immediate general insurrection of the Caucasians left out of the question) the forces will be pretty nearly balanced, that the Turks may, perhaps, be a little stronger than the Russians, and therefore will be, on this theatre of war, justly entitled to undertake offensive operations.

The chances for the Turks are, indeed, far more encouraging in Asia than in Europe. In Asia they have but one important post to guard, Batun; and an advance, be it from Batun, or from Erzerum toward the Caucasus, opens to them in case of success a direct communication with their allies, the mountaineers, and may at once cut off the communication, at least by land, of the Russian army south of the Caucasus with Russia; a result which may lead to the entire destruction of that army. On the other hand, if defeated, the Turks risk losing Batun, Trebisond and Erzerum; but even if that be the case, the Russians will then not be strong enough to advance any further. The advantages are far superior to the loss to be undergone in case of defeat; and it is therefore, for sound and satisfactory reasons, that the Turks appear to have decided upon offensive warfare in those regions.

N. Y. Tribune.

The Sultan's Firman.

The following "Firman of the Sultan, granted in favor of his Protestant subjects," indicates a very liberal and correct sentiment on his part:

"Most honored vizier, illustrious counsellor, maintainer of the good order of the world, director of public affairs with wisdom and judgment, accomplisher of the important transactions of mankind with intelligence and good sense, consolidator of the edifice of empire and of glory, endowed by the Most High with abundant gifts, and Monshir, at this time, of my gate of felicity, my Vizier Mehemed Pasha, may God be pleased to preserve him long in exalted dignity.

"Let it be known on the receipt of this my noble rescript, that:—Whereas, those of my Christian subjects who have embraced the Protestant faith, have suffered inconveniences and difficulties, in consequence of their having been hitherto placed under a separate and special jurisdiction, and in consequence of the Patriarchs and Primates of their old creeds, which they have abandoned, not being naturally able to administer their affairs. Whereas, in necessary accordance with my imperial solicitude and benevolence toward all classes of my subjects, it is contrary to my imperial pleasure that any class of them should be exposed to trouble. And whereas, by reason of their faith, the aforesaid Protestants form a separate community. It is in consequence my royal pleasure, that measures be taken for the sole purpose of facilitating the administration of their affairs, so that they may live in peace, quiet and security. Let then a respectable and trustworthy person, chosen by themselves from among their own number, be appointed, with the title of 'Agent of the Protestants,' to be attached to the department of the Minister of Police. It shall be the duty of the agent to take charge of the register of the members of the community, and which is to be kept at the police department. The agent is to register therein all births and deaths. All applications for passports and marriage licenses, and on those special affairs of the community which are to come before the Sublime Porte, or any other department, are to be made under the official seal of the agent.

"The present royal and august edict has been especially granted and issued from my Imperial chancery, for carrying my pleasure into execution. Hence thou, the above-indicated Moushir, shall carry the preceding ordinance into scrupulous execution, conformably with the explanations given. As, however, the assessment of taxes and the delivery of passports are subject to specific regulations, thou shalt not permit anything to be done in contravention thereto. Thou shalt not suffer any tax or haratch to be required of the Protestants, for marriage licenses or for registration. Thou shalt be careful that, like unto the other communities of the empire, every facility and required assistance be afforded to them in all their affairs, and in all matters concerning their cemeteries and places of worship. Thou shalt not permit any interference whatsoever, on the part of any other community, with their rights or with their religious concerns, nor, in short, with any of their affairs, either secular or religious, in any manner whatsoever; in order that they may be enabled to exercise the usages of their faith in security. Thou shalt not suffer them to be molested one iota in these or in any other matters; and thou shalt be careful and attentive to maintain them in the desired quiet and security. They are to be permitted to make those representations to the Sublime Porte which it may be necessary to make concerning their affairs, through their agent. After thou hast taken due cognizance of these matters, thou shalt cause the present noble rescript to be registered in the proper quarter, and

shalt cause it to be confirmed in the possession of the aforesaid subjects, and thou shalt be careful that the high provisions thereof be always carried into due execution. Thus be it known unto thee, giving full credence to the Imperial signet. Done in the second decade of the sacred month of Moharrem, in the year of the Hegira 1264, at Constantinople the well-guarded."

(Sultan's Signature.)

The Sandwich Islands.

The mission to these islands was commenced in 1820. God prepared the way for it by one of the strangest revolutions that ever occurred. The national idols had been destroyed, the temples burned, and the priesthood, taboos, and human sacrifices abolished. This, however, had been brought about only through the desire of the dissolute young ruler to enlarge the range of his sensual pleasures. It created no desire for the gospel; no welcome to the mission. The moral, intellectual and social desolation was none the less profound than before. Society was all in ruins, and so was every individual. Even the language was unwritten. The nation was composed of thieves, drunkards, and debauchees. The land was owned by the king and chiefs, and property, life, everything was in their hands. Society could not exist at a much lower point than that at which the missionaries began their work.

That people has now become a Christian nation, not civilized, in the strict sense of that term; for a nation may be Christian, while its intellect is but partially developed, and its municipal and civil institutions are in their infancy. All the religion they now have claims the Christian name. A fourth part of the population are members in regular standing of Protestant churches. Not less than sixteen hundred new members were added to these churches the past year. In the same period \$24,000 were contributed to these churches for the support and propagation of the gospel. The language is reduced to writing, and read by nearly a third part of the people. The schools contain the great body of children and youth. The annual outlay for education, chiefly by the government, exceeds \$50,000. Nearly two hundred millions of pages have been issued from the press, in various works, making quite a respectable library, pre-eminent in which stands the Bible. The first article of the constitution, promulgated by the king and chiefs in 1840, declares that "all the laws of the Islands shall be in consistency with God's law." The laws and administration of the government, since that time, have been as consistent with this profession, to say the least, as those of any other Christian government. Mr. Lee, the Chief Justice of the Islands, in his report to the government the present year, says: "In no part of the world are life and property more safe than in these islands. Murders, robberies, and the higher class of felonies are quite unknown here, and in city and country we retire to our sleep conscious of the most entire security. The stranger may travel from one end of the group to the other, over mountains and through woods, sleeping in grass huts, unarmed, alone and unprotected, with any amount of treasure on his person, and with a tithe of the vigilance required in older and more civilized countries, go unrobbed of a penny, and unharmed in a hair. Where does the world afford a parallel of equal security?"

For this intellectual, moral, religious and social creation of the Hawaiian nation, the board has expended \$817,383, the Bible Society \$41,500, and the Tract Society \$23,800; a total of \$882,683, which is less than it costs to build a line-of-battle ship and keep it in service a year.

The Late Storm in Connecticut.

From the *New Haven Courier* of Tuesday we derive additional particulars of damage by the great storm and freshet of Sunday:

"During Sunday afternoon, the water in both the Housatonic and Naugatuck rose rapidly, and before night came on, small buildings were floated down the Housatonic River, among which was a hat shop, from which some twenty hats were taken at this place, by approaching it with a boat. The river was filled with floating timber, broken bridges, &c. Downes Bridge, crossing the Housatonic River some seven miles above this place, and Zoar Bridge, about one mile further up, are both gone.

"There has also passed a covered bridge, which undoubtedly is Bennett's Bridge, some fourteen miles above this place. Whether any bridges above that are gone, we are not able to say, though it is quite probable, for the hat shop named must have come from as far up as Babit's Bridge, some twenty-four or twenty-five miles above here. The extent of the damage up the Housatonic is not known, as no messenger has come from above Zoar Bridge. Upon the Naugatuck the loss and destruction of life and property we fear is great. The new bridge at Bea-

con Dam, a few miles below Naugatuck, Pine's Bridge, still lower down the stream, the Railroad Bridge at Seymour, the new bridge at Ansonia, and the Old Bridge at Derby, are all gone; and with the bridge at Ansonia several lives are lost. The bridge at Ansonia on the west side of the river, abutted into high ground, and all on that side, were safe, while through the village of Ansonia, and between the houses and the east end of the bridge, the water was running rapidly and at a great depth.

"People were crossing from the western shore on the bridge to the eastern end to see the rise of water around the houses in Ansonia; some had gained the eastern abutment and others were crossing, when suddenly the centre pier gave way, the bridge broke and fell, and those on it were thrown into the stream, and all must have perished; several caught upon the bushes that stand upon the eastern shore of the river proper, a distance of forty rods below where the bridge stood, and there shrieked for help. It was some time before they were discovered, but there was no boat there to aid them, and the probabilities were that no boat in this vicinity could live to reach them.

"On some citizens driving there and ascertaining the state of affairs, they immediately ran their horses for Birmingham, where a boat was instantly loaded and horses driven at the top of their speed to the scene, a distance of some two miles. During all this time their shrieks for help were heart-rending. The boat was immediately manned, and four brave fellows, at the imminent risk of their lives, pushed into the maddened stream, among floating trees, bridges, and timber. All was excitement as we watched the light in the boat darting down the stream like an arrow, and for a moment it seemed that they too must be lost. Soon we saw they had crossed the current, and then the air was rent with shouts of joy, for we thought, at least, the boatmen were safe, and they would yet rescue the drowning. They landed at the eastern abutment, and found some ten or fifteen persons there hemmed in by a flood of water and the heavy walls of the abutment every few moments falling. As soon as the water could be cleared from the boat, they again started for the relief of those that were clinging to the bushes, but before they could reach the place, tired nature had yielded, or they had been swept from their grasp by floating timber, and were no more. For some two hours and a half they had shrieked for help, and none could save them, although they were not ten rods from us.

"There were four supposed to be upon the bridge, and there may have been more; it is impossible to tell who is gone, as there is no communication between the two shores of the river. Georgiana Bartholomew, a young lady of 18 years, is known to be one, and her shriek and wail for help was heart-rending, and there stood her poor mother listening to each appeal, but powerless to help. Mrs. Bartholomew gave me the names of Charles Victory, John Allen, about 19 years of age, and Andrew Finch, a boy aged about 13 years, boarders in her family, who were with her daughter on the bridge, and undoubtedly are drowned. Those who witnessed the awful scenes of last night at this place, can picture to their minds the frightful and heart-rending scene at Niagara. Oh, that I may never again hear such an appeal for help without power to render assistance.

"It is said that the damage to the factories in Birmingham is very great. Some of them will probably have to suspend operations for months."

Mont Blanc.

A FOREIGN correspondent of the *Christian Intelligencer* writes thus from the vale of Chamouni respecting this "monarch of mountains":

Mont Blanc is the highest mountain in Europe. It is nearly sixteen thousand feet in elevation above the level of the sea, and more than eleven thousand five hundred above the valley of Chamouni. Its view from the vale is scarcely surpassed in grandeur. Other summits—as of the Andes—may be of much greater absolute height, but themselves rising from lofty table lands or very elevated districts, their relative elevation to the spectator is diminished and rendered inferior. The top of Mont Blanc is rounded, not abrupt or rugged, but smoothly covered with snow compacted into an icy mass, and so kept from being blown off by the fierce tempests which here so often rage. It presents this view not only to the distant spectator, but also to the actual observer. The ascent even to this throne of the frost king's perpetual and unquestioned dominion, has been in a number of instances successfully attempted. One of our company expressed an ardent desire to undertake it, and declared, if he ever again visited Chamouni, he would accomplish it whether or no. It is a work, however, which involves great labor, as well as not a little expense and danger; and, what is thought to be a matter of peculiar moment to our calculating people—yet I doubt if we are worse than our neighbors

—I am afraid when performed, does not, except as a matter of scientific curiosity, pay for the outlay. Two or three days must be spent, the services of numerous guides secured, preparations made requiring a total expence of some hundreds of dollars, and life and limb put in peril—for both have been lost in this endeavor. After all, a sudden storm may drive back the party, and disappoint the enterprise. The elder Balmat, whom I have spoken of as a relative of our guide, was the first who discovered a practicable path to the summit, but in a subsequent ascent he perished. Scientific men have there found the temperature as was to be expected, very low, and the air so much rarified that the vibrations of the report of a pistol ceased at once, and its sound was as feeble as the strong crack of a whip—probably decidedly weaker than the sonorous snaps of our French diligence conducteur.

The Aiguilles—of which I think eight range along in this view—are quite different in formation from Mont Blanc. They are tall, keen bladed pinnacles of naked rock, cutting with a singular sharpness against the sky, and attaining elevations of from five or six to nine or ten thousand feet above the valley. No snow cleaves to their pointed summits, and no vegetation clothes their barren sides. They rise in their stern and solitary grandeur—mighty indices of the great dial plate of time, around which the sun by day, and the moon and stars by night, mark the hours, the days, and the years of the earth's revolution.



The Advent Herald.

BOSTON, NOVEMBER 26, 1853.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER XXVIII.

From the time that it goeth forth it shall take you: For morning by morning shall it pass over, by day and by night: And it shall be a vexation only to understand the report.—v. 19.

“Goeth forth” and “shall take you” are metaphors, illustrative of the effects of the judgments of God, immediately upon God's setting them in progress. There would be no delay or hindrance in their execution from the very commencement of their infliction. As a huge animal going forth to seize its victims, so would these judgments fall upon the wicked.

“Morning by morning,” and “by day and night,” express the continuance of God's judgments. They were to be uninterrupted.

The last clause of the text reads, according to the margin, “It shall be a vexation when he shall make you to understand doctrine.” Bishop Lowth reads it: “And even the report alone shall cause terror.” How fearful then its infliction!

For the bed is shorter than that a man can stretch himself on it: And the covering narrower than that he can wrap himself in it.—v. 20.

This is a substitution for the insufficiency of their provision for comfort and security. The false theories in which they so confidently reposed, would prove in that day like a bed too short to lay upon, and like a covering too narrow to wrap the body in—leaving them without anything to rest upon or to cover themselves with, and exposed to the full measure of God's indignation.

For the Lord shall rise up as in mount Perazim, He shall be wroth as in the valley of Gibeon, That he may do his work, his strange work: And bring to pass his act, his strange act.—v. 21.

“Mount Perazim” was where David smote the Philistines, when they came against him, and he inquired of the Lord, 1 Chron. 14:10-12—“And the Lord said unto him, Go up; for I will deliver them into thine hand. So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baal-perazim. And when they had left their gods there, David gave a commandment, and they were burned with fire.”

“The valley of Gibeon” was the place of another slaughter of the Philistines, soon after the former. 1 Chron. 14:13-16—“And the Philistines yet again spread themselves abroad in the valley. Therefore David inquired again of God: and God said unto him, Go not up after them; turn away from them, and come upon them over against the

mulberry-trees. And it shall be, when thou shalt hear a sound going in the tops of the mulberry-trees, that then thou shalt go out to battle: for God is gone forth before thee, to smite the host of the Philistines. David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer.” Or reference may be made to Joshua 10:10, 11, when “the Lord discomfited” the Amalekites “before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makedah. And it came to pass as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.”

The reference to those scenes of slaughter, are similes illustrative of the salvation of God's people and the destruction of his enemies. To “rise up” is a substitution for God's beginning in earnest to accomplish their destruction.

Now therefore be ye not mockers, lest your bands be made strong: For I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.—v. 22.

While threatening judgments, God urges them to repentance. “Lest your bands be made strong,” is a substitution for their becoming hopelessly involved in the consequences which must follow a perseverance in rebellion to God. Said the Saviour, Matt. 13:30—“In the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.”

The “consumption,” determined on the whole earth, is from the same Hebrew word חלה (hah-lah) which is rendered “the consummation” in Dan. 9:27; and “a full end,” “an utter end,” &c., in Jer. 30:11; 46:28; Neh. 1:8, 9, and in other texts. As this is “determined upon the whole earth,” “the strange work” referred to in v. 21, which God will bring to pass, is the destruction that will be poured out on the wicked at the second advent; and it is in view of that, that they are exhorted not to be mockers.

Give ye ear, and hear my voice; hearken, and hear my speech. Doth the plowman plow all day to sow? Doth he open and break the clods of his ground? When he hath made plain the face thereof, Doth he not cast abroad the fitches, and scatter the cummin, And cast in the principal wheat And the appointed barley and the rye in their place? For his God doth instruct him to discretion, and doth teach him. For the fitches are not threshed with a threshing instrument, Neither is a cart-wheel turned about upon the cummin: But the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised; because he will not ever be threshing it, Nor break it with the wheel of his cart, nor bruise it with his horsemen.

This also cometh forth from the Lord of hosts, Which is wonderful in counsel, and excellent in working.—vs. 23-29.

To “give ear” is to assume the attitude of attention, which is a substitution for attention itself, which they are required to give to the words of Jehovah. The Lord then condescends to reason with them, and to instruct them from the labors of the husbandman, who has his set times for ploughing and sowing his seed, and who harvests each separate kind in a manner adapted to it.

The 24th verse, William Lowth says, and Bishop Lowth and Mr. Barnes give a similar translation, may better be rendered “Doth the plowman plough every day to sow? Doth he [every day] open and break the clods of his ground?” There is a time for ploughing, and one for sowing—sowing each kind of seed in its separate place; and then in harvest, each kind of seed is separated in a manner best adapted to the nature of the grain. By this illustration we may learn that God threatens, corrects, spares, shows mercy, or executes vengeance according as the season or occasion requires; and that as all the labors of the husbandman are directed to the result of the harvest, so all the previous workings of God, are in view of the consummation—the consumption determined on the whole earth.

The figures in these texts, besides the substitution in the words “give ear,” are the synecdoche in the use of “plowman,”—one being put for the class; and the metaphors, in calling the surface of the earth its “face,” and in the phrase “cometh forth,” used to illustrate the origin of the knowledge which the husbandman possesses.

CHAPTER XXIX.

Woe to Ariel, to Ariel, the city where David dwelt! Add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: And it shall be unto me as Ariel.—vs. 1, 2.

The marginal reading is, “O Ari-El, i. e., the Lion of God.” Its being called “the city where David dwelt,” makes its application to Jerusalem unquestionable; but the reason of its application may not be clear, and has caused much speculation.

They are told, ironically, to add year to year, and to kill sacrifices; yet that it should avail them nothing: the city, Ariel, should be distressed, and

should be as Ari-El. This last “Ari-El,” to which the future condition of the city, by a simile, is likened, is different from the city which is compared to it. It probably refers to the altar of burnt offerings, which in Ezek. 43:15, is called in the margin Ari-El. As the altar was surrounded with its slain victims, in like manner was Jerusalem to be surrounded.

And I will camp against thee round about, and will lay siege against thee with a mount, And I will raise forts against thee.—v. 3.

What God here says he will do, is put by substitution for the acts of his providence which should cause those results. The particular siege of the city, of which this is a prediction, is not designated, unless the destruction predicted of the besiegers in v. 5, makes it applicable to the army of Sennacherib. There is reason however to believe that he did not progress so far as to raise forts against the city; for the Lord said of the Assyrian, (Isa. 38:33,) “He shall not come into the city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.”

And thou shalt be brought down, And shalt speak out of the ground, and thy speech shall be low out of the dust, And thy voice shall be, as of one that hath a familiar spirit, out of the ground, And thy speech shall whisper out of the dust.—v. 4.

To “be brought down,” applied to the city, is a metaphor expressive of its humiliation. To “speak out of the ground,” and “low out of the dust,” are repetitions of the same figure, which represent the city as having died, and as speaking in a language attributed to departed spirits. Bishop Lowth says:

“That the souls of the dead uttered a feeble stridulous sound, very different from the natural human voice, was a popular notion among the heathens as well as among the Jews. This appears from several passages of their poets—Homer, Virgil, Horace. The pretenders to the art of necromancy [i. e., of talking with the dead,] who were chiefly women, had an art of speaking with a feigned voice, so as to deceive those who applied to them, by making them believe that it was the voice of a ghost. They had a way of uttering sounds, as if they were formed, not by the organs of speech, but deep in the chest or in the belly; and were thence called ventriloqui: they could make the voice seem to come from beneath the ground, from a distant part, in another direction, and not from themselves, the better to impose upon those who consulted them.”

These figures therefore illustrate the condition of the city subsequent to its having been taken by the enemy, when it shall become, as it were, a dead city.

The same thing is again brought to view in the text by the use of a simile, in which its voice is likened to one that hath a familiar spirit out of the ground; and by a subsequent metaphor, in which it is affirmed that its speech “shall whisper [or, as it is in the margin, shall ‘peep or chirp,’] out of the dust,” alluding to the gentle whisperings ascribed to departed spirits, the small, low, shrill voice which they were supposed to use, and which those who claimed the power of conversing with them, probably counterfeited—the destruction of the city is also illustrated.

Moreover the multitude of thy strangers shall be like small dust, And the multitude of the terrible ones shall be as chaff that passeth away: Yea, it shall be at an instant suddenly.—v. 5.

The prediction in this text is evidently directed against the army of Sennacherib, and its fulfillment must therefore be anterior to that in v. 4. The idea, then is, that while Jerusalem should ultimately be thus brought low, before that time should arrive it should receive sufficient evidence of God's sovereignty to lead it to repentance, if such a thing were possible.

“Strangers” are foreigners; and “the multitude of thy strangers,” is generally understood to refer to the men from various countries that Sennacherib sent against Jerusalem; who are also called “the multitude of the terrible ones.”

By similes, the condition to which these invaders should be reduced, is likened to “small dust,” and “chaff;” and the resemblance consists in their “passing away,” which should “be at an instant, suddenly.” As the wind suddenly causes chaff and small dust to disappear before it, so in a single night the angel of the Lord slew 185,000 of Sennacherib's army. (Isa. 37:36.)

Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, With storm and tempest, and the flame of devouring fire.—v. 6.

Bishop Lowth renders this “There shall be a visitation,” &c.; and Wm. Lowth says that some render it, “It shall be visited”—applying it to the Assyrians. Mr. Barnes understands the apostrophe as addressed directly to the Assyrians—such transitions being not uncommon in Isaiah. If the address is to be understood as directed to

Jerusalem, the context requires that the visitation predicted, should be understood to be for their protection, and for the destruction of the enemy. All these agencies are very likely to have been called into requisition in the destruction of Sennacherib's army by the angel of the Lord. (See note on Isa. 30:30, 31.)

MYSTERIOUS MANIFESTATIONS.

“SPIRIT WORKS; Real but not Miraculous: A Lecture read at the City Hall in Roxbury, Mass., on the evening of Sept. 21st, 1853, by Allen Putnam. Boston: Bela Marsh, No. 25 Cornhill. 1853.”

This is an octavo pamphlet of 62 pages, on a subject, in which we take no interest, except in its theological tendencies.

The writer of this was formerly a Unitarian clergyman at Augusta, Me., and a graduate at Cambridge, but now engaged in mercantile pursuits in Roxbury. The lecture is principally a narration of his own experience during the last year, with mediums; and a perusal of it has not lessened our convictions respecting the nature and magnitude of the evil which the Church has to grapple with.

A little investigation will enable the intelligent Christian to perceive that the place assigned to, by those who suppose they communicate with the departed, elevate those from whom they suppose the responses come, to a position not dissimilar to that occupied by the divinities of Greece and Rome in the minds of their worshippers; and that there is the same antagonism between these new teaching and the doctrines of grace, that there was between Christianity and the paganism that it displaced.

These pretended teachers deliberately step in between man and God, and seek to attract the eyes of mortals to themselves, as the ones who are to effect wonderful revolutions in the conditions of the race. On page 21, a “near relative” of the writer is recorded as saying:

“Joy to the inhabitants of earth, for Jesus of Nazareth cometh. We are strewing the path with flowers of faith. We are opening the barred doors of the mind; and, with low murmurs, we bid the sons of God welcome the slain Lamb.”

The sense of this evidently is, that the Jesus of Nazareth, who cometh, is constituted of these communicating intelligences; and that they are the slain Lamb which they ask the sons of God to welcome; and the coming predicted is only the mental and moral illumination which is to be unfolded by these pretended denizens of another sphere.

On page 23, the same relative is made thus to speak:

“Man is weaving a strong chord of Faith. When the golden threads shall be twined, and the chord made strong, then, will we lift the veil, and this chord of Faith shall hold it up.”

Man and the spirits are the only ones anywhere recognized, as the agents in releasing man from his thralldom! Spirits are the dispensers of good! They are to remove the veil from the eyes of mortals, and enable man to gaze with undimmed eye on things invisible! And yet the lecturer expresses the very charitable belief “that not many Christian congregations would be losers, were our clergymen to exchange pulpits with preachers such as these.”—p. 24

On page 32, a spirit of a red man, is represented as saying, “Me one that watches over his bones buried under your house. Me been in the spirit land one thousand and fifty moons”—eighty-one years. This spirit affirms himself to be the father of Black Hawk. The thought has occurred to us whether Black Hawk would be eighty-one if now living; and whether an Indian chief could have been buried in Roxbury as late as 1772! His watching his bones is in accordance with the notions of the ancients, that departed spirits frequented cemeteries, and the places where their bones were deposited; and hence those who had apostatized from God, were represented, among other things, (Isa. 65:4,) as those “which remain among the graves, and lodge in the monuments,” which they were accustomed to do who sought instruction from “other gods.”

This Indian chief is reported on p. 33, as saying, “Me holds now over you all the scythe of love; me will cut down all the weeds of sin in your minds, that the blossoms of holiness may grow.” Thus, then, are those who listen to these familiar spirits, encouraged to submit themselves to these invisible intelligences; and, independent of a Saviour and a sanctifier, to expect an entrance into the heavenly kingdom to be effected for them by spirits.

These teachers all speak in their own name. They claim no commission from a higher Intelligence: it is all from I, and Me. Thus on page 55, B. Franklin is recorded as saying:

“I suggested to my companions the propriety of demonstrating, upon that birth-place of the human mind, the doctrine of immortality, to the end that man's ever searching soul might then no more, in its early stages of existence, have its bright light clouded by the shadows of death,—a gloom

of ignorance which we, for want of palpable evidences, had ourselves experienced on the earth." "I proposed the opening of a material instrumentality which would be of universal use." . . . "I unravelled the principles of my discovery, and accompanying my numerous associates to a position from which we—united in purpose as one strong mind—commissioned and directed, by an exercise of our volition, an aural current to produce vibrations in the house of a gentleman of distinction and learning in Germany."

The combination of such influences constitutes the god of this newly revived Grecian philosophy! And such enunciations are a substitute for the teachings of inspiration!

It is a singular feature in the constitution of the human intellect, that men will give credence to communications confessedly unreliable. For they teach, p. 24, that "the canting hypocrite passes into the heavens with the same thoughts;" and a communication purporting to come from B. Franklin, in describing an attempt to communicate with mortals at Springfield, said, p. 29:

"The good angels formed a circle within the line of human beings, while the evil or disgraced ones formed a circle without. For a while the angels of light overpowered the disembodied demons of darkness; but as soon as one of the angels vacated a place, that place was filled by an evil disposed spirit, and he, being stronger than the pure and holy beings which surrounded him, succeeded in banishing us all from the circle."

Mr. Putnam admits, page 47, that "there are liars no doubt both in the flesh and out of it." And of the mode by which spirits communicate, he says, p. 57:

"The use of the instrument is as free to bad spirits as to good ones. It has no moral or intellectual tastes or preferences. Our wires will as readily transfer a message from one villain to his companion in villany, as they will carry the most affectionate sentiment from one devout man to another; so will the aural electricity which spirits have learned to curb and guide, be the servant of any spirit whatsoever, who conforms his processes to the proper natural laws."

And these spirits are, as Mr. P. admits, p. 17, "the serious and the trifling—the grave and the gay—the wise and the foolish—the affectionate and the unfeeling—the devout and the irreverent"—"A little progressed from where we stand, is their avowed position."

Thus, on their own hypothesis, evil spirits may communicate as well as good; and how shall we distinguish the one from the other? Mr. P. says, p. 17:

"One will receive that which harmonizes with his own mental and moral tastes—or with the tastes of the medium—or with the general tastes of the company present. Good spirits seem to cluster around good men; and bad ones seek their like."

With this distinction, who would be disposed so to reflect on his own goodness, as to imagine that evil spirits would be attracted by himself! And yet what should hinder those "liars" in the other world,—which he teaches can communicate as readily with mortals as the truthful, from so accommodating themselves to the "mental and moral tastes" of those they would mislead, as to win their confidence, and thus to be received as the impersonation of good spirits!

To illustrate: The writer of this letter, we have never, to our knowledge, seen. Judging from the autobiography which he gives of himself, and the general style and matter of his lecture, we suppose him to be not far from fifty years of age—one whose hopes of salvation rest more on his own moral uprightness than on the cross of Christ—whose views of immortality have been somewhat shadowy and doubtful—who is fond of the grave as well as of the gay—is possessed of strong feelings of friendship and affection—is on most satisfactory terms with himself—delights in a pointed witticism—loves to philosophize, and speculate—and is interested in anything which would throw light on the past, particularly if in connection with his own family. How then would familiar spirits, seeking an influence over him, be likely to approach him! When he first approaches the medium—with no belief in spiritual responses—when he inquires, "Have I a spirit friend here?" he thinks of his grandparents, brothers, sisters, and wives, who have gone before. Would not spirits such as he describes, reasoning on his own hypothesis, be able to divine from whom a response would be most welcome? He takes the alphabet, and the name of a former beloved companion is spelled out. What more adroit method could be imagined for the winning of his confidence than by the ties of affection! and there would be no difficulty, as we have seen, in personating the spirit of a beloved wife. Soon, what purports to be his ancestor, who settled in Salem in 1634, communicates the early

history of the Putnam family—goes back to the first settlers in their cabins, and designates the spots of ground where they dwelt, and gives their names and the names and occupation of ancestors in the old country. Facts of that kind, on his own hypothesis, might be as easily learned by spirits as by men, and the communication of them would be no evidence of the identity of the spirit which gave them.

What purport to be other friends, communicate; and the spirits of strangers; but prominent among all, is the pretended spirit of the great Ben. Franklin! The frequency with which this spirit appears, in the communications of necromancers, would lead one to suppose that it must be somewhat ubiquitous; for of the five thousand mediums claimed to be in the United States, none of them seem to find any difficulty in getting responses from him at any time! Communications purporting to come from him, pretend to explain the origin and nature of the discovery which he claims to have made, by which the dead and living converse together. To such a mind, thus philosophically inclined, and with religious tendencies of such a nature, what would be more welcome than such communications from such a source! His mental and moral tastes are gratified, and he gives credence to the revelations made.

But, suppose it is shown that these spirits are, after all, demons, and that Jehovah has prohibited converse with them;—for he admits, (p. 46,) that of the various explanations given by writers who reject the manifestations, that "the only power named in the works referred to that will equal the case is the demoniacal"—what then! His reply is, (same page,) "If the works and words be those of demons, . . . such devils are welcome angels, luring and helping the soul on and up to heaven's portals." And on p. 24, "If these be the words, and thoughts and feelings of demons, let me welcome their presence and their influence upon myself and those most dear to me!"

On p. 23, one of his relatives is thus reported: "Man that for ages hath lain in the dust, arouses himself into new action; he casts off the shackles of sectarianism; and he views God not as a Satanic Master, but as a loving Father." Those at all familiar with the necromantic literature, are aware that "sectarianism," in the dialect of these spirits, includes a belief in the Bible as the only rule of faith; and that the God of the Bible is the Being who is represented by them as a "Satanic Master." To such an extent has necromancy caused man to apostatize; he rejects Jehovah, ascribing to him cruelty and malice, and submits himself to the guidance of spirits who teach another gospel than that Paul preached. For they teach not the necessity of the regeneration of man's fallen nature; but speak of "the godlike properties in man's soul." To help the spirits draw this out, is their definition of building up Christ's kingdom. To have full faith in the presence of spirits, is the great sum of their teaching; and being welcomed by departed friends, is the great end they bring to view as the heaven of the departed. No effort is made to impress on the mind reverence for God, or the Bible. Their ethics are self-sufficient, and independent of all previous revelations, which are set aside as adapted only to a past age. And the relative importance attached to the mission of Christ, and of those, is seen when these are appealed to, p. 62, as furnishing "positive demonstration of that immortality which," in their dialect, "Christ only proclaimed." Thus He who came "to bring life and immortality to light" is regarded as merely proclaiming what needs to be proved by these manifestations, before those who demand such additional evidence, can have more than a half faith in an immortal future!

It may be thought that we have devoted more attention to this pamphlet than its merits demanded. It is not unlikely that we have; but how shall we aid to guard our friends from the wiles of the adversary, unless we first make them aware of the nature of the danger they are exposed to, and show them the unguarded quarter where the citadel of their faith will be attacked?

It is said that a large number of the officers of the Turkish army are renegade Christians. Among the number are Kurschid-Pasha, (quondam Gen. Goyon,) Terhad-Pasha, (ex-baron Stein,) Fethi-Bey, (Col. Colman,) Osman-Bey, (Jaschitzky,) &c. Gen. Prim, the Spanish adventurer, is said to be about to receive a command in the Turkish service. Several of the distinguished Hungarian and Polish officers that were residing in Paris, have repaired to the scene of action. Klapka is reported to have been already placed at the head of a corps of the army on the Danube.

RUSSIA AND TURKEY.

The following from the *London Times* of Nov. 3, gives an account of the passage of the Danube by Omar Pasha, and the present state of the Eastern question:

"The intelligence from the Danube though sufficiently ominous of evil and danger, is not such as to occasion much surprise. The negotiations for peace have been rudely interrupted by operations of war, and hostilities have now commenced in reality."

"At Constantinople and Vienna affairs had at last been drawn into a train favorable to an immediate adjustment, but the Turkish army, as we have been more than once compelled to explain, is something altogether distinct from the Ottoman government, and Omar Pasha has put his recent menaces into execution without heeding or expecting any further communications from the Divan. His summons to Prince Gortschakoff, delivered on the 9th ult., had fixed the 24th for the expiration of the preliminary armistice, at which period he declared he should cross the Danube and drive the Russians from the principalities. In the first, at any rate, of these threats, he has been as good as his word."

"He had employed the remaining intervals of peace in transporting detachments of his army to certain islands in the stream of the Danube, from which points they could cross with little further obstacle to the bank in the possession of the Russians. On these islands, as we observed on Tuesday, his advanced guards were reported to be stationed, and it now appears that, on the 27th, or, in other words, almost immediately on the conclusion of the original armistice, he proceeded to give effect to his declared resolutions, by despatching his troops across the arm of the river between the islands and the Wallachian bank."

"The operation was executed in front of Widenden, a fort situated at the western extremity of the Bulgarian frontier, and the Turks seem to have lodged themselves in Kalafat, exactly opposite. They had made, as it was alleged, preparations of similar character at Brailow, but it is not yet reported that they have crossed at this point also. There is naturally some variation in the statements respecting the number of troops actually carried over, but this is of little importance, and, indeed, it is obvious that no statement would be likely to be accurate for more than a particular moment of time."

"It is known that Omar Pasha had provided twenty-four large boats for his purposes, and we may safely assume that when the passage had been once commenced he would transport the main force of his army from the right bank to the left with as little delay as possible. A more interesting point concerns the opposition offered to the movement. It is not probable that the Russians could have been ignorant of the Turkish preparations, or of the spots where an attack was likely to be made, and although the passage of the river was greatly facilitated by the previous occupation of the islands, yet the arm of the stream still remaining to be crossed was some five hundred or six hundred yards in width, leaving ample opportunities for a formidable resistance."

"Nevertheless so far as we are at present aware, the passage was effected without opposition, and the Russians were only 'gathering upon the point assailed.' Such inaction was probably due to the strictly defensive course enjoined upon Prince Gortschakoff; but as Omar Pasha will, unless detained by pacific instructions from the Divan, proceed to attack the Russians outright, longer forbearance will be out of the question, and we may expect intelligence of a regular battle."

The *London News*, commenting on the same event, says:

"It is now apparent that the Turks are in earnest. The Russian steamers and other small craft which attempt to cross up or down the Danube, are fired upon from the Turkish forts. Omar Pasha has pushed his troops across the Danube, at a point whence he can take the Russian forces in Wallachia, in flank. The Russians, according to the most intelligible and credible accounts, extend along the river from in front of Bucharest to Kalafat, or near it. Their troops at the latter place have been called in."

"If Omar Pasha advances along the river, they can at first present but a narrow front to him; or he may strike inland and get in their rear, placing them between the detachment of the Turkish army which has already crossed, and any detachment which may hereafter cross lower down. To obviate these disadvantages the entire position of the Russian army would require to be altered; it would require to fall back upon Bucharest, at least, and present its front to the west instead of the south."

"This may be the object with which the Russian

advanced posts have been withdrawn from Kalafat. Or they may have evaded a rencontre with a view to keep up for some time longer the farce of pretending that they will only act on the defensive and in case of necessity. It is indeed a farce for them to speak of the defensive when they have so far advanced into the Turkish territory. Whatever be their schemes, they seem in no hurry to accept the defiance thrown in their teeth by the Osmanli. In the rencontre at Isaatchi they appear to have had the worst, and now they show their backs to the enemy at Kalafat."

Regarding the position of the hostile forces in the principalities, it would appear that an encounter on an extensive scale was imminent. One account says:

"It was on the 27th that the head quarters of Omar Pasha's army crossed the Danube. On the same day, say the accounts, he advanced to Radowa, about thirty miles on the way to Krajowa, the principal town of Lesser Wallachia. Up to this point he would be unopposed, as the Russians have not occupied that portion of Wallachia."

"The *Gazette des Postes* of Frankfurt, however, publishes a letter from Bucharest announcing the departure of Prince Gortschakoff for Krajowa. This event had produced a great sensation, and it was considered probable that a general engagement might take place at Krajowa, which is defended by Russian troops from Kalafat. Ten thousand more men are expected there, and Sulan regiments with artillery. Cossacks are picketed for the transmission of orders and news."

The latest reports in regard to the strength of the Turkish navy, show that it is very far from insignificant. It consists of 22 ships and 8 steamers, manned with upwards of 11,000 men, and over 1100 guns. The ships are said to be well found both in arms and equipments. There is a reserve on shore of 17,000 men to supply vacancies. The Egyptian fleet in the Bosphorus numbers 11 ships and 1 steamer, carrying upwards of 600 guns, and manned by nearly 6000 men.

TIME OF THE ADVENT.

(Continued from the "Herald" of Nov. 12th.)

The ten kingdoms.—The "fourth beast, dreadful and terrible; and strong exceedingly," with its "great iron teeth," and "nails of brass," "devouring," breaking "in pieces" and stamping upon "the residue," "is allowed, on all hands, to be the Roman Empire." Its chronological place in the vision, its terrible attributes, and its marked characteristics are unmistakable.

This fourth beast "had ten horns," and by the angelic interpreter we are taught, that "the ten horns out of this kingdom are ten kings (kingdoms) that shall arise."

Even "the Romanists themselves allow," that the Roman Empire, "was by means of the incursions of the northern nations, dismembered into ten kingdoms." There is, however, a slight difference in the enumeration of these limited kingdoms that arose within the Roman territory, as given by eminent chronological and critical historians. Bishop Newton gives the true reason of this trivial disagreement, when he says, "the few variations in these accounts, [referring to the lists furnished by Machiaval, Mede, Bishop Lloyd, Sir Isaac Newton,] must be ascribed to the great confusion of the times, one kingdom falling, and another rising, and scarce any subsisting for a long time together." If the reader will examine these kingdoms as furnished by these learned expositors, he will find that their variations are indeed few, considering the rapid and constant political changes of that era in the history of the Roman world, and therefore quite satisfactory, infinitely more so, than that arranged to accommodate 519, A. D.

The object these historians had in view was to ascertain if possible the original divisions into which the empire was broken, or the time when this two-fold division was accomplished, and this was acting agreeably to the import and spirit of that prophecy, as a moment's candid reflection will convince every real inquirer after truth. Let us turn our attention to the prophetic imagery again. This exceedingly strong, devouring, stamping beast, is to be shorn of its herculean strength, and its terrible, irresistible power broken.

The war-blast of the destroying angels are heard, and the savage Seythian and German hordes sweep down over Southern Europe like the desolating hail-storm, spreading everywhere ruin, and fearful desolation, changing scenes of peace and plenty, suddenly into a desert, and at last Western Rome falls before the dreadful inundation, and ten distinct kingdoms are established upon its ruins, and the beast has its ten horns.

Now a child may see, that when—just when the

* On pp. 61, 62, he speaks of "That wide-spread half faith in immortality, which but just keeps half the members of the Christian community from denial, and goes no further than that," which by these teachings, "is receiving new vitality and vigor, and growing up to the stature and power of undoubting trust."

* The name given by the ancients to the spirits of dead men.

Roman Empire is divided into ten parts, and when ten distinct governments are formed, the prophecy, "and it had ten horns," is fully, completely accomplished, and the ten kingdoms have arisen! It is then the ten original kingdoms that we are to look for.

The most superficial historical reader should be aware of the fact, that after Western Rome became thus divided, a list of ten kingdoms could be furnished for almost any given year. And so Mr. Whiston observes, "that as the number of the kingdoms into which the Roman Empire in Europe, agreeably to the ancient prophecies, was originally divided, A. D. 456, was exactly ten, so it is also very nearly returned again to the same condition; and at present is divided into ten grand or principal kingdoms or states." And thus ten could be specified at various times, therefore, because the full number of kingdoms can be specified as existing in the year 519, is no argument in itself that the year 519 is of any greater consequence than many other years in the Roman history, when ten kingdoms also existed. Although the existence of "just ten kingdoms" is associated with the existence of "another," still, to many who have embraced definite time, or have become favorable to it, it is a matter of importance and interest, that "just ten" did exist at the time named. Now permit thus much of that sophisticated theory to rest very lightly upon the mind, for just ten kingdoms can be reckoned up before 519, and since 519, as the most learned have shown to have existed prior to that date, and as was presented in 1240, and as the reformers did at the era of the reformation, and as Mr. Whiston did in 1706. We name these facts as examples, so that it may be seen that after Rome was once divided, the divisions have continued in some form, almost without interruption to this day, therefore we repeat, when we look for the ten horns that arose out of the head of the fourth beast, we must inquire for the original kingdoms, as the accomplishment of that prophecy, "and the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them." Now these original kingdoms are discarded in that scheme, because as the editor of the *Herald* pointedly said, it would be "fatal to their theory." Kingdoms that played a prominent part in the Roman drama, and clustered around its very head, and struck the fatal blow that terminated its existence, and that subverted its ancient political institutions, are counted as nothing, in order to make good the year 519, as a starting point for definite time.

But friends, have you carefully examined the list of kingdoms furnished for that year? If not, I pray you investigate, and you will learn that their statements are rather indefinite after all. Are you aware that in order to make out "just ten," they have been obliged to slip, or smuggle into the number an imaginary one? They say, "When we arrive in the history of the world where there are just ten kingdoms and another answering to the description given in the prophecy on the old Roman territory, this will be the fulfillment." Then the whole theory depends upon the truthfulness of this proposition. If the perfection of the list, "just ten," is doubtful, then the ultimatum of the argument is doubtful; if they have failed in the required ten, then the whole affair is a failure. And, now, we boldly declare that they have signally failed in their attempts to furnish the "just ten."

In the list furnished for the *Herald* the 5th kingdom is thus specified: "The native islanders were driven into Wales, where they succeeded in maintaining their independence." How astonishingly indefinite, for a definite time system of interpretation. Do they tell us when "the native islanders" were driven into Wales? or show to be a fact that when they fled into Wales they established a kingdom? Or if they did form a kingdom that that kingdom existed in 519? Not a word! And will a mere assertion answer in this vital case? It is not only important that they should prove when this was done, and if such a kingdom had a being at the time named, but also what part of Wales they established that government, for the mountainous portion of that country was never trod by Roman soldiers; never annexed by conquest to the Roman Empire, therefore, cannot be considered as a part of "the old Roman territory."

The reader may have received the impression from the description of the previous fourth kingdom, that "the native islanders" were driven into Wales at the time "the Angles and Saxons arrived in Britain about A. D. 450;" but it is not true, for there were long and bloody conflicts ere the flight took place. It may be said, that their long contentions is only bringing us so much the nearer to 519, for their entrance to that province. Very well, receive all the assistance possible, but the fact that the contention was long and bloody, is

unfavorable to the idea that they erected an independent form of government in Wales, as we shall see from history.

In order that the reader may have a clear connected understanding of this part of the subject, we will first speak of the political state of the principality of Wales.

"From the accounts given by the Roman writers, it appears that a monarchical form of government existed in Wales in the earliest historical times. The island was divided into several petty sovereignties, each subject to a separate prince; but in times of emergency and danger, they united under one leader, similar to a dictator among the Romans."—*History of all Nations*, v. 2, p. 935.

"After the Romans withdrew from Britain, the Welsh resumed their ancient form of government, and the country appears to have been divided into six or seven principalities. About the middle of the sixth century, Melgwyn, king of North Wales, appears to have made himself supreme over all the chieftains of the country. This government continued till the reign of Cadwallader, A. D. 703."—*Id.* p. 934.

From this, we learn, that precisely the same form of government which had existed for ages among the Welsh, was continued after the Romans had abandoned Wales, and onward till 703, A. D.

We will next turn our attention to the assumption that the "native islanders" of Britain after being driven from their homes by the Angles and Saxons, formed a kingdom in this province. Early in the fifth century, the declining condition of the Roman Empire made it necessary to abandon the province of Britain, and the legions were withdrawn. "The Britons were immediately assailed by the Picts and other barbarous nations of the North. . . . In their distress, the inhabitants applied to the Roman General Etius, in Gaul." The Romans turned a deaf ear to their complaints, and being "unable to protect themselves," they invited the assistance of the Angles and Saxons, two German tribes. They at once gladly embraced the opportunity to invade Britain, and 1600 under the command of two brothers, landed upon that island, about A. D. 449. "The Picts and Scots were subdued with so little difficulty, that the Saxons soon conceived the design of conquering the island for themselves. Accordingly, instead of returning home, they invited over fresh hordes of their countrymen, and a long war ensued, in which the Saxons and Angles triumphed over the Britons in almost every encounter, and finally drove the miserable remnant of the nation (the subjects of Elder Beric's fifth kingdom) to seek refuge (where?) in the mountains of Wales and Cornwall."—*Hist. of all Nations*, v. 2, p. 898.

The reader will please notice that the long bloody war left but a mere handful, and that this "miserable remnant" fled in an exceedingly scattered state. As we have seen, S. G. Goodrich says they sought "refuge in the mountains of Wales and Cornwall." W. C. Taylor, p. 350, employs the same language. Prof. Putz, a German historian, in his "Hand-book of Geography and History," p. 10, says, "The Britons retired into Wales and Cornwall, or emigrated to the opposite coast of America." This is the way they "succeeded in maintaining their independence."

Notice second, that these "just ten" must be found on the old Roman territory, and even if these native islanders erected a kingdom, in the mountainous parts of Wales, it was beyond the Roman dominions, for "the mountainous regions of Wales were never conquered by the Romans."—*History of all Nations*, v. 2, p. 898.

Notice third, if the "native islanders" did establish a kingdom in Wales, it was too late by nearly a century to be reckoned in the list of "just ten," for both S. G. Goodrich, W. C. Taylor, assert without any qualification, that the war between the Angles and Saxons and the Britons, lasted "nearly a century and a half," which would place the flight of the "native islanders" almost a century beyond the time when Elder Beric says a kingdom formed by the native islanders, existed in Wales. This point we will make still plainer. He says, "The Angles and Saxons arrived in Britain about A. D. 450." Very well. Now mark that the war between the Britons and the Angles and Saxons did not commence then, for they were hired by the Britons to help drive out the Scots and Picts. But to give that argument more than its just due, date the commencement of the struggle for the territory at their landing upon the British isle, 450 A. D. Now add the length of that war, 150 years, and the time when the native islanders were driven into Wales was not far from the year 600 A. D. Now how in the name of common sense can the "native islanders" have a kingdom in Wales in the year 519 A. D., a hundred years before they left Britain? If needed we will show a similar looseness of statements, and disregard of

stern facts respecting another kingdom composing that catalogue of "just ten," as said to have an existence at the time named.

Their list is emphatically imperfect; more than doubtful: it is essentially deficient. It is presumed that because "the native islanders" at some time fled from Briton, and by some means and somewhere "succeeded in maintaining their independence," therefore they formed a kingdom, and that this kingdom existed A. D. 519. It is another pure, unauthorized, reckless presumption. In our way of looking at this serious matter, it will take a host of mere inferences and presumptions to make one, good, solid, fixed fact.

Odoacer, chief of the Heruli, united under his command all the confederate forces of Italy, terminated the imperial dignity of Rome, thus planting a powerful kingdom in the very heart of the Roman Empire; but this kingdom, which, under the sounding of the fourth trumpet, smote "the third part of the sun," is not worthy of a place among the "ten horns," and in its stead, a miserable remnant of frightened, flying fugitives from the Angles and Saxons, hiding in the mountains of Wales, or seeking protection under the petty chiefs of that province, "or emigrating to the opposite coast," must be exalted into a horn of the mighty fourth beast, in order to furnish a catalogue of "just ten" to accommodate the year of our Anno Domini, 519! BEREAN.

MR. EDITOR—DEAR SIR:—Having just returned from the West, and read your review of my article in the *Herald* of Oct. 22d on the time of the Advent, I feel called upon to make a few remarks. In relation to the article, I would say: It was not written to provoke controversy, but through the urgent solicitation of brother Edwin Burnham and others.

There are some things in that review I wish to notice. And first, in relation to the ten kings; you proceed: "In enumerating these they omit the kingdoms of the Huns, the Lombards, and the Heruli; divisions, which have long been recognized by such chronologers, historians and commentators as Dr. Hales, Bishop Newton, * and Bishop Lloyd and others, and have substituted for the Britons in Wales, the Gepidae, and the Alemanni."

The ground of complaint in the above seems to be this: we have left out some of the kingdoms that were included in the arrangement of Dr. Hales, Bishop Newton, and Bishop Lloyd.†

Well now suppose we have differed from those men in relation to the divisions of the Roman empire—what then? Is it contrary to the standards of the Church for us thus to differ? And if in this, why not in other respects? And if we carry out the principle, then you and every other Adventist will, in some respects, have to correct their theology.‡ But suppose that we, in the absence

NOTES BY THE EDITOR.

* This was an error of ours. In the haste with which that article of twenty-four columns was written, with the printers at our heels, setting it up as fast as we could supply the copy, we have been led to wonder that it contains so few errors. We designed to have given the words of Mr. Litch, "Address to Clergy," p. 63: "This list of kingdoms, as the first ten, is given on the authority of MACCHIAVAL, a historian, and Dr. Hales and Bishop Lloyd, chronologers." Not recollecting just where to find the expression, and not having time to search for it, we ventured a reference to the names from memory, and by mistake gave that of Bishop Newton instead of Macchiaval. We always intend to verify all allusion to authorities by an actual reference; and this slip, will be worth not a little in enforcing an adherence to that resolution.

† Not so. The objection is, that you have omitted two kingdoms, for which we have such authority that they were of "the first ten," and that the change, was unaccompanied by evidence to warrant it. We were asked to substitute other kingdoms for those, without any demonstration of error in the conclusions of Macchiaval, Hales, and Lloyd. If they erred, it was because of imperfect vision, want of acquaintance with facts, or a defect in the principle which governed them in the enumeration of the kingdoms. You may have a more correct principle, a more profound acquaintance with history, and a more logical discrimination than they have, and hence arrive at a more accurate result; but no one can be censured for subjecting the evidence of it to a close inspection, before submitting their faith to your judgment.

‡ A difference in "Theology" and a difference in history, are hardly analogous. Men may differ in their opinions, but should agree in their facts. Men may err respecting facts; but in such case it is for want of information. Or they may err by

of what you term "profound research, or a more mature judgment and acute logical powers of discrimination," have given a different list, in part, of the ten kingdoms; others have done so before us, among whom are the names of Mede, Dr. Adam Clarke, Calmet, Miller, and others.*

And to show that great men have not been agreed in locating the ten kings, we subjoin the following lists. Clarke, in his comments on Dan. 7th, gives them thus:—1. The Roman Senate. 2. The Greeks in Ravenna. 3. The Lombards in Lombardy. 4. The Huns in Hungary. 5. The Alemanni in Germany. 6. The Franks in France. 7. The Burgundians in Burgundy. 8. The Saracens in Africa, and a part of Spain. 9. The Goths in other parts of Spain. 10. The Saxons in Britain.†

Mr. Miller gives the following classification:—"France, Britain, Spain, Portugal, Austria, Naples, Tuscany, Lombardy, Rome, and Ravenna." (See Miller's *Lec.* p. 46.)‡

The arrangement as given by Mr. Mede is as follows:—"1. The Britons. 2. Saxons in Britain. 3. The Franks. 4. The Burgundians in France. 5. Wisigoths in the south of France, and a part of Spain. 6. The Sueves and Alans in Galicia and Portugal. 7. The Vandals in Africa. 8. The Alemanni in Germany. 9. The Ostrogoths, whom the Lombards succeeded in Pannonia, and afterwards in Italy. 10. The Greeks in the residue of the empire."§

The above vary from the list you have given. ||

You also convey an erroneous idea in relation to the list given by Bishop Newton; for he neither

adopting a false principle in the application of facts: such is an error of opinion. If they have thus erred, that is the point to grapple with respecting them.

* We protest against this, as a departure from the point at issue. When you stated that—"when we arrive in the history of the world where there are just 'ten kingdoms,' and 'another,' answering to the description given in the prophecy, on the old Roman territory, this will be the fulfillment"—we understood you to take the position that the first ten kingdoms which arose in that territory and were contemporaneous are the ones thus symbolized. That is our position. If you dissent from this, please to say so; but we hardly think you will; for Daniel affirmed that "three of the first horns" were plucked up. That being the case, we inquire which were the first ten that arose in that empire, and continued till ten were contemporaneous. The question in our mind, is not whether we shall take the first ten, or some other ten. If you join issue there, we are ready for its discussion. We were considering which kingdoms were the "first ten"—a point that is to be settled by history and authority. When you say that Mede, Clarke, Calmet, Miller and others differ respecting the list of the ten, you depart from the point at issue, unless you show that they differ respecting the first ten. This will be seen by the first four following notes respecting the several lists.

† Dr. Clarke says nothing respecting the point at issue, viz., whether the kingdoms he enumerates were the "first ten," or not. His including the "Saracens," who did not invade Africa till the seventh century, shows that it was not his object to name the first ten. What kingdoms existed in the seventh century, is entirely foreign to the question at issue; and therefore does not sustain any difference between those men on that point. Dr. Clarke does not accompany his list with any reasons for his designation of the kingdoms named.

‡ Mr. Miller made no allusion whatever to the "first ten." He merely copied from E. Irving the modern names of the kingdoms, and went into no discussion respecting them. This, therefore is foreign to the question.

§ Mr. Mede's list, you evidently copy from "Bishop Newton on the Prophecies," p. 209. He gives ten divisions existing in 456; but does not profess to be limited to the limits of the Roman empire. He goes outside of it and takes the Alemanni in Germany.

|| You also mentioned Calmet as one who differed respecting the ten kingdoms. Why did you not go farther and show that Calmet's difference was not respecting the ten kingdoms? He being a Catholic, was interested to find the ten kings all outside of the Roman empire; and so enumerates ten individual kings in Syria who all lived before the Christian era, as the ones symbolized by the ten horns. As evidence then of a right to omit two kingdoms in the list of those given as the "first ten," you adduce Mede who goes outside of the Roman empire to find one of his ten; Calmet, who gives as a list, ten kings in Syria; Clarke, who gives the divisions existing in the seventh century, and Miller, who gives the modern names of the kingdoms. Does such evidence prove that they differed respecting the "first ten?"

includes the Heruli, nor precludes the Britons. Now, then, whether Bishop Newton has accompanied the list of the ten kings (when he includes the Britons) with "sound and cogent reasons," judge ye.*

It will be seen that by the list given by Mr. Mede, that it differs but very little from that given in my article in the *Herald*, and that difference is, in a great degree, owing to this fact: Mr. Mede gives a list of the barbarian nations in A. D. 456, and in doing this, he goes outside of the Roman empire, in one instance, to make out the number ten, while we reckon up the divisions within the empire in A. D. 520, which were just ten in number.†

For between 456 and 520 the Visigoths were driven out of the greater part of France, and the Alans being subdued, it left two in Spain, viz., the Suevi and Visigoths. The Ostrogoths, who in 456 occupied Pannonia, passed subsequently into Italy where they maintained a kingdom until overthrown by Narsis, A. D. 552 to 554.

The Alemanni passed from Germany across the Rhine, and occupied the country north of Italy, as a distinct and separate people, as late as A. D. 553-554.‡

The Alemanni originally dwelt between the Danube and the Maine,—towards the end of the third century they conquered the tithe-land—"they fell upon the effeminate Gauls, (who henceforward, from terror, called all Germans Alemanni.)"—Subsequently they passed into "the eastern part of Switzerland, in Suabia, and down both banks of the Rhine, as far as the Lahn and Cologne."—*Kahlsch Hist. of Germany*, pp. 74, 91.

We learn from Koch, "Hist. of the Rev. in Europe," that the Suevi who were both neighbors and allies, and had "long formed a distinct nation, were at length blended with the Alemanni;" and that "they invaded those countries known since under the names of Alsace, the Palatinate, Mayence, &c.; and extended their conquests also over a considerable part of Rhetia and Vindelicia."—pp. 43, 45.§

"Clovis took from the Alemanni a part of their territories, of which he formed a distinct province, known afterwards by the name of *France on the Rhine*. They retained, however, under their hereditary chiefs, Alsace, with the districts situated beyond the Rhine, and bounded on the north by the Oos, the Entz, the Necker, the Muhr, the Wernitz and the Jagst."—*Rev. in Europe*, v. 2, p. 374.||

* This reference to Bishop Newton is explained in the first note on the preceding page. You should however have added that Bishop Newton does not profess to select the first ten kingdoms. He prefaces his catalogue of the kingdoms with, "We would, for reasons which will hereafter appear to the attentive reader, fix these ten kingdoms at a different era from any of the foregoing; and let us see how they stood in the eighth century."—*Dist. Proph.* p. 210. Those existing in that era have little to do in the question respecting the "first ten."

† And yet, singular as it may seem, the "Alemanni," which he has to go outside of the empire to find, are the same as your "Alemanni,"—only with a different orthography. Mede finds them, as you admit, outside of the empire. They made no change in their location till they became a subjugated and tributary people, and thereby disqualified from a place in the catalogue of separate and independent kingdoms. When you came to this point, we can imagine you balancing between two positions. You were in this difficulty: to admit that they were within the kingdom, on your classification of the horns, it would require only the rising of the Heruli to make "the ten horns and another," which would compel you to locate the rise of the little horn as early as A. D. 476. This would be detrimental to all your chronological air castles; and so you take the other alternative, admit that the Alemanni are outside of the desired limits, till you get past the rise and fall of the Heruli; and when they are subjugated and conquered, you take a small colony of them who are existing only as a tributary branch of another nation, elevate them to the dignity of a "horn," and make it one of your "just ten!"

‡ If the Alemanni crossed the Rhine into the Roman territory as late as 553, it follows that previous to that date they were outside of the prescribed limits, and have no claim on that score to be enumerated among the ten, in 520, which you have selected as the epoch of their designation.

§ These historical extracts have reference to their position previous to their conquest by Clovis in 496,—a history which we gave in full in the *Herald* of Oct. 22d.

|| We showed in the *Herald* of Oct. 22, that in 496, "The last king of the Alemanni was slain in the field, and his people were slaughtered and pur-

"The Alemanni upon the destruction of the Western Empire (476) subdued that part of Germany which is now known by the name of Alsace where they settled."—*Ancient Univer. Hist.* v. 17, p. 299. (See Ash, p. 132.)*

"The Alemanni who dwelt in the mountains deemed the occasion favorable, on the dispossession of the Goths (553), for an invasion of Italy. They divided into two enormous hordes, commanded by Lentharis and Batelinas, the former of whom coasted the Mediterranean, the latter the Adriatic. The army under Lentharis was destroyed by pestilence, and that under Batelinas was surrounded and cut to pieces by Narsis, five men escaping the fate of their comrades, A. D. 554."—*Hist. of Ger. by Menzel*, pp. 186, 187.

The above testimony shows that the Alemanni were a distinct kingdom or nation down as late as A. D. 554.†

You remark in your article, that the successors of Theodoric ceded Rhetia,—or in your own language, the colony and their country to the grandson of Clovis. True, but when was this done? Not in 496, but in 536. "The possessions of the Ostrogoths in Gaul, lying between the Rhine, the Alps, and the Mediterranean, were ceded to the Franks about 536."—*Koch*, v. 2, p. 376.‡

Up to the above named date, they were, as you remark, under the protection of the Ostrogoths—when their country was ceded to the Franks; yet, as Koch says, they continued to be governed by their own laws,—although tributary until their signal defeat, mentioned in the above extract from Menzel, A. D. 554.

(To be continued.)

REPLY TO "REMARKS ON THE 2300 YEARS."

[There being in the following, an expression of dissatisfaction at our remarks respecting a former article, we shall refrain from any comments on it. When there is manifested by any an unwillingness to the correction of historical, chronological or other inaccuracies, or to be met by arguments as terse and pointed as their own, we forbear any effort to enlighten them, however wide from the mark they may wander.—Ed.]

BRO. BLISS:—1. You say "we expected to make no comments" on the article I wrote on the 2300 days. Well, as I made no one responsible for it but myself, I did not expect it to be treated as it was.

2. You say "we learn that it is preached in connection with Berick's time." No, not exactly: Berick preaches Christ will come in 1854; I preach that I believe he will come before the summer of 1856.

3. You tell us that the time between the vision of the eighth and ninth chapters of Daniel is 16 years. I have never yet found any vision, or "appearances," in the ninth chapter of Daniel, unless you make Gabriel himself a vision. And certainly he needed not to be explained! What if the visit in the ninth chapter was 16 years after that in the

sued till they threw down their arms and yielded to the mercy of the conqueror," and that "the Gallie territories which were possessed by the Alemanni, became the prize of their conqueror; and the haughty nation, invincible, or rebellious, to the arms of Rome, acknowledged the sovereignty of the Merovingian kings, who graciously permitted them to enjoy their peculiar manners and institutions under the government of official, and at length of hereditary dukes."—*Gib. Dec. and Fall*, pp. 410, 411. "Beyond the Rhine," was east of the Rhine. The Alemanni, at this time, were outside of the Roman territory, with the exception of a strip about 40 miles wide in Alsace on the west bank of the Rhine. A power outside of the limits of that territory, with a small possession inside, would not constitute a kingdom inside, even had it been independent. But it was never after this an independent state—their officials and hereditary dukes, being dependent and tributary till their entire extinction.

* This was twenty years before their subjection by Clovis in 496. But even then, their seat of power being in Germany, with no separate kingdom established in Alsace, that small fragment of their possessions could not be denominated a horn.

† Not so, any more than the Irish rebellion proved that previous to that the Irish were an independent nation. As you go on to admit that at this very time they were tributary, their independence is no longer claimed. The question then is narrowed down to the inquiry, whether a conquered, subjected, dependent, tributary people, existing mostly outside of the Roman territory, can be reckoned as a kingdom within it?

‡ As the Ostrogoths ceded this country, it was theirs to cede; and hence, it was a part of the kingdom of the Ostrogoths, and not a separate and independent one.

eighth! it matters not if it was 40 years. In the eighth chapter Gabriel explains the events of the vision, but where in the eighth chapter, or anywhere else, except in the ninth, is there any data given for the 2300 days? And what was the use of giving the length of the vision without giving any data? After Gabriel had given the explanation of the events of the vision in the eighth chapter, he told Daniel to "shut thou up the vision." I conclude Daniel did as he was told to. Thus he was left 16 years with only an understanding of the events of the vision, without an understanding of the data of it; in this time, among other things, he read "books." He, at length, set himself to fast and pray; while thus engaged Gabriel came to him about the time of the evening oblation. What did he say? Ans. "I am now come to give thee skill and understanding." Understanding about what? Ans. THE VISION. What vision? Ans. The one in which he had seen him at the beginning 16 years before. Why should we read apart what God hath joined together? Some of our brethren in New York think you are "throwing away" "Father Miller's key"!!

4. You say Daniel, when he said none understood it, meant none but himself. He does not say none but himself. Why infer? If he did understand all of it why did Gabriel come for his words to make him understand the vision? He had never at this time had but two visions, that the Bible speaks of. Well, it could not have been the first one, recorded in the seventh chapter, because that he did understand (see Dan. 7:16), so then it must have been the data of the eighth chapter vision.

5. You say a man cannot be astonished at what he does not understand. A little too fast! Were not Belshazzar's lords astonished at the writing on the wall before they understood it! (See Dan. 5th.)

6. You labor to separate the seventy weeks from the 2300 days; how many more "strong points" of the "original Advent faith" are yet to be overturned? You did not object, a few days since, at the office, that they were connected, but said you thought they were 2400 years. Do you still think we have yet got to wait 100 years longer?

7. You refer to Ezra's prayer to prove that he thought the commandment given him was in relation to the building of Jerusalem. When Ezra speaks of the wall given in Jerusalem, at the ninth verse of the ninth chapter he is talking about the Temple, and says "hast given us a wall in Judah and Jerusalem"—in and not around Jerusalem. And at this time the wall of the Temple was up and finished! But 13 years after this, inspiration tells us the wall of Jerusalem was not built! (See Nehemiah 2d.)

8. You object that no commandment went forth to Nehemiah! The angel did not say it should go forth to him, but only, "go forth to restore and build Jerusalem." In the second chapter of Nehemiah we are informed that the king sent letters to the governors, on the other side of the river, to assist Nehemiah, and "a letter" to Asaph to procure timbers for Nehemiah to build the wall! and with Nehemiah and the letters he sent an armed force. Let us not quibble. Was not a letter from the king to an officer of the realm, (accompanied with an armed force,) telling him what to do, a "commandment"?

9. Your remarks about vision meaning appearances, do not matter in the argument at all.

10. In the midst of the week you think means middle. Critics tell me as follows:—The word may mean "middle" or "part," "half-part," "during," "in"—within the circle.

11. You speak about Messiah being cut off at 69 weeks. The angel says after, so say I. Not 3 1-2 after. Brother Bliss says that! He was cut off in or during the first half-part of the week.

12. You say A. D. 33 is the latest that any living chronologists presume to fix on for the crucifixion. That may be, but not the latest that some dead ones have fixed on. Would it not have been better to have told the whole truth on this point!

1. Irenaeus reckons Christ over 40 years old when he died; and Irenaeus lived almost back to the apostolic times.

2. Dr. Jarvis reckons him 33 1-2 old.

3. The great and learned Calmet reckons him 35 1-2 old.

4. Some of the "Fathers" reckoned him about 50.

Read the following from the learned Dr. Clarke's comment on John 8:57:—"Thou art not yet fifty years old." Some MSS. read forty. The age of our blessed Lord has never been properly determined. Some of the primitive fathers believed

* This is the tense of the language, as will be seen from the beginning of the prayer, although the words are "to give us a wall."

EDWIN BURNHAM.

that he was fifty years old when he was crucified; but this foundation, which is no other than these words of the Jews, is but a very uncertain one. Calmet thinks that our Lord was at this time about thirty-four years and ten months old; and that he was crucified about the middle of his thirty-sixth year: and asserts that the vulgar era is three years too late. On the other hand some allow him to have been but thirty-one years old; and that his ministry had lasted but one year." All this proves to me that the demonstration that Christ died at 33 1-2 years old is a learned and popular notion! and that it is utterly without foundation."

EDWIN BURNHAM.

Hartford, Ct., 1853.

New Works.—Just Published.

"MEMOIRS OF WILLIAM MILLER."—430 pp. 12 mo. Price, in plain binding, \$1.00. Postage, when sent by mail, if pre-paid, 20 cts.

"PHENOMENA OF THE RAPPING SPIRITS."—With this title, we shall issue in a tract form the thirty-two pages of the *Commentary on the Apocalypse*,—from p. 254 to 286—which treats of the "Unclean Spirits" of Rev. 16:13, 14. It comprises only what was given in the former pamphlet with this title from pages 22 to 54, which is all that was essential to the argument then given, and will be sent by mail and postage pre-paid 100 copies for \$3, 30 for \$1. Without paying postage, we will send 100 copies for \$2.50, or 36 for \$1. Single copies 4 cts.

A NEW TRACT ON THE "TIME OF THE ADVENT."—This tract is now ready. It contains resolutions of the General Conference of Adventists at Salem, and also of Canada East on the question of time, together with an article on knowing the time, and the duty of watchfulness. A very important tract for circulation at this time. \$1.50 per hundred, two cts. single. Send in your orders without delay. Let it be circulated.

"THE ETERNAL HOME. Strange Facts, confirming the Truth of the Bible. Lot's Wife a Pillar of Salt. Daniel's Tomb. Records of the Israelites, or the Rocks in the Wilderness of Sinai. Ruins of Nineveh. Spiritual Manifestations. The Resurrection, Lake of Fire, &c."

Published by J. Litch, No. 45 North Eleventh street, Philadelphia. In marble covers. For sale at this office. Price 6 cts.

"HISTORY OF THE REFORMATION."—Vol. V. of this great work, by D'Aubigne, is now published, and may be obtained at this office. Price—12 mo. half cloth, 50 cts.; full cloth, 60 cts.; fine edition, cloth, 75 cts.; 8 vo. paper, 38 cts.; the five vols. 12 mo. cloth, \$2.50; do. do. fine edition, \$3.50; five vols. in one, 8 vo. \$1.50.

TRACTS FOR THE TIMES—No. 3.—"The Glory of God Filling the Earth." By J. M. Orroek. Published in connection with the Second Advent Conference in Canada East. This work may be had of Dr. R. Hutchinson, Waterloo, C. E., or at this office. Price, \$1.50 per hundred.

"THE MOTIVE TO CHRISTIAN DUTIES, IN THE PROSPECT OF THE LORD'S COMING."—This is an article published some time since in the *Herald*—now issued in eight page tract form. 75 cts. per 100.

"THE SAINTS' INHERITANCE, or The World to Come." By Henry F. Hill, of Genesee, N. Y. 12 mo. 247 pp.

Price, \$1.00; in gilt binding, \$1.38. Postage, when sent by mail, pre-paid, 18 cts.

"THE ETERNAL HOME."—We have received from brother Litch a thousand copies, without covers, of these tracts, (thirty-six pages) which we will send by mail postage paid—100 copies for \$3; 30 for \$1, or 4 cts. single copy.

"GAUSSEN ON INSPIRATION."—Of this valuable work, which was referred to in the *Herald* by bro. Litch, we have now a supply. Price, \$1.

Gunner's Essays.

"TWELVE ESSAYS ON THE PERSONAL REIGN OF CHRIST, AND Kindred Subjects, by F. Gunner, Minister of the Gospel. Philadelphia, 1851."

CONTENTS.—Introduction.—On the Revealed Purpose of God in Christ.—On the Means in operation for Accomplishing the same.—On the Agency and Character of Christ.—On the Character of the Expectant Church.—On the Right and Title of Christ to an Inheritance.—On the Character and Location of the same.—On the Manner of Taking Possession.—On the Jewish Restoration.—On the Fall of Man, and the Means of his Recovery.—On the Kingdom of God.—On the New Heavens and New Earth.—On the Signs of the Times.—Conclusion.—Scriptural References.

A notice of this work has already been published in the *Herald*. It is neatly got up, and may be obtained at this office. Price, in boards, 62 1-2 cts.; paper, 50 cts.

New Edition of Tracts.

"World's Jubilee," a Letter to Dr. Raffles on the Temporal Millennium. \$2.50 per hundred, 4 cts. single.

"First Principles of the Advent Faith." This tract contains twelve chapters composed of quotations of Scripture, in proof of the Second Advent Faith. Price, \$2.50 per hundred, 4 cts. single.

"The Duty of Prayer and Watchfulness in View of the Lord's Coming." \$2.50 per hundred, 4 cts. single.

"That Blessed Hope." This tract embodies twelve principles relating to the Advent and Reign of Christ, supported by argument and numerous scripture references. \$1 per hundred, 2 cts. single.

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"Kelso Tracts." No. 1.—"Do you go to the prayer meeting?" No. 2.—"Grace and Glory." No. 3.—"Night, Day-break, Clear Day." \$1 per hundred—embracing the three

Promises on the Second Advent—one hundred texts of Scripture relating to the faith of the Advent, Resurrection of the Saints, and Reign of Christ, each accompanied with verses containing sentiments in harmony with the text. 50 cts. per dozen, 6 cts. single.

"The Saviour Nigh." This tract will be useful, as showing the signs and marks of the coming of Christ. \$1 per hundred, 2 cts. single.

Romanism and Protestantism—bound in one volume, 135 pp. This work contains facts on the condition and prospects of the Catholic and Protestant Churches. 37 1/2 cts.

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ADVENT HERALD.

BOSTON, NOVEMBER 26, 1853.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
 2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
 3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.
 4. Everything of a private nature should be headed "Private."
 5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.
- Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.
- Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

Western Tour.

ELDER HIMES will preach as follows:

Hampton and vicinity, Rockland county, Ill., Dec. 1st to the 14th, as brethren L. Edwards and Ruggles may appoint.

Burlington, Ia., Dec. 5th, 6th, and 7th, as J. S. Brandeburg may arrange.

Bear Creek, Hancock county, Ill., Dec. 8th and 9th.

St. Albans, Hancock county, Ill., (conference), Dec. 10th and 11th.

Chili, Dec. 12th, evening, as R. Schellhouse may arrange.

Coopersdown, Brown county, Ill., Dec. 13th and 14th, evening, as brother Mallory may appoint.

Perry, Pike county, Ill., evening, Dec. 15th, as Mr. Winslow may appoint.

Springfield, Ill., Dec. 17th and 18th.

"ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the numbers of the Hebrew text vindicated." By S. Bliss. Published at this office.

We find the following unsolicited notice of this work, from the pen of a clergyman in Hartford, Ct., in the *Religious Herald*, published in that city. The book was prepared for just such an emergency as the present, and an extensive circulation of it at this time, would be a help to many who for the want of a little chronological information are liable to be deceived by false and specious pretences.

"This is a very valuable contribution to our list of works to aid in the study of the Scriptures, by our former fellow-citizen. No subject is less understood, or more necessary to a proper understanding of the sacred text, than this of Chronology. We commend the work to all ministers, Bible-Class teachers, and whoever desires to study the Bible. Mr. Bliss has here abridged into a small compass all the more valuable results of the larger works of Hales, Usher and others. With admirable skill he has examined, compared, and chosen from the great writers upon Scripture Chronology. There is moreover, in a small compass a great amount of original study. In such a book a man's labors are not appreciated. It is a little treatise you can get for thirty-seven and a half cents and it is worth six months' study—cheap reading for so long a time."

The *New York Evangelist* denominated it, "a succinct arrangement of Bible history, according to the chronology of Dr. Hales, and well adapted to give clearness to its incomparable narratives. The plan of the work strikes us as ingenious—as most assuredly its object is excellent."

(From the *Congregationalist*.)

"The object of this work, is to arrange the Chronology of Scripture events, so that the subject may be easily studied. In the language of the preface 'an original feature of this analysis is the presenting in full, and in chronological order, the words of inspiration, which have a bearing on the time of the events and predictions therein recorded.' The work bears evidence of much labor, and may be used with much profit by the student of the Bible."

(From *Zion's Herald*.)

"It is a brief but thorough outline of the science—defining all its technicalities, and introducing the unlearned reader to quite a comprehensive view of it."

(From *Lord's Literary and Theological Journal*.)

"This brief epitome of the Chronology of the Scriptures, furnishes a large amount of useful information in respect to the times of the persons and occurrences that are mentioned in the Bible."

JUST PUBLISHED AT THIS OFFICE.—"Memoir of *Permelia Ann Carter*. With a brief account of her life, and containing extracts from her Journal and Letters, with miscellaneous articles. Edited by her Sister. Boston: J. V. Himes, No. 8 Chardon-street. 1853."

This little work has been for some weeks announced as in progress and is now ready for delivery. Price, 33 cents; postage, 5 cts.

FOREIGN NEWS.

Reliable information relative to Eastern affairs is scanty. It is however true that the Turks had crossed the Danube in strong force and occupied Kalafat. It was rumored, but not authenticated, that the Russians had attacked and defeated them at Kalafat.

In Circassia, however, and Daeghistan, the mountaineers have defeated the Russians and captured some forts.

Prince Paskiewitch has been sent out to take the command of the Russian army in the principalities.

It is stated positively that the Austrian Envoy has pressed the Sultan to accept a new note which the Czar approved of conditionally on its being accepted pure and simple, by the Sultan. The efforts of diplomacy are now directed to procuring the joint assent of the Czar and Sultan to that note. Its tenor has not transpired.

There was a talk of opening a Turkish loan in the United States.

The allied fleets were collecting in the Sea of Marmora, having been dispersed by a storm.

Great inundations had been experienced in the south of Ireland, and much damage was done at Cork.

The premises of H. P. Hutchinson & Co., American merchants in London, had been accidentally burnt.

A plot of some kind has been discovered in Ticino, Switzerland.

Much alarm is felt in Naples for fear of a French invasion, now that diplomatic relations are at a stand-still between the two countries.

A naturalized American citizen, who had received his papers, has been kept in custody at Ancona by the Austrian officials, on no charge at all, except liberal opinions. The U. S. Consul had done what he could, and was met mostly by procrastination. The man was eventually released, but he was required to sign a declaration that he would never revisit Italy. This he refused to do, and he is still kept under surveillance. It appears to be a case calling for the prompt interference of the United States government.

Latest Intelligence.—Fighting had occurred in Wallachia, between the Turks and Russians. A detachment of Turks attacked the town of Giurgeo. A Russian force was despatched to the assistance of the town, when an engagement ensued, with considerable slaughter.

Another encounter took place between 4000 Turks and a like number of Russian cavalry, between Kalafat and Sothea, when the Russians were forced to fall back.

The ship *Victoria*, for New York, was burnt to the water's edge Nov. 4th, a few miles below Glasgow.

Private letters from Vienna state that Austria had effected a loan with the Imperial Bank and other large financial establishments at St. Petersburg.

Freights from Liverpool to the United States have been well supported during the week to the 4th inst.

The Turkish fleet weighed anchor from the Bosphorus on the 25th ult., for the Black Sea.

The rumor of the conference of the continental powers at London, on the future prospects of Turkey, gains ground.

No later definite news has been received from the Danube. It is said that Austria now resumes her mediation, as she sees that her efforts in favor of the termination of the difficulty will not be fruitless.

Other rumors to-day are of a like pacific tendency.

By mail at Liverpool.—We have no further decided news from the seat of war.

The latest rumors are of a pacific turn. It has again come up that a conference will be held at London for the settlement of the future affairs of Turkey.

The Earl of Westmoreland, the British Minister at the Austrian Court, is said to have received an assurance from Constantinople that the representatives of the four great powers had succeeded in their efforts to bring the Divan to the entertainment of pacific sentiments, and consequently the orders sent to Omar Pasha enjoined him not to commence hostilities, the Ambassadors having satisfied the Divan that the Czar had promised to make no offensive movement whilst waiting the result of the effort at Constantinople in favor of peace. But what was spoken of on 'Change most, was an editorial in the *Journal de Frankfurt*, which evidently proceeded from the Austrian Cabinet, and in which it was stated that Austria resumes the part of mediator, having fresh and positive assurances from the Cabinet of Russia, that the Emperor has no desire to encroach on the integrity of

the Ottoman Empire, or to attack in any way the sovereign rights of the Sultan.

Under these circumstances the Austrian cabinet again unites with the other cabinets in the endeavor to prevent war, because it now sees a reasonable prospect that mediation will not be fruitless. As a set-off to this pacific news, we learn that all the places in the principalities in the hands of the Russians have been placed under martial law, and correspondence with the enemy prohibited under pain of death. A conflict was deemed inevitable in the direction of Kyajowa.

Omar Pasha had issued the following proclamation, which is well calculated to inspire the fanaticism of his troops:

"Soldiers of the Imperial army! When firm and courageous we shall engage the enemy we will not fly, but sacrifice body and soul to be avenged."

"Look to the Koran—the Koran we have sworn. You are Moslems, and I doubt not you are ready to sacrifice body and soul for your religion and your country. But if there be a single man among you afraid of war, let him say so, for it is dangerous to face the enemy with such men. He who is under the feeling of fear, should be employed in the hospitals, or other occupations; but he who remains with us, and turns his back on the enemy, shall be shot."

"Let the courageous men who long to manifest their devotion to their religion and the throne, remain. Their hearts are united with God, and if faithful to their religion, they will prove themselves brave. God will assuredly give them the victory. Soldiers, let us purify our hearts, and then put confidence in the aid of God. Let us to battle, and sacrifice ourselves like our fathers. As they bequeathed our country and our religion to us, we ought to leave them to our children. You are all aware that the great object of this life is to serve God and the Sultan worthily, and win heaven. Soldiers, may God protect all who have the honor to believe and to serve in these principles."

Additional news.—Vienna, Nov. 4.—The following is an official communication from Bucharest.

Two thousands Turks appeared at Guirgo and fired into the town. In the conflict many Russians and Turks were killed. The Turks retreated up the river. The Russians followed them.

At Kalafat there are daily skirmishes.

The Turks respect foreign property under the Austrian flag.

A private telegraphic despatch of Nov. 3d, announces the defeat of the Turkish corps which had passed the Danube near Kalafat.

A private telegraphic despatch from Constantinople of the 24th Oct., after mentioning the presence of the fleets at Lempski, says that a party of French officers had arrived at Constantinople, and that certain British officers had left for Shumla.

Vienna, Friday.—The *Presse* confirms the news of the arrival of 7000 troops at Kalafat, of the left wing of the Turkish reserve, from Sothen. The van-guard, under General Prim, had a serious conflict with 2,500 Russian cavalry, between Kalafat and Krajowa. The affair lasted two hours, when the Russians retreated towards Saltina.

The *Presse* states, on the authority of a Constantinople letter, that Reschid Pasha has consented to a fresh draft of a note by Lord de Redcliffe, based on the Czar's admissions at Olmutz. Reschid Pasha is said to have given his consent after a series of stormy conferences.

THE TURKISH QUESTION.—The news by the *Arabia*, at New York, may be briefly summed up as follows:—Two engagements seem to have taken place in Wallachia, between the troops under Omar Pasha and the Russians, though neither seems to have been of much importance. There has also been a severe battle on the frontiers of Circassia, in which the hardy mountaineer, Schamyl, made a diversion in favor of the Turks. With such an ally, the Turks can hardly fail to triumph, should a campaign be seriously opened in that quarter. In the mean time, it is reported that a new project for a settlement of the difficulty has been agreed upon by the combined powers. In addition to what has been already stated of the new project of arrangement, it is said that the Emperor of Russia has declared that his acceptance of it was on condition that England and France guaranteed its acceptance by the Porte, which, it was understood was declined, neither being disposed to use coercion. He, however, added that the present was the last proposition he should accept or make, and the King of Prussia said that if it was rejected he should withdraw altogether from any interference in the matter.

The new propositions are reported to have been accepted by the Divan, and it is added that orders have been sent to Omar Pasha, enjoining him not to commence hostilities. In the mean time, however, the blow has been struck, and the campaign opened. Omar Pasha is said to have expressed a determination to drive the Russians before him without a moment's pause, and enter Bucharest before the 1st of November, and if he retires now, it will be a great and perhaps a fatal blunder.

MARRIED.—In Morrisville, Pa., Nov. 17th, by Elder J. W. DANIELS, Mr. HARRISON BURDEN, of Trenton, N. J., to Miss MARY H. LANNING, of Morrisville.

Appointments, &c.

D. T. TAYLOR will preach in Burlington, Vt., Nov. 28th, evening; on Caldwell's Manor, Dec. 3d, and Sunday, 4th, as brother Webb may appoint; near brother Robinson's, in Odoltown, 6th; will commence a meeting at West Randolph, Vt., Saturday evening, Dec. 10th, and hold it four or five days, if practicable; at Waterbury, Sunday, 18th.

N. BILLINGS will preach in Calais and vicinity Nov. 29th, 30th, and Dec. 1st, as Elder Davis may arrange; Waterbury, Sabbath, 4th; Burlington, 6th; Middlebury, 7th and 8th, as brother Hurd may arrange;—will brother H. call for me at the depot morning train from Burlington; Low Hampton, N. Y., Sabbath, 11th. Week-day meetings at 7 P. M.

EDWIN BURNHAM will hold a conference in North Haverhill, N. H., to commence the Thursday evening before the first Sunday in December, and hold over the Sabbath. Also one at Whitefield, N. H., to begin Thursday evening, Dec. 8th, and hold over the Sabbath. (In behalf of the brethren).—W. H. EASTMAN.

PHILO HAWKES will be at Northfield Mountain Sunday, Nov. 27th and Dec. 4th, and will preach where the friends may appoint. Will brother Wright meet me at the Erving depot, first up train, on the 28th?

PLEASE publish in the *Herald* the following notice:—Edwin Burnham will commence a meeting at Alton Centre, N. H., on Thursday, Dec. 29th, and continue over the Sabbath.—CHAS. ROLLINS

E. BERNHAM and E. H. BERICK will commence a conference in Holderness Dec. 15th, evening, and continue over the Sabbath.—JOHN SHAW.

W. M. INGHAM will be in Mount Vernon Sunday, Nov. 27th, and Portland, Sunday, Dec. 4th.

D. I. ROBINSON will preach in Seneca Falls, N. Y., Sunday, Nov. 20th to 27th; Auburn, 29th and 30th; Syracuse, 31st; Brewster, Dec. 4th.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

S. Foster.—Have credited to sundries Nov. 10, and charged to you \$13.51, per order of J. M. O.

H. Tanner.—Have credited you, sent by S. F. for Fitch's Monument, \$5.

G. W. Burnham.—Sent your request to brother P.

B. Webb, \$2.—Nov. number is not out yet. Will send. The G. to Ann Arbor was not reported to the office—have now sent the back numbers. We do send to Elder H. G. B. Have sent you the book. We have to begin new subscribers as late as No. 652. Are happy to have you act as agent for the *Herald*.

FITCH'S MONUMENT.

Cost of Monument	75 00
S. F.	3 00
Total received	53 00

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON

(Nearly opposite the *Revere House*.)

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

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WHOLE NO. 655.

BOSTON, SATURDAY, DECEMBER 3, 1853.

VOLUME XII. NO. 23.

Day without Night.

BY THE REV. JOHN CUMMINS, D. D., ENG.

"And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honor of the nations into it."—Rev. 21:24-26.

THESE words seem to indicate a national existence during the millennial age. There is nothing necessarily sinful in those ties, and bonds, and affinities that make up what is called a nation. Rule for Christ and obedience in Christ—if perfectly developed—would be a noble and glorious spectacle. It may, perhaps, be true that those divisions and intersections of the great family of man, which are found in the age that now is, may be of divine origin, and of a destiny no less divine. It may be that, instead of being dislocated and broken up in the dispensation to come, they may be only more thoroughly consolidated; and being pervaded and cemented by love and truth, nations may endure in the after-ages of the earth; and these shall be testimonies then that national existence is a holy and heavenly ordinance—to be purified and perfected, not dissolved with frameworks of merely earthly origin.

If this shall be so, then the New Jerusalem shall be the great metropolis of the earth; reposing in the light and beauty of an unsetting sun, and the crowns and sceptres, and thrones, of innumerable kings, reflecting the rays of the Shekinah, shall give the glory of all they are to Him, whose are their thrones, and for whom they rule. Laws shall then be leaves from the tree of life, love shall be the secret and the source of allegiance, and perfect liberty and light, the possession and the enjoyment of all.

But however possible such national existence may be, it is not necessarily implied in the words before us. The Greek word *ethnos* means frequently a multitude, without any implied reference to organization of any class or kind; thus, we read in the Iliad of Homer, *ethnos etairon*, a body or number of comrades; *ethnos laon*, a multitude of men; *ethnea melissaron*, swarms of bees; and in harmony with this, we may render *ethnos sozomenon*, multitudes or companies of the saved. The redeemed will not be a few, nor easily counted; they will be "a great multitude, which no man could number." "The saved" are those referred to in Acts 2:47. "The Lord added to the Church daily (*tous sozomenous*, the saved ones, literally) such as should be saved." They are saved from the curse and condemnation of sin, by the blood of Jesus; and from the power, dominion, and tyranny of sin, by the Holy Spirit of Jesus; from the penal consequences of sin, by the sacrifice of Christ; and from the prevalence and predominance of sin, by the Spirit of Christ; and that, too, in the future age, perfect, finally, for ever.

Their distinguishing possession in salvation—a salvation received in time and perfected in eternity—began now and consummated in the age to come. Its fountain is in God; "in the Lord our God is the salvation of Israel;" it is through Christ alone. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." It was announced in Paradise—prefigured in sacrifice—proclaimed in promises—preintimated in prophecies—portrayed in shadows, and types, and ceremonies; but is now made manifest by the appearing of our Saviour Jesus Christ, who was raised up its "Captain," and is exalted a Prince and a Saviour to bestow it. It comes in grace, and ends in glory; begins in individual hearts, and terminates in multitudes of the saved. It is described in Scripture and acknowledged by believers to be "great," "glorious," "to the uttermost," from "generation to generation," having prophets for its inquirers, and angels for its students, and preachers for its advocates, and the Scriptures for its channel, and the Sacraments for its seals, and happiness for its issue.

Saints are chosen and appointed to it before the foundation of the world, "are kept through the power of God unto it—realize the assurance and earnest of it"—"receive it as the end of their faith"—rejoice and glory in it; and, finally, constitute together amid the light of the millennial state, a great multitude of the saved, with palms in their hands, saying, Salvation unto our God and to the Lamb. These companies of the saved will all walk, and thus make progress in the light of the New Jerusalem, guided by the unerring beams of that glory which originally dwelt between the cherubim, now no longer the monopoly of a few, but the possession and the privilege of a "great multitude which no man can number." The Church, which they compose, shall no more be local or national, but Catholic, in the strictest sense of that misused and perverted word. The whole earth shall be filled with the glory of God, and its humblest and its highest tenantry shall follow no longer the fitful flashes of human passion, or the meteor-lights of ill-regulated fancy, nor the guesses at truth of wavering reason, nor the dim lights of patristic or ecclesiastical tradition; but the pure and perfect guidance of the Lamb. Every province of nature, every path of the saved, every work of Providence, or product of grace, shall reflect the glory of God, and each inmate of that sacred and sublime metropolis shall walk, *i. e.* make progress in the light of it, rising evermore on untiring wing to loftier heights of knowledge, and drinking ever fresh and ever multiplying delight from every new Apocalypse of the glories and perfections of Him who is King of kings and Lord of lords.

The kings of the earth, it is here stated, shall bring their glory and honor into it. So it was predicted, many hundred years before John, in Isa. 60:11: "Therefore thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. The glory of Lebanon shall come to thee, the fir-tree, and the pine-tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious." Again, it is written, "The sons of strangers shall build up the walls, and their kings shall minister unto thee;" and again, "All they from Sheba shall come, they shall bring gold and incense;" and again it is written, "Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings." In Psa. 72 it is also written, "The kings of Tarshish and the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all things shall fall down before him, and all nations shall serve him." And in 1 Kings 10:24, we have a typical picture of the splendor of the true Solomon, the king of peace: "And all the earth sought to see Solomon, to hear his wisdom, which God had put in his heart; and they brought every man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices, horses, and mules; and the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance." This prediction of kings consecrating their glory in the millennial age, may refer to those who are *now* kings; that is, who are so *previous* to the millennium, and who shall then bring what is their present glory and honor into it. Some such reference seems to be indicated in 1 Cor. 15:24: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and authority, and power; for he must reign till he hath put all enemies under his feet." The last enemy that shall be destroyed is Death. We must, of course, understand by the expression, "they shall bring their glory and honor into it"—not any earthly royalty, adding one ray to the splendor, or one atom to the magnificence of the New Jerusalem, for this is impossible. They derive all their glory from it. But in the same way as we give glory and honor to God, by acknowledging all we have to be the borrowed reflection of his beneficence, and requiring to be devoted to him as its legitimate

and proper use; so these kings and nations shall see all they are and possess in the light of the New Jerusalem, and shall trace on every honor, and blessing, and power, with which they have been endowed, the superscription of the Lamb, slain from the foundation of the world, and lift up to him alone ceaseless praise, as the author, and owner, and sovereign bestower of all. They will sing in their songs, "These crowns which we wear derive all their lustre, and these sceptres which we wield their sway, and these thrones on which we sit their strength and stability, from Thee, who art the Prince of the kings of the earth. These flowers receive from thee their existence, their fragrance from thy breath, and their tints from thy smiles; and these gems are beautiful because thou lookest on them, and this scene is so glorious because thou art in it." All, above, around, below, will be luminous with the light of the Lamb. These redeemed ones will sing with new voices David's song, in 1 Chron 29:10: "Blessed be thou, Lord God of Israel our Father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heavens, and in the earth, is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name."

It is also added in this beautiful vision of the future glory, "And the gates of it shall not be shut at all by day," or as it is predicted in Isaiah, "Thy gates shall be open continually, they shall not be shut day nor night." According to the usage and idiom of ancient times, open gates were the recognized symbols of the existence of national peace; and shut gates, the established and felt evidence of the outbreak of war. Thus Ovid describes the heathen heaven as being *aperitis valvis*, with open gates; *i. e.* in a state of perpetual peace. So also Caesar says, *portas clausurunt*, they shut the gates, or declared war. This New Jerusalem, therefore, into which all kings bring their glory, will exist in perpetual peace: perfect peace within, and unbroken peace without. There will be no bulwarks, for there will be no possibility of assault. There will be no soldiers, for swords will have been turned into ploughshares, and spears into pruning-hooks, and the nations will learn war no more. Thus perfect light and perpetual peace shall embosom the apocalyptic city, and gladden the risen and redeemed saints who constitute its inhabitants.

(To be continued.)

The Dead.

The dead! the dead!
What perfumes on our souls they shed,
When'er their hallowed memories come,
Like breezes from some garden-bed
That bloomed beside our childhood's home—
Yet, ah! like perfumes are they fled!
The dead! the dead!

II.
The dead! the dead!
Their voices whisper as we tread
The forest's depths where Nature's tones
Are sounded gently overhead.
In strains of birds and zephyr's moans,
Repeating loving words they said—
The dead! the dead!

III.
The dead! the dead!
Their counsels, full of love, are read
On fibrous leaves, and rippled streams;
Their smiles are seen where flowerets wed
Its brightest garb the blushing beams,
Above their silent earthly bed—
The dead! the dead!

IV.
The dead! the dead!
Alas! how oft our hearts have bled

To think of them as early lost,
The summer's richest fruits had shed
Its blessings in the place of frost
Upon each dearly cherished head—
The dead! the dead!

V.
The dead! the dead!
What sorrows in our hearts are bred,
When standing in the crowded place,
Where on the marble slab are read
Familiar names we love to trace,
Whose web of life hath lost each thread—
The dead! the dead!

VI.
The dead! the dead!
By them our weary thoughts are led
At daylight's close to yonder shore,
Where we shall meet them, when are sped
The moments that return no more
To bid us weep in tears off shed—
The dead! the dead!

Death Warrant of Jesus Christ.

Or the many interesting relics of antiquity which have been brought to light by the persevering researches of modern philosophy, none could have been more interesting to the philanthropist and believer, than the one we publish below. "Chance," says the *Courier des Etats Unis*, "has just put into our hands the most imposing and interesting judicial document to all Christians that has ever been recorded in human annals;" that is, the identical Death Warrant of our Lord Jesus Christ. The document was faithfully transcribed by the editor in these words:

Sentence rendered by Pontius Pilate, Acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross.

In the year seventeen of the Emperor Tiberius Caesar, and the 27th day of March, the city of the holy Jerusalem, Annas and Caiaphas being priests sacrificators of the people of God, Pontius Pilate, Governor of Lower Galilee, sitting in the Presidential Chair of the Pretory, condemns Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people saying:

1. Jesus is a seducer.
2. He is seditious.
3. He is the enemy of law.
4. He calls himself falsely the Son of God.
5. He calls himself falsely the King of Israel.
6. He entered into the temple, followed by a

multitude, bearing palm trees in their hands. Orders the first Centurion, Quillius Cornelius, to lead him to the place of execution.

Forbids any persons whomsoever, either poor or rich, to oppose the death of Jesus.

The witnesses who signed the condemnation of Jesus are—

1. Daniel Robani, a Paradise.
2. Joannus Rorabable.
3. Raphael Robani.
4. Capet, a citizen.

Jesus shall go out of the city of Jerusalem by the gate of Struenus.

The above sentence is engraved on a copper plate; on one side are written these words:—"A similar plate is sent to each tribe." It was found in an antique vase, of white marble, while excavating in the ancient city of Aquila, in the kingdom of Naples, in the year 1810, and was discovered by the Commissioners of Arts of the French armies. At the expedition of Naples it was inclosed in a box of ebony, as the sacristy of the Chartem. The French translation was made by the commissioners of Arts. The original is in the Hebrew language.

"He that cannot forgive others," says Lord Herbert, "breaks the bridge over which he must pass himself; for every man has need to be forgiven."

(Continued from our last.)

Chronological Table

OF EVENTS CONNECTED WITH THE PAPACY.

THE FOURTH TRUMPET.—RISE OF THE TENTH HORN.

476.—In this year, Odoacer, the leader of the Heruli-Thuringi, advanced into Rome, dethroned Augustulus, put an end to the Western Empire, and was proclaimed king of Italy. They maintained an independent kingdom there, till conquered by Theodoric in 493.

Odoacer was the leader of several barbarian auxiliary tribes that had been in subjection to the Huns till the death of Attila in 453. They comprised the Heruli, Rugi, Scirri, &c., who had come to the south from the mouth of the Oder. After the death of Attila, "a part of their forces desiring adventures, marched to Italy in the service of the Emperor, but when a propitious opportunity occurred, these mercenaries became conquerors and masters. Odoacer, their self-elected leader, ruled as king over Rome and Italy. . . . Italy was unfortunate under his sceptre, and he himself succumbed, after a reign of fourteen years, to the attack of Theodoric, the king of the Eastgoths."—*Rotteck's Hist. World*, v. 2, p. 47.

With the conquest of Rome by the Heruli, the imperial government of the West was terminated. Ten independent kingdoms were in existence in its territory; and the whole of the Western Empire was possessed by the barbarians, with the exception of a portion of Gaul, and of Britain.

Thus "the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for a third part of it, and the night in like manner."—*Rev.* 8:12.

477.—The Emperor Zeno, who had been driven from his throne by Basiliscus, having been secreted about eighteen months, suddenly appeared, and "putting himself at the head of what troops he could assemble, bent his march straight to Constantinople," and recovered his throne.—*Bower*, v. 1, p. 265.

"The great revolution that happened in the state, was attended with a no less remarkable revolution in the Church."—*Ib.* p. 265.

"Zeno no sooner found himself replaced on the throne, than he wrote to Simplicius, returning him thanks for the zeal and steadiness with which he had, in conjunction with Acacius, opposed Basiliscus. In the same letter he assures the Pope, that he has brought with him to the throne a firm resolution to abolish the Eutychian heresy, to exterminate all who profess it, to cause the Council of Chalcedon to be received by all, and to restore Salophacius to the see of Alexandria. The Pope, in his answer, dated the 9th of October, congratulates Zeno on his restoration, approves and commends the godly resolution he had taken to extirpate all who were infected with the Eutychian heresy, and begs him not only to drive out Eutychians, and restore Salophacius, but to condemn to perpetual banishment all who had been ordained by the former."—*Ib.* p. 265.

"The news of Zeno's restoration no sooner reached the provinces, than bishops flocked from all parts to Constantinople, to assure him of their attachment to his interest, and the faith he professed, the faith of Chalcedon."—*Ib.* p. 265.

"A council was convened without delay, and, by all who composed it, the doctrine of Eutyches was anathematized and condemned; Paul of Ephesus, and Fullo of Antioch, the abettors of that heresy, were excommunicated and deposed; the symbol or decree of Chalcedon was received as the only rule and standard of the Christian faith, concerning the Incarnation; and the same curses were now pronounced, nay, and by the same persons, against all, who did not receive it as such, that had been pronounced but a few months before, against all who did."—*Ib.* p. 266.

"This sudden revolution and change of affairs, though not unforeseen, affected Eutychians to such a degree, that he died this year at Alexandria."—*Ib.* p. 266.

The Eutychian bishop of Antioch being deposed, and a new one chosen, the two parties there were so exasperated against each other, that the Emperor, apprehensive of the disturbances that would infallibly attend the ordaining of a new bishop in that city, commanded Acacius to perform the ceremony at Constantinople."—*Ib.* p. 266.

It was feared that the Pope might take umbrage at such an ordination. "For though an entire harmony reigned at this time between Rome and Constantinople, yet the bishop of Rome, still looking upon his brother of Constantinople as his rival in power, kept a watchful eye over him, lest he should any ways improve the present disturbances to the advancement of his see. To prevent" this, "both the Emperor and Acacius wrote to Simplicius, acquainting him with it, and at the same time with the reasons that had obliged them to dispense with the ancient practice. The Emperor, in his

letter, even condescended to promise, with a kind of oath, that the patriarch of Antioch should, for the future, be ordained as usual by the bishops of his diocese."—*Ib.* p. 266.

482.—John Talaia, a presbyter of Alexandria, being ordained bishop of that see, Acacius the bishop of Constantinople, persuaded the Emperor to depose him, and place in his room one Mongus, who had been condemned by the Pope, who was greatly offended by his elevation.

In this year the Emperor Zeno wrote his famous HENOTICON, "which in his reign, and in that of Anastasius, was signed by all the bishops of the East, under the penalty of degradation and exile, if they rejected or infringed this salutary and fundamental law. . . . The smallest blemish has not been described by the jealous, and even the jaundiced eyes of our orthodox schoolmen, and it accurately represents the Catholic faith of the incarnation, without adopting or disclaiming the peculiar terms or tenets of the hostile sects."—*Gibbon*, v. 3, p. 261.

483.—Simplicius dies, and Felix II. is elected Pope. The deposed Talaia (see A. D. 482) induced the new Pope to take part with him against Mongus, his successor in the see of Alexandria, and Acacius, bishop of Constantinople, by whose influence Mongus had been placed in Talaia's see. The Pope sent legates to Constantinople, who were arrested and imprisoned by the Emperor. They recover their liberty by communicating with Acacius and Mongus, and return to Rome, where the Pope refuses to receive them.—*Bower*, pp. 272-274.

484.—The Pope assembled a council of sixty-seven bishops, in Rome. They condemned the legates for communicating with Acacius and Mongus, excommunicated Mongus anew, and then tried and condemned Acacius, bishop of Constantinople.—*Ib.* p. 274.

When Acacius learned what the Pope had done, "he in his turn anathematized him, cut him off from his communion, and ordered his name to be struck out of the diptychs."—*Ib.* p. 276.

"The conduct of Acacius was approved not only by the Emperor, and the whole Church of Constantinople, three abbots excepted, and some of their monks, but by almost all the bishops in the East, even by Andreas of Thessalonica, at that time the Pope's Vicar for east Illyricum. They all joined Acacius, and together with him, separated themselves from the communion of the Pope, and of such as communicated with him, that is, of all their brethren in the West. Such was the rise, and such the occasion, of the first general schism, a schism that continued for the space of thirty-five years, between the East and the West, between the Latin and Greek Churches."—*Ib.* p. 276.

"For accepting the communion of Alexandria, without a formal approbation of the same synod, the Patriarchs of Constantinople were anathematized by the Popes. Their inflexible despotism involved the most orthodox of the Greek churches in this spiritual contagion, denied or doubted the validity of their sacraments, fomented, thirty-five years, the schism of the East and West, till they finally abolished the memory of four Byzantine pontiffs, who had dared to oppose the supremacy of St. Peter. Before that period, the precarious truce of Constantinople and Egypt had been violated by the zeal of the rival prelates. Macedonius, who was suspected of the Nestorian heresy, asserted, in disgrace and exile, the synod of Chalcedon, while the successor of Cyril would have purchased its overthrow with a bribe of two thousand pounds of gold."—*Gibbon*, v. 3, p. 261.

485.—"All communion and correspondence between the East and the West being entirely broken off, the Emperor, to maintain concord and unity among the bishops in his dominions, issued an order, commanding all, without distinction, to be deposed, as disturbers of the public peace, who should refuse to sign the Henoticon, or to communicate with the most holy archbishops of Constantinople and Alexandria. With this order the far greater part readily complied; and the few who did not, were, pursuant to the Emperor's order, deposed, driven from their sees, and sent into exile; inasmuch that in the term of a few months there was not a single bishop to be found in the whole East, who had not written letters of communion to Mongus and Acacius, and thereby renounced the communion of Rome."—*Bower*, v. 1, p. 277.

489.—Acacius, the Bishop of Constantinople died, and Flavitas was chosen in his room. "He wrote a flattering letter to the Pope, begging his communion, and owning St. Peter to be the first of the apostles, to be the foundation-stone of the true faith, and the Pope to hold the faith which was held, taught, and preached by that apostle." The Emperor also wrote the Pope, recommending Flavitas.—*Ib.* p. 278.

These letters were despatched by some ecclesiastics to Rome. "They were received by that church with the greatest demonstration of joy. Felix [the Pope] was fully satisfied with the letters they brought; and nothing now seemed to

remain, that could obstruct an entire reconciliation between the two churches. But while the Pope was upon the point of concluding it, by admitting Flavitas to his communion, he unluckily bethought himself to ask the deputies, whether the new bishop had yet erased the name of Acacius from the diptychs." The deputies having no instruction on this point, the Pope wrote back to the Emperor and Bishop, making the erasure of the name of Acacius "an indispensable preliminary to the proposed and wished for union between the two sees."—*Ib.* p. 278.

490.—Flavitas died before the return of the deputies, and Euphemius "a most zealous defender of the Catholic faith," was elected Bishop of Constantinople. The sincere desire he had of seeing concord and unity reign in the Church, prompted him, as soon as he was ordained, to replace in the diptychs, the name of Felix, which had been struck out by Acacius; to transmit to Rome a confession of his faith, and to beg the Pope, as he tendered the welfare of the Catholic Church, to admit him to his communion, and by that means put an end to so dangerous a schism."—*Ib.* p. 279.

Pope "Felix received his letters, owned his faith to be truly orthodox; but peremptorily refused to communicate with him, or his church, so long as the names of Acacius, whom he had deposed, and Flavitas, whom he had not acknowledged, were kept in the diptychs."—*Ib.* p. 279.

Euphemius "not thinking the communion of Rome worth purchasing at so dear a rate, forbore, so long as Felix lived, all farther attempts towards a reconciliation between the two sees."—*Ib.* p. 279.

"The Bishop of Rome . . . and his brethren in the West, entirely agreed, in point of doctrine and faith, with the Bishop of Constantinople, and those of his party; and the only subject of the quarrel between them was whether the name of Acacius (for that of Flavitas was soon dropped) should be kept in, or struck out of the diptychs."—*Ib.* p. 279.

491.—"In the height of these disturbances and divisions Zeno died in April 491 and Anastasius was chosen to succeed him—promising upon oath to take the council of Chalcedon for the rule of his belief."—p. 279.

"On the decease of Zeno, Ariadne, the daughter, the mother, and the widow of an Emperor, gave her hand and the imperial title to Anastasius, an aged domestic of the palace, who survived his elevation above twenty-seven years, and whose character is attested by the acclamation of the people, 'Reign as you have lived!'"—*Gibbon*, vol. 3, p. 3.

"As Justinian was attached to the Eutychian party, the Patriarch Euphemius perseveringly refused to give him the imperial crown until he had promised on oath to preserve the Catholic faith, and to make no change in religion. From that period we find the Patriarch, and sometimes even the bishops, summoned to political councils on many important occasions, principally at the election of Emperors. The Patriarch's consent was considered necessary for the coronation, a function which he never performed until they had sworn to preserve the orthodox faith, and to maintain the peace of the churches."—*Gosselin on the "Power of the Pope"*, v. 1, p. 172-3.

"Since the reign of Theodosius the Great several imperial constitutions had disqualified heretics for all offices and for all civil rights. This enactment had been applied successively to the different heretical sects, and especially to the Eutychians, whose doctrines Anastasius had professed before his election to the empire."—*Ib.* p. 173.

"Anastasius was himself strongly inclined to the doctrine of Eutyches; but nevertheless began his reign with granting liberty of conscience to all his subjects; it being unworthy of a Christian Emperor, as he declared in his edict for toleration, to trouble or persecute any who, together with him, adored Christ."—*Bower*, v. 1, p. 280.

The Pope, Felix, was no sooner informed of the death of Zeno, and the promotion of Anastasius, than he wrote to the new Emperor, to congratulate him on his accession to the crown; for he did not doubt, as he expressed himself in his letter, but the authority of so religious a prince would prove as advantageous to the Church, and the true faith, as that of his predecessor had been prejudicial to both. Of this letter the Emperor took no notice. But Felix did not live long enough to know what reception it met with."—*Ib.* p. 280.

492.—Pope Felix died, and in his place Gelasius was chosen Pope. He proved to be as intractable as Felix, and no progress was made during his pontificate towards healing the schism.

ONE OF THE TEN KINGDOMS PLUCKED UP.
493.—The Heruli, the last of ten kingdoms which arose in the Roman territory, and subverted the Western Empire in A. D. 476, were this year conquered by the Ostrogoths (see A. D. 453); and now, "from the Alps to the extremity of Calabria, Theodoric reigned by the right of conquest; the Vandal ambassadors surrendered the island

of Sicily, as a lawful appendage of his kingdom; and he was accepted as the deliverer of Rome by the senate and people, who had shut their gates against the flying usurper. Ravenna alone, secure in the fortifications of art and nature, still sustained a siege of almost three years; and the daring sallies of Odoacer carried slaughter and dismay into the Gothic camp. At length, destitute of provisions and hopeless of relief, that unfortunate monarch yielded to the groans of his subjects and the clamors of his soldiers. A treaty of peace was negotiated by the Bishop of Ravenna; the Ostrogoths were admitted into the city, and the hostile kings consented, under the sanction of an oath, to rule with equal and undivided authority the provinces of Italy. The event of such an agreement may be easily foreseen. After some days had been devoted to the semblance of joy and friendship, Odoacer, in the midst of a solemn banquet, was stabbed by the hand, or at least by the command, of his rival. Secret and effectual orders had been previously despatched; the faithless and rapacious mercenaries, at the same moment, and without resistance, were universally massacred; and the royalty of Theodoric was proclaimed by the Goths, with the tardy, reluctant, ambiguous consent of the Emperor of the East."—*Gibbon*, v. 3, p. 6.

The conquest of the Heruli was accomplished by Theodoric, by the special permission of the Emperor of Constantinople. Theodoric addressed the Emperor Zeno in the following words:

"Although your servant is maintained in affluence by your liberality, graciously listen to the wishes of my heart! Italy, the inheritance of your predecessors, and Rome itself, the head and mistress of the world, now fluctuate under the violence and oppression of Odoacer the mercenary. Direct me, with my national troops, to march against the tyrant. If I fall, you will be relieved from an expensive and troublesome friend; if, with the Divine permission, I succeed, I shall govern in your name, and to your glory, the Roman senate, and the part of the republic delivered from slavery by my victorious arms." The proposal of Theodoric was accepted, and perhaps had been suggested by the Byzantine court. But the forms of the commission or grant appear to have been expressed with a prudent ambiguity, which might be explained by the event; and it was left doubtful whether the conqueror of Italy should reign as the lieutenant, the vassal, or the ally of the Emperor of the East."—*Ib.* v. 3, pp. 4, 5.

Theodoric was an Arian, but protected and defended the Catholic Church. "Satisfied with the private toleration of his Arian sectaries, he justly conceived himself to be the guardian of the public worship, and his external reverence for a superstition which he despised, may have nourished in his mind the salutary influence of a statesman or philosopher. The Catholics of his dominions acknowledged, perhaps with reluctance, the peace of the church; their clergy, according to the degrees of rank or merit, were honorably entertained in the palace of Theodoric. . . . With the protection, Theodoric assumed the legal supremacy of the Church; and his firm administration restored or extended some useful prerogatives which had been neglected by the feeble Emperors of the West."—*Gibbon's Dec. and Fall of Rome*, v. 3, p. 14.

494.—The Emperor Anastasius openly declared against the Council of Chalcedon, and spared no pains to gain over to his party such of the bishops as defended it.—*Bower*, v. 1, p. 291.

496.—Gelasius died, and Anastasius, the second of that name, was chosen Pope.

496.—Clovis, king of the Franks, is converted to the Catholic faith. "Till the thirtieth year of his age, Clovis continued to worship the gods of his ancestors. . . . On the memorable day, when Clovis ascended from the baptismal font, he alone, in the Christian world, deserved the name and prerogatives of a Catholic king. . . . The eldest, or rather the only son of the Church, was acknowledged by the clergy as their lawful sovereign, or glorious deliverer; and the arms of Clovis were strenuously supported by the zeal and favor of the Catholic faction."—*Gibbon*, v. 2, p. 412.

496.—Clovis, king of the Franks subdued the Alemanni, and they ceased to exist as a nation. The seat of its power had been in Germany, outside of the old Roman territory; but at various times they had encroached within its borders, and held temporary possession. "When the migration of the northern tribes began they were among the hordes that overran Gaul. They spread along the whole western side of the Rhine, and, in the latter half of the fifth century, over all Helvetia"—a country in Switzerland between the upper waters of the Rhine and Rhone rivers.—*En. Am.*

Gibbon says of them: "The northern parts of Helvetia had indeed been subdued by the ferocious Alemanni. . . . From the source of the Rhine, to its conflux with the Mayne and Moselle, the formidable swarms of the Alemanni commanded either side

of the river, by the right of ancient possession or recent victory. They had spread themselves into Gaul over the modern provinces of Alsace [a tract on the river Rhine, of which the present city of Strasburg is the centre.] and Lorraine [a tract on the Rhine, north of Alsace to the Moselle river,] and their bold invasion of the kingdom of Cologne [also on the Rhine] summoned the Salic prince to the defence of the Riparian allies. Clovis [in 496] encountered the invaders of Gaul in the plain of Talbiac about twenty-four miles from Cologne; and the two fiercest nations of Germany were mutually animated by the memory of past exploits, and the prospect of future greatness. The Franks, after an obstinate struggle gave way; and the Alemanni, raising a shout of victory, impetuously pressed their retreat. But the battle was restored by the valor, the conduct, and perhaps the piety of Clovis; and the event of the bloody day decided for ever the alternative of empire or servitude. The last king of the Alemanni was slain in the field, and his people were slaughtered and pursued till they threw down their arms and yielded to the mercy of the conqueror. Without discipline it was impossible for them to rally; they had contemptuously demolished the walls and fortifications which might have protected their distress; and they were followed into the heart of their forests, by an enemy not less active or intrepid than themselves. . . . The Gallic territories which were possessed by the Alemanni, became the prize of their conqueror; and the haughty nation, invincible, or rebellious, to the arms of Rome acknowledged the sovereignty of the Merovingian kings, who graciously permitted them to enjoy their peculiar manners and institutions under the government of official, and at length of hereditary dukes. After the conquest of the western provinces, the Franks alone maintained their ancient habitations beyond [i. e., east of] the Rhine. They gradually subdued and civilized the exhausted countries as far as the Elbe, and the mountains of Bohemia; and the peace of Europe was secured by the obedience of Germany."—v. 2, pp. 410, 411.

"Some of their tribes settled in Rhatia [the south part of the present kingdom of Prussia, east of the Rhine on the rivers Inn and Aige] under the protection of Theodoric [king of the Ostrogoths] whose successors ceded the colony and their country to the grandson of Clovis."—*Note Gib. v. 2, p. 411.*

497.—The Pope Anastasius, wrote to the Emperor Anastasius, begging that the name of Acacius be dropped from the diptychs, and sent legates into the East.—*Bower, v. 1, p. 293.*

The legates are well received by the Emperor, who thinks the Pope ought to let Acacius' name remain with those who had held the office of bishop; the Pope is disposed to yield, but dies.—*ib. p. 293.*

598.—Pope Anastasius died; and his death "was attended with a great schism in the Roman Church." Symmachus, and Laurentius, were each chosen, as his successor on the same day. The Senate, people, and clergy were divided between the two candidates. To put an end to the dispute, both parties referred the case to Theodoric, the Arian king of the Ostrogoths. He decided that the one first ordained, or who obtained the most votes, should be recognized as Pope. "Both these circumstances concurred in favor of Symmachus, who was thereupon declared lawful Pope, and placed by the king's order on the Papal chair."—*Bower, v. 1, p. 296.*

500.—The Pope, Symmachus, "was charged with several heinous crimes by zealous partisans of Laurentius, and witnesses were sent to make the charge good, before the king at Ravenna."—*ib. p. 296.*

"No Catholic prince ever showed greater concern for the welfare of the Church, than this Goth."—*ib. p. 300.*

501.—Theodoric summoned all the bishops in his dominions to meet at Rome, in order to examine the charge brought against Symmachus. The Pope, pleading that his life would be endangered if he ventured abroad, refused to be present at the council, though thrice summoned. The king was appealed to, to oblige the Pope to appear at the council. The king answered that "he would not meddle with ecclesiastical matters, but left them to be settled by the holy bishops, to whose judgment and decisions he should always pay the greatest regard."—*ib. p. 301.*

The council then "acquitted Symmachus from all the crimes laid to his charge, without so much as hearing those who accused him." The enemies of the Pope still clamored for a new trial.—*ib. p. 301.*

502.—Symmachus "held a great council at Rome, consisting of eighty bishops, thirty-seven presbyters, and four deacons. In this council was read, examined, and declared null, the law made a few years before, 'in the name of Odoacer' and which made the consent of the sovereign necessary to the election of a Pope."—*ib. p. 303.*

The Emperor Anastasius had employed his interest at Rome, in favor of Laurentius. "Be-

ing informed that the opposite party had prevailed in the end, and that Symmachus was in quiet possession of the disputed see," he was so piqued that, "forgetful of his dignity he wrote an invective against the new Pope," to which the Pope contemptuously replies.—*ib. p. 304.*

503.—The Pope held another council at Rome, to confirm the acts of the council that had absolved him, and restored him to his dignity.—*ib. p. 405.*

At this council was read an apology for the former one, by Ennodius, Bishop of Pavia, in which was advanced the assertion, that "the Bishop of Rome is subject to no earthly tribunal"—styling him, "JUDGE IN THE PLACE OF GOD, AND VICEGERENT OF THE MOST HIGH." This "apology," by the command of the Pope, and "with the unanimous consent of the bishops," was "placed among the decrees of the apostolic see"—to be "held as one of them."—*Dowling Hist. Rom. p. 50; Gieseler, v. 1, p. 339; Bower Hist. Popes, v. 1, p. 305.*

504.—The Emperor Anastasius, ordered his bishops to receive the Henoticon, (see A. D. 482) and to anathematize the council of Chalcedon and the doctrine of the two natures. Macedonius, the Bishop of Constantinople refused to comply. The Emperor proceeded to violence, and the mob defended the bishop, and threatened to depose the Emperor.—*Bower, v. 1, p. 305.*

In the night the Bishop was seized and banished; the mob was kept down by the troops, and one Timotheus was installed as bishop on the day following.—*Bower, v. 1, p. 305.*

The Emperor, now having the Patriarch on his side, next attempted an alteration in the public service of the Church. To the Trisagion, "Holy God, Holy Mighty, Holy Immortal, have mercy upon us;" which had been used by the Church to declare her faith in the Trinity, he added the words, "Who was crucified for us." This divided the city into two parties. The Eutychians sang it with the addition, and the orthodox without. "From singing they came to blows; and many battles were fought, not only in the streets, and the squares, but in the churches themselves, where the service seldom ended without bloodshed and murders."—*Bower, v. 1, p. 306.*

506.—The Visigoths, who were established in Gaul and Spain in 419, were driven out of the former, into the latter this year, when they conquered from the Suevi a portion of their possessions. In 585 they extended their power over the whole of the Spanish Peninsula.—*Isidor. Chron. pp. 716-732.*

Spain is now properly the representative of this horn.

508.—The two parties at Constantinople "being furiously engaged on a day of public thanksgiving,"—each in singing the Trisagion in their own way, "an army of monks unexpectedly appeared, armed with clubs and stones"—singing it without the addition. They wreaked their vengeance on the Eutychians, who were driven from the city and their houses plundered. 10,000 of the Eutychians were murdered in the streets of Constantinople.—*Bower, v. 1, p. 306.*

The Emperor fled from the city; "at the end of three days he dared to implore the mercy of his subjects. Without the diadem and in the posture of a suppliant Anastasius appeared on the throne of the circus. The Catholics, before his face, rehearsed their genuine Trisagion; they exulted in the offer which he proclaimed by the voice of a herald, of abdicating the purple . . . and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions."—*Gibbon, vol. 3, p. 262.*

512.—The orthodox bishops of the East shocked at the disorders which were daily committed, resolved to recur to the Pope, for assistance; for the Emperor "forgetful of his promise, began anew to persecute, and under various pretences, to drive from their sees, all who did not anathematize the council of Chalcedon."—*Bower, p. 308.*

The Pope would not interfere for them while the name of Acacius was in the diptychs. The Catholics of the East still refusing to erase his name, "Symmachus concerned himself no more with the affairs of the East; but, leaving the Orthodox there to shift for themselves, in the best manner they could, applied himself to the restoring of ecclesiastical discipline in the West."—*ib. p. 308.*

514.—Symmachus died, and Hormisdas was elected Pope. "He had not been long in possession of his see, when to his great joy and surprise, he received a letter from the Emperor."—*Bower, v. 1, p. 310.*

514.—Vitalianus, by birth a Scythian, and commander-in-chief of the imperial cavalry, being animated with the zeal which prevailed at this time among the Orthodox, and touched with compassion for the exiled bishops, took up arms in their defence; and . . . made himself master without opposition, of Thrace, Scythia, and Illyria, and advanced at the head of a numerous

army of Bulgarians and Huns, to the very gates of Constantinople."—*ib. p. 310.*

"In this pious rebellion, he depopulated Thrace, besieged Constantinople, and exterminated sixty-five thousand of his fellow-Christians, till he obtained the re-call of the bishops, the satisfaction of the Pope, and the establishment of the council of Chalcedon."—*Gibbon, v. 3, p. 263.*

Schamyl the Circassian Chief.

It is almost certain that the Circassians will take an active part in any war accepted by Turkey against Russia, and it is as certain that in such an event we shall hear of daring exploits on the part of Schamyl, their brave chief. We have every reason to believe that Schamyl has succeeded in bringing about a defensive union between all the tribes of the Caucasus, and that he possesses their unrestricted confidence. Some accounts represent him as being almost an idol, and the people as imagining him to have a charmed life. Their enthusiasm, indeed may well have been stirred by his past career.

The first time we hear of Schamyl is in 1832. In that year a devout Mussulman, Kasi-Mollah, held a chief command in the bands of Lesghians, Tchetchentzes, and the other tribes of the eastern chain, and the steppes abutting on the Caspian and traversed by the Koisu. Kasi-Mollah's reputation for sanctity was greater than that which he acquired for the higher military qualities, although a dashing leader, and individually one of the bravest of the brave. He was brought to bay in 1832 by General Rosen, at a place called Gumri. Encircled on all sides, almost the last scrap of food devoured, nothing remaining in the opinion of Kasi-Mollah and about thirty of his most zealous disciples, but to hew for themselves a path through the Russian bayonets, to freedom or to Paradise—either alternative a welcome one! This resolution finally taken, they suddenly emerged from the fastness they could no longer hold, and burst upon the Russian troops with the shock of an avalanche, and the furious discordant yells of a troop of madmen. For one or two brief moments it seemed that they must escape, so far through the beleaguering circle of their foes did they cleave their desperate way, before the momentarily-recoiling ranks re-closed around them, and they fell by two and three, wildly fighting to the last, riddled by musket-balls and bayonet-stabs.

Kasi-Mollah "died with his hand on his beard, and a last murmuring prayer from his lips;" and his pupils perished with him, all save one, and he the bravest and fiercest of them all, who broke through the encircling bayonets, dashed at headlong speed past the more distant lines of running-fire unharmed—reined suddenly up as he reached the angle of the mountain gorge, into which he knew none dared to follow, shook his red scimitar, and hurled a defiant execration in the face of his baffled foes, and the next moment, with an exulting shout of "Allah! Il Allah!" disappeared in the dark mountain pass. This fortunate horseman was Schamyl, the future Iman (preacher), the prophet-soldier of the Caucasus, whose escape, as just described, many of his followers to this day firmly believe was due to the direct interposition of the angel Gabriel.

Schamyl, who is one of the dark-eyed, dark-haired, partly Tartar race of Tchetchentzes, was born at Tschirskei, a place of about 3000 inhabitants; and after his escape from Gumri, he employed several years in perambulating the mountains of the Lesghian chain, preaching wherever he went with fervid eloquence upon the sacred duty, devolved by God upon all true believers, to extirpate the intrusive infidel, and the paradisaical rewards which death in so high and holy a cause must infallibly insure. This prophet call, as it was deemed, to battle from the cupolas and minarets of the sublime and towering Alps, gradually kindled the latent fanaticism of the mountaineers to a flame, which soon communicated itself to the dwellers in the cities and steppes of Daghistana, and the adjacent valleys and plains.

The story of Schamyl's miraculous escape from General Rosen, by favor of the archangel Gabriel, was repeated from mouth to mouth with endless variations and additions—his daring skill, and success as a soldier, confirmed the illusions of a credulous bigotry; and he gradually drew around his standard, and to his sway, the multitude of rugged warriors whose swords have inscribed so many victories upon the backs of the Russian armies, and to this hour presented an invincible front to their dismayed and practically discomfited adversaries.

Many well authenticated instances of his daring are related in a number of Chambers' excellent "Repository," published some months since. One or two of these may interest the reader at this juncture:

"In 1830, Schamyl found himself surrounded by General Grabbe and 12,000 veteran Russian troops, at Achulko a kind of mud encampment perched upon the top of a rock on the banks of the Koisu. The position of this place was so

strong that the attempt to storm it was abandoned after the loss of 15,000 men; but Schamyl soon had a deadlier foe than General Grabbe and his army to contend with—hunger, verging upon famine, came before a week had passed. This was known in the Russian camp, and the place having been strictly invested on all sides, it was certain that the hour of surrender could not be long delayed.

"On the last day but one of August, General Grabbe learned from an emaciated Lesghian, whom his soldiers had caught whilst attempting to crawl past the blockading lines, that not a particle of food was left at Achulko; that Schamyl Bey proposed to escape that very night, with one or two chosen comrades, by means of a rope lowered down the face of the rock to the Koisu; and Achulko, he added, would be surrendered immediately afterwards. A strict watch was immediately ordered to be kept at the indicated spot, and directions were given to awaken the General at whatever hour of the night the capture of the redoubted Schamyl might be effected. Just before dawn, one—two—three men were seen to cautiously descend by a rope, let gently down on the river side, as predicted, who were of course instantly secured, and hurried off to the General's tent. One of the captives admitted, in the flurry of the surprise, that he was Schamyl, and this was confirmed by the Lesghian, through whose information the important prize had been secured. General Grabbe was delighted, and an *estafette* was forthwith despatched with the tidings that the notorious rebel, Schamyl Bey, had been caught and ordered to be shot out of hand.

"Whilst all this was going on, the rope which had been quietly drawn up again, was once more lowered, and this time one man only descended by it, who reached the river unobserved, leaped upon a raft that just at that critical moment swept by; and the too hasty exultant Russian General was aroused to a knowledge of the trick that had been played upon him, by shouts of 'Schamyl!' from the mud walls of Achulko, in exulting reply to the waving of a small green flag by the true Schamyl, as he swept down the swift Koisu in the dawning sun-light presently to find himself amidst hills and among friends, that would render successful pursuit if attempted, hopeless—impossible. Achulko surrendered at discretion; and General Grabbe retraced his steps in very angry mood, with a daring attack upon his rear-guard, by the ubiquitous and indefatigable Schamyl, at the head of a large body of horsemen exasperated to fury. The Iman was beaten off with difficulty, and the victorious General's march was sullenly resumed and concluded without further molestation."

Moses—His Moral Greatness.

In respect to his moral endowments, Moses has not always been justly appreciated. The stern lawgiver was not all sternness. Even his violent passions, for such undoubtedly he had, did not break forth at his own personal wrongs. He thought for his nation and for his trust far more than for himself, and in his treatment of the Egyptian oppressor and the rebels of his own camp there is a disinterested grandeur in his very vehemence. The poems that bear his name are wonderful alike for their tender humility and exalted confidence. He leaned upon a sovereign power as a lowly and faithful servant, and thus performing his work as under divine guidance, he was brave and bold in his very meekness, strong not to do his own will, but the Lord's. There is more truth than in these days has been generally allowed in the old primer that called Moses meekest of men. Humility is not the pliant, supple thing that the superficial suppose it to be. Columbus was humble, when refusing to sacrifice to the ridicule of the multitude the belief which he believed providentially given, that a new world awaited his adventurous fleet. Luther was humble, when, lifting up the Bible before the Imperial Diet, he refused to recant, and stood boldly upon the ground of the New Testament against royal threats and Papal anathemas. Paul was humble, when, at Athens, and before Agrippa, and at Rome, he boldly professed his allegiance to Christ, and confirmed his allegiance at last under the executioner's sword. What, indeed, is humility, but the surrender of man's will to the Divine will,—a surrender that may give proof of itself, now in lowly penitence and prayer, and now in bold confession and heroic daring?

Moses was the civil and religious counsellor, and this office shows the nature of his mind, the greatness of his influence. To him belongs the high dignity of devoting his life to a sacred aim, whose results only ages could exhibit. Of those previous to Christ, his name stands first among the leaders, lawgivers, and prophets of our race. How noble he appears in his anticipations of the greater than himself, and of the age better than his own! He claimed not to know all of God's will, nor to have exhausted the Divine light. His face, so generally associated with stern command and imperious law, beamed not

seldom with yearning for a brighter day. The lawgiver should stand before us, not in the arrogance of self-complacent righteousness, but with a humble longing for a blessed time beyond his own best achievement,—a time to follow dark centuries of idolatry and degradation with ages of peace and virtue above aught that his own eyes had seen. His character was not unlike the rock which he smote in the desert. Within its adamant strength dwelt a spring of living water. Who will deny him the name of the greatest of the ancient men?

Osgood's God with Men.



The Advent Herald.

BOSTON, DECEMBER 3, 1853.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH. CHAPTER XXIX.

AND the multitude of all the nations that fight against Ariel, Even all that fight against her and her munition, and that distress her,

Shall be as a dream of a night vision.

It shall even be as when an hungry man dreameth, and, behold, he eateth;

But he awaketh, and his soul is empty:

Or as when a thirsty man dreameth, and, behold, he drinketh; But he awaketh, and behold, he is faint, and his soul hath appetite; So shall the multitude of all the nations be, that fight against mount Zion.—vs. 7, 8.

As "a dream of a night vision" vanishes on awaking, and all its apparent realities disappear, so the hosts of the Assyrian, which the simile is given to illustrate, vanished in a single night.

By similes, also, in v. 8, are illustrated the delusion of the Assyrians in supposing they would succeed in their attempt on Jerusalem, and their disappointment in the result. As a famishing man dreams that he is satisfying his hunger and thirst with food and drink, and on awakening finds it an illusion of his sleep, so the nations, assembled under the banner of Sennacherib, supposed they were about to possess themselves of the spoil of Ari-El, but found their expectations like a vision of the night.

Virgil (*Æneid* xii. 908) has the following on the workings of the imagination in a dream:

"And as when slumber seals the closing sight,
The sick wild fancy labors in the night;
Some dreadful visionary foe we shun
With airy strides, but strive in vain to run;
In vain our baffled limbs their power essay;
We faint, we struggle, sink and fall away;
Drained of our strength we neither fight nor fly,
And on the tongue the struggling accents die."—Pitt.

By metonymy, "soul" is twice used in the text for the person.

Stay yourselves, and wonder; cry ye out, and cry:
They are drunken, but not with wine; they stagger, but not with strong drink.—v. 9.

In this apostrophe to the Jews, they are reproved for their own stupidity, in not perceiving, and profiting by the indications of Providence. They are commanded to stop and be astonished at their own stupidity and hypocrisy—"stay" signifying to tarry—an act of the body being substituted for the analogous act of the mind.

"Cry ye out, and cry," says Wm. Lowth, "may perhaps be better rendered 'consider ye, and cry out,'" i. e., they are told to acknowledge, that the nation had lost their sense and reason like men overcome with intoxicating liquors.

"They are drunken," and "they stagger"—a condition and act of the body, are substitutions; and illustrate the blinding effect of their erroneous doctrines and their corresponding conduct.

For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes:
The prophets and your rulers, the seers hath he covered.—v. 10.

"Poured out," in this connection, is a metaphor, and illustrates the stupefying effect of their errors on their consciences,—as if they had been put to sleep by being drenched with ether, or chloroform.

"Sleep," the closing of their eyes, and covering their seers and prophets, are substitutions for their stupid indifference, and inability to discern the import of God's teachings. This was true of the Jews at the time this prophecy was written, and it is true of all persons, at all times, who are in a corresponding state of indifference to God's requirements. Paul quoted this text and applied it to the Jews of his day, when he said, (Rom. 11: 7, 8,) "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, (according as it is written,

God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day."

"Seers" is another name for prophets, (1 Sam. 9:9.) "He that is now called a prophet, was before time called a seer." When their understandings are thus darkened, Micah says to the prophets, (Mic. 3:6,) "Therefore, night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them."

And the vision of all is become unto you as the words of a book that is sealed,

Which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.—vs. 11, 12.

"The vision of all," is the vision of all the prophets—there being others besides Isaiah whose words they disregarded. 2 Chron. 36:15, 16—"The Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling-place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy."

A "sealed book" is one closed up and fastened with seals; and cannot be read till they are loosened. Thus Daniel was told (12:4), to "shut up the words and seal the book even to the time of the end;" and the symbol in the apocalyptic vision, (Rev. 5:1,) was "sealed with seven seals." The likening of the vision of all the prophets to a sealed book, is a simile illustrating the darkness in which the revelations of God were shrouded—according to the understanding of all classes, and the corresponding ignorance of all classes respecting their import. The learned were as much disabled by their prejudice, as the unlearned were by their ignorance, from reading aright.

These texts illustrate the position of many at the present day respecting the import of the prophecies. Some of the learned tell us that, "they are highly figurative, and cannot be understood till they are fulfilled;" while the ignorant say, "We are incompetent to fathom their meaning." To both classes the prophecies are a sealed book. God here shows us that such do not honor Him, and that such excuses are of no avail.

Wherefore the Lord saith, Forasmuch as this people draw near me with their mouth, And with their lips do honor me, but have removed their heart far from me, And their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, Even a marvellous work and a wonder: For the wisdom of their wise men shall perish, And the understanding of their prudent men shall be hid.—vs. 13, 14.

To "draw near" to God, is a substitution for the worship of God. "Mouth" and "lips," are by metonymy, put for the words they uttered; and "heart," for their affections—of which the heart was supposed to be the seat. And "removed," is a metaphor expressive of the withholding their affections from God. One fatal mistake of the Jews consisted in their making the external acts of worship, and outward ceremonies the whole of their religion; and another consisted in over-valuing the traditions of their Rabbies and elders. They made the plain declarations of God's word give way to the constructions of men. This caused them to reject the gospel of Christ; and causes many to reject his second advent. The Saviour said to the Jews (Matt. 15:6-9), "Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."

"Therefore," i. e., because of their lip worship, God proceeds to predict their punishment, which their wise men and prudent should have no skill to evade. "Perish" and "hid," applied to wisdom and understanding, are metaphors expressive of their absence.

A corresponding prediction occurs in Hab. 1: 5, 6—"Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe though it be told you. For lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not theirs."

Who unto them that seek deep to hide their counsel from the Lord, And their works are in the dark, and they say, Who seeth us? and who knoweth us?—v. 13.

To "hide deep," is a metaphor, literally applicable only to what may be buried in the ground, but applied to counsel, it illustrates their efforts to conceal their real intentions under a plausible exterior.

"Their works are in the dark," is a substitution for their being, as they supposed, unknown to God or men—thinking that they could carry on their projects without the knowledge or interposition of Providence. Hypocrites must suppose that God, as well as man, is deceived by their outward deportment.

Surely your turning of things upside down shall be esteemed as the potter's clay:

For shall the work say of him that made it, He made me not? Or shall the thing framed say of him that framed it, He had no understanding?—v. 16.

"Turning of things upside down," is a substitution for their perverse views and conduct. They had no just conceptions of truth, declared God's revelations to them a sealed book, followed the precepts of men instead of the word of God, made outward acts a substitute for the worship of the heart, and thought by false appearances to hide their real designs.

"As the potter's clay," is a simile and illustrates their impotency. Their perversions of truth, and attempts to conceal their real purposes, would be as ineffectual in accomplishing the desired end, as the efforts of clay to mould itself would be, without the artificer.

The interrogations in the text, are of a form which require a negative answer. They here illustrate the absurdity of perversity and opposition to God, which are as foolish as it would be for the work to deny that the artificer had moulded it, or for it to question the skill of its maker. Paul quotes this passage to illustrate God's sovereignty, (Rom. 9:18-22,) "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say unto me, Why doth he yet find fault? for who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction."

INQUIRIES.

Bao. Bliss:—Will you please to answer the following questions for the satisfaction of some of the readers of the Herald?

First. Is it your decided opinion that the time measuring the vision of Daniel, chap. 8th, should read 2400 years?

Second. Will a belief that those years are 2400, instead of 2300 as it reads in the common version, necessarily put off the advent of Christ 100 years?

Third. Have you ever designedly given the impression, or expressed such an opinion, or do you still think we have yet to wait 100 years longer for the coming of our Saviour? J. P. JR., Newburyport, Nov. 26th, 1853.

REMARKS.—1st. All the evidence we have on that point was given in the Herald of May 21st, viz., that Joseph Wolf asserts that of the oriental manuscripts which he examined when in Asia, the older ones read, 2400, and the more modern ones, 2300. Wolf did not adopt that reading from the evidence before him, and he gave no evidence of the genuineness of those manuscripts, or of their age, by which those who form opinions on evidence could judge of the correctness of the reading. We do not doubt Mr. Wolf's testimony that he saw manuscripts with such a reading. If such manuscripts do there exist, it is possible that such is the correct reading; but it is by no means certain. As we do not form or change opinions for slight causes we have not, of course, formed an opinion on this point. We have no belief respecting it, and have never expressed any; but have suggested Wolf's view as one that may possibly prove a solution of this problem.

2d. This depends entirely on the epoch from which they are reckoned. To commence them with the seventy weeks would extend them ninety years into the future. There is a difficulty in commencing any period for the length of the vision so late as that; for the vision began with the ram standing before the river, and then pushing in different directions with no beast able to stand before it. This was true of Medo-Persia, till Xerxes "stirred up all against the realm of Grecia." It is an admitted fact in history that Grecia did maintain its stand before Medo-Persia, and that of the millions who went to subdue it, the greater number of them never returned. Xerxes preceded Artaxerxes in whose reign the seventy weeks commenced; and we never should think of coming down this side of the former, for the commencement of the vision, unless we were compelled to by the shortness of the period that marks its duration. If we adopt the reading of 2300, we must of course come this side of the time of Xerxes, and this side of the commencement of the seventy weeks, or we should find their termination in the past. If the longer period is adopted, there is no necessity for beginning

so late; nor is there for commencing this side of Cyrus, when the ram was pushing, as described in the prophecy. We relied on the connection between the weeks of the 9th and the days of the 8th chapters, as the key to unlock the time of the end of the longer period. As it did not unlock that time, we found the key did not possess the magic attributed to it; and we acknowledged our error in supposing such a connection. This conviction we have never since relinquished, nor have we ever failed to express it, on any occasion when we have considered any expression of opinion respecting it necessary. And not holding to that connection, we hold to no necessity for looking to a century in the future, even were it proved that 2400 is the correct reading.

3d. We said in the Herald of May 21st, of this reading:

"We are not disposed to adopt it. Yet we do not see that it could delay the advent at all. Daniel's vision begins with the ram having no beast that could stand before him. There was no nation that could stand against Media and Persia after the conquest of Babylon B. C. 538. Reckoning 2400 years from that point, and their termination is near."

We have never since then expressed anything at variance with the above. Nor is that all: knowing that private conversations are liable to be misunderstood and misinterpreted; and that the delicacy and uncourteousness of making a public use of private remarks is sometimes lost sight of, we have, to our best recollection, invariably, whenever we have suggested 2400 as a possible reading, taken the precaution to refer to the time of Cyrus as a proper commencement of the vision; and we have been thus explicit, so as to leave no excuse for any incorrect statements, should the honor and sanctity of private intercourse be at any time disregarded. If reckoning 2400, from an era more than 2390 in the past, extends them a century into the future, it must be done by some kind of logic and mathematics which we have not studied. We have never designed to convey any such impression.

TURKEY AND RUSSIA.

THE following very clear statement of the operations of the Turkish army, we copy from the *London News* of the 10th:

"The more recent despatches from the Danube, though still sufficiently laconic, when combined with those which preceded them, enable us now to infer, with tolerable precision, the great outline of the plan upon which the Turkish generalissimo is bringing his army into action. Unless appearances are very deceitful indeed, he is handling the forces at his disposal with consummate skill, showing that to his energy and promptitude he adds a rare gift of skillful and comprehensive combination. Let us glance over the field where the hostile forces are now arrayed. The province of Wallachia approaches in its superficial configuration, to a parallelogram of nearly 300 miles in length by about 150 in breadth. On the south-west, south, and south-east it is bounded by the Danube. From the neighborhood of Orsova to a little beyond Widdin the course of that river is nearly from north to south; from the latter point to the vicinity of Silistria its general course is from west to east; and thence to Galatz it flows from south to north. The northern boundary of the province, for a distance of some 200 miles from its western extremity, is a mountain range; thence to its eastern extremity an affluent of the Sereth, which flows eastward from where the mountains terminate, and the Sereth itself to its embouchure in the Danube. The portion of the province which is enclosed on three sides by the Danube is generally low and flat; to the north, it gradually rises to the base of the mountains.

"The western part of the province, between the western frontier and the river Argish—comprising fully two-thirds of the whole—is divided into three pretty equal parts by the valleys of the Schyl and Aluta, flowing from the northern mountains at right angles to the Danube. The Schyl and the Argish rise on the southern declivity of the mountains; the Aluta rises to the north of the chain, and breaks through it. The part of Wallachia which lies to the east of the Argish is bisected by the Jalomertza, which flows from west to east. The Turkish or southern bank of the Danube, from Orsova to where it again turns northward, after flowing nearly 300 miles from west to east, is high and abrupt; the Wallachian low, and apt to be overflowed. A little to the north of the point at which the course of the river turns from south to east is Widdin, on the Turkish, and opposite to it Kalafat, on the Wallachian bank; commanding the mouth of the Schyl is Rahowa, on the Turkish bank; commanding the mouth of the Aluta is Nikopolis, on the Turkish bank; midway between the mouths of the Aluta and Argish is Rustchuk, on the Turkish, and opposite Giurgewo on the

Wallachian bank. Bucharest is situated nearly north of these places, at a distance of some sixty miles, on an affluent of the Argish, which intervenes between it and them. Turtukai is situated on the Turkish bank, opposite the mouth of the angle formed by that river and the Danube at their Argish; Altenitza on the east of the Argish, in the junction. Silistria stands on the Turkish bank of the Danube, near the point where the river turns to the north, and Schumla is some eighty miles to the south of it.

"The principal Russian force is concentrated between Bucharest and the Danube, but parties had been thrown out in advance as far as Kalafat. Some of these parties were pretty strong, but still this was dispersing the army over a longer line than its numerical amount warranted. We observe attempts are being made to palliate this mistake of the Russian commander, by alleging that he had been led to expect support from Austria, which is now withheld. When the faithless, Jesuitical character of the Austrian government is taken into account, this story looks plausible; it may however be a mere invention and afterthought, to screen the strategical blunder of the Russian general. The main body of the Turkish army was concentrated in the region between Silistria and Schumla; a strong body of troops was posted at Sophia in the rear of Widdin; and the communication was kept up by a chain of posts. The Turkish troops have hitherto been healthy; according to the latest accounts from Bucharest, there are at present 12,000 Russian soldiers in hospitals there. The advanced period of the season, and the want of roads, render it difficult, if not impossible, for the Russians to receive speedy reinforcements; the communication of the Turks from Silistria with Varna—either direct or by Schumla—is open and easy.

"Keeping in view the outline sketch we have given of the country and its principal positions, and the account of the relative position and condition of the two armies, we are in a condition to appreciate the movements that have been made by Omar Pasha. From Widdin a *corps d'armee* has been thrown into Western or Lesser Wallachia, amounting, according to the most recent accounts, to 12,000 men; and the force stationed around Sophia is stated to be advancing to support them. The Russian troops in that part of Wallachia have fallen back without offering any serious resistance. There is a talk of their making a stand behind the Schyl, but at present they appear to be in full retreat towards Bucharest. On the Eastern or Lower Danube a strong body of Turkish forces has been thrown across near the mouth of the Argish. No less than 18,000 men crossed from Turtukai to Oltenitza; they were attacked by the Russians, but made good their footing; after a combat of three hours the Muscovites retreated, with a loss of several officers, and 200 privates killed, of six superior and eighteen subaltern officers, and 479 privates wounded, leaving the Turks (whose amount of loss is unknown) to entrench themselves on the north bank of the Danube. In addition to this 2000 Turks are said to have occupied Kalache, a small town or village in Wallachia, opposite to Silistria, and 2000 from Rustschuk have taken possession of an island in the Danube, between that fortress and Giurgewo.

"It appears, then, that in every affair between the Turks and Russians in Wallachia, the latter have been worsted. The Turkish force advancing from Widdin is forcing the Russian detachments in the western parts of the provinces back upon Bucharest, with a fair prospect of beating if it can catch them, or, at all events, of cutting them off from the main body in front of that city. Again, the advance of the main Turkish army has made good its footing on the Wallachian side of the Danube, and holds both banks of the Argish, which lays the approach to Bucharest open to it. To all human appearance, therefore, it will be comparatively easy for Omar Pasha, by pushing on his main force towards Bucharest, to form a junction with the Turkish troops advancing from Kalafat; to break the line (as they in naval warfare) of the enemy; isolate the body of Russians in front of Bucharest from that which is retreating upon it from the west, and beat both in detail, if that have not been already done to his hand in case of the latter corps.

"This view of affairs can only be presented with the hesitation which the brief and fragmentary character of the reports from the seat of war, and the yet imperfect development of the strategy of the generals on both sides, render necessary; but on a deliberate view of what has been written, it does not appear that any unwarranted or partial inference, or colored fact, has been stated. It deserves to be kept in mind that the communications of the Turkish army, with the sources whence they are to derive re-inforcements and supplies in their

rear, are much more open and easy than those of the Russians; that the Turkish troops are in better health than the Russians; and that the success which has as yet attended the Turkish arms will inspire the Ottoman soldiery with more confidence in themselves than the Muscovites, all things considered, can be expected to feel. A knowledge of the real weakness of Russia, and of the traditional tactics of that Empire, when it discovers a task it has undertaken to be beyond its power, would warrant our inferring from these facts that peace is likely soon to be restored; but on the other hand, there must be taken into view, as an obstacle to this desirable consummation, the obstinate ambition and vanity of the Emperor Nicholas, which appear to have stimulated him to a state of frenzy. He breathes war, and if he can make war successfully, will be ready enough to wage it."

The *London Times* comments as follows on the military operations:

"We observed yesterday that no accounts were furnished of the strength or the operations of the Russian main body which, at the first passage of the Danube by the Turks, had marched to encounter them at Kalafat. It is now asserted that this force, which was under the command of General Dannenburg, numbered between 30,000 and 40,000 men, and that it was in position between Krajowa and Slatina, so as to intercept the route from Kalafat to Bucharest. The Turks, we were also told by the latest despatches, were occupying Lesser Wallachia—that is to say, the country about Kalafat—with 12,000 men: but as this was evidently the chief point at which the Danube was to be crossed, it is probable that the force referred to had received constant augmentations from the other bank of the stream. Indeed, it was expressly mentioned that 'large bodies' of Turkish troops were concentrated round Widdin—the fort opposite to Kalafat, and all these could of course be brought over without much difficulty, when the passage of the river had been once secured.

"Now, whether the Russians advanced to attack the Turks, or the Turks in marching up the country encountered the Russians, we are not fully informed; but it is between these two armies that 'the battle' reported must apparently have been fought. Nor can we have any doubt that it proved disastrous to the Russian troops. We are, it is true, merely told that 'fourteen superior Russian officers were killed,' and that 'the Russians were retreating upon Bucharest;' but these intimations, if correct, convey volumes of intelligence. If fourteen superior officers were killed, how many inferior officers and how many men must have shared, in all probability, the same fate! And how many of all ranks must have been wounded? Those acquainted with the rules of military calculations would construct a fearful list of casualties from the unit given in the despatch. In the affair at Oltenitza, for instance, though no 'superior officer' was reported killed and only six wounded, the total numbers of those placed *hors de combat* seem to have exceeded 700. Nevertheless, this battle must have been fought and won, if we are to accept the present accounts strictly, by some 12,000 Turks against 30,000 or 40,000 Russians!

"That it was won we cannot doubt, for the Turks are described as remaining 'masters of the field,' and the Russians as retiring by what under such circumstances would be their natural line of retreat, 'upon Bucharest.' Rumors, moreover, had been in circulation for the last day or two to the effect, that 'the right wing of the Russian army, under General Dannenburg,' which was no other than this very force,—had experienced a check, and, as we yesterday remarked, the inaccuracies of our information from Bucharest and Vienna are not likely to tell often in favor of the Turks. We must need infer, therefore, that any exaggeration of numbers applies rather to the Ottoman forces than the Russian losses, and the inevitable conclusion arises that the main Russian army has been defeated by the Turkish army with severe loss, and on a field favorable to the former. No doubt, the twelve thousand Turks at Kalafat had been reinforced, and perhaps largely, from the troops concentrated at Widdin; but, it seems hardly probable, on any supposition, that they could have been raised to a strength equalling that of the Russians.

"Omar Pasha had some 66,000 or 70,000 men in Bulgaria. Of these he had already carried, according to reports, 24,000 across the river,—viz.: 18,000 at Oltenitza, 4000 at Kalache, and 2000 at Giurgewo. He was also menacing other points of the stream, and 12,000 of his best troops had been established at Kalafat. This accounts for some 40,000 of his army; so that not more than 25,000 or thereabouts would remain to be brought over. But, even supposing that as many as 20,000 of these were taken to reinforce the 12,000 at Kalafat, still the whole Turkish force thus concentrated in Lesser Wallachia would amount only to

32,000 men; indeed, no accounts yet received rate it at so high a strength, whereas the Russians are plainly set at between 30,000 and 40,000, with strong cavalry and artillery. We wait with some curiosity for the details of so remarkable a battle.

"From first to last, the movements of the Russians in these transactions appear unaccountable. Assuming even that the Kalafat Turks were ultimately raised to a large force by succors from the opposite bank, some days must still have elapsed during which they were but 12,000 strong, and what were the 30,000 Russians doing then? We might imagine, perhaps, that Prince Gortschakoff, having been strictly forbidden to become the actual assailant, was compelled to wait for the attack of the Ottomans; but this hypothesis is at once negated by the circumstances of the affair at Oltenitza, where General Perloff fell upon the new comers without hesitation or scruple. Yet, if General Perloff could do this at one point, why could not General Dannenburg do the same at another? If the former commander could lead his 9000 troops against the 18,000 Ottomans at Oltenitza, why could not the latter employ his 30,000 or 40,000 against the 12,000 Ottomans at Widdin? If all the incidents thus reported are correctly given, the sum of the result amounts to this:—That the right wing of the Russians, comprising their principal force, has been defeated by the left wing of the Turks, while the Turkish centre has also been victorious at Turtukai, and is on the immediate route to the Russian head-quarters, in numbers superior to the enemy."

It would appear from the plan of operations developed in the movements of Omar Pasha, that he is moving the three wings of his army simultaneously upon Bucharest, and we may shortly expect to hear that by this date some decisive action has been fought—perhaps that Bucharest has been bombarded and stormed—or that the Turkish army has been defeated before its walls. Letters are said to have been received from the Turkish general himself, which announced that the onward march to the capital of Wallachia, was the main object of his operations.

"Letters from Bucharest of the 25th, state that Prince Gortschakoff has but from 70,000 to 80,000 men in the Principalities. He has sent to General Osten Sacken, commander of the third army corps, to join him with his forces in all haste. General Luders, with the fifth army corps, is ordered to move into Moldavia. General Dannenberg commands the Russians at Krajowa, and Sami Pasha the Turks at Kalafat."

STILL LATER.—The steamer *Atlantic* arrived on Tuesday, bringing intelligence of another battle, in which the Russians lost 3000 men. The Poles in the Russian army are becoming disaffected. 100,000 Turks had crossed the Danube.

The New Year, 1854.

On the first of January next, *Gleason's Pictorial* will commence its sixth volume, and will appear vastly improved in all respects, with a superb new heading, new type and dress throughout, and will be printed upon the finest paper. As the proprietor of the *Pictorial* has purchased the entire goodwill of Barnum's New York *Illustrated News*, and has merged that journal in the *Pictorial*, the public will reap the advantage of this concentration of the strength of the two papers upon one, both in the artistic and literary departments. The same brilliant host of contributors and artists will be engaged on *Gleason's Pictorial* as heretofore, and a large addition is also made to the corps, both in talent and number. The most liberal arrangements have been completed, and such as will enable the proprietor to produce by far the finest illustrated journal yet published, and much superior to the present issue of the paper. The columns of the *Pictorial* will constantly be beautified by all that can please and instruct in art and nature, and its literary department will fully sustain the high reputation it has so long enjoyed.

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TIME OF THE ADVENT.

(Continued from our last.)

The Alemanni.—The reasons assigned by the editor of the *Herald* why this nation should not be "reckoned as a horn," at the time fixed for the existence of ten contemporary kingdoms "on the old Roman territory," are sustained by the clearest historical facts. Let the candid reader take notice. Brother Bliss does not call in question a single statement made by Elder Berick in his condensed description of the so-called tenth kingdom; but he justly complains because the whole truth in the case is not given. And just there lies the sophism. Certain it is, that "they invaded that part of Gaul known since under the name of Alsace, the Palatinate, Mayence, &c., and that they "extended their conquests over Rhetia," and that "in 496 the Franks" deprived "them of a part of their territory," but is it a logical deduction, because they thus "invaded that part of Gaul," and "extended their conquests over Rhetia," and "in 496" were deprived "of a part of their territory," therefore, the Alemanni existed as a kingdom "on the old Roman territory," twenty-four years after the last named disastrous event? When we call to mind the character of those times: so full of dire confusion;—in the very midst of that mighty revolution that broke in pieces Rome's ancient empire; when wars raged, and whole territories were laid in ruins, and blood flowed like water, when these rapidly moving, and fearfully startling events, would, in much less time, change the entire political aspect of Western Europe, we frankly confess, that such uncertain assertions, are not to our dull intellects particularly overwhelming, because the facts stated do not prove the issue! There is, however, an event mentioned in the account of the tenth kingdom, which is of some interest to this part of the subject; the war between the Franks and the Alemanni, in which the Franks deprived the Alemanni "of a part of their territory." What part of their territory did the Franks deprive them of? and in what state, or political condition did that war leave the Alemanni? These are questions of importance in order to know 1st. If they in 519 had territorial occupancy upon the old Roman territory. 2d. If they did, had they at that time there an independent kingly form of government. I need not enter into a detailed account of their origin, and their invasions of the Roman Empire, and their signal defeats, this has been most truthfully done by brother Bliss. The point of the argument before us is, is there any propriety in reckoning the Alemanni as one of the ten kingdoms at 519? We will turn our attention to the battle fought between the Franks and the Alemanni, A. D. 496. Says Gibbon, vol. 3, p. 572: "The northern part of Helvetia had indeed been subdued by the ferocious Alemanni, who destroyed with their own hands the fruits of their conquest. From the source of the Rhine to its conflux with the Mein and the Mosell, the formidable swarms of the Alemanni commanded either side of the river, by the right of ancient possession, or recent victory." We should remember that the river Rhine constituted the northern boundary line between the Roman territory and Western Germany. The "ancient possession" of the Alemanni, was just over the river in Germany; their possession by "recent victory," was on the southern side of the river, within the Roman territory, so that they now held possession on both sides of this dividing line, but it is only on the southern side that we have to do, for the "just ten" are to be found "on the old Roman territory." "They had," continues Gibbon, "spread themselves into Gaul, over the modern provinces of Alsace and Lorraine; and their bold invasion of the kingdom of Cologne summoned the Salic prince to the defence of his Ripuarian allies. Clovis [king of the Franks] encountered the invaders of Gaul [the Alemanni] in the plain of Tolbiac, about twenty-four miles from Cologne; and the two fiercest nations of Germany [Franks and Alemanni] were mutually animated by the memory of past exploits, and the prospect of future greatness. The Franks, after an obstinate struggle, gave way; and the Alemanni, raising a shout of victory, impetuously pressed their retreat. But [alas for Elder Berick's tenth kingdom] the battle was restored by the valor, and the conduct, and perhaps by the piety of Clovis; and the event of the bloody day decided forever [decided what?] the alternative of empire, or servitude. The last king, [then they had no king of their own after this] of the Alemanni was slain in the field, and his people were slaughtered or pursued, till they threw down their arms, and yielded to the mercy of the conqueror. Without discipline it was impossible for them to rally; they had contemptuously demolished the walls and fortifications which might have protected their distress; and they were followed into the heart of their forests by an enemy not less active, or intrepid than themselves. The great Theodoric congratulated the victory of Clovis, whose sister Albofleda the king of Italy had lately married; but he mildly interceded with his brother in favor of the suppliants and fugitives,

[the subjects of the tenth kingdom] who had implored his protection. The Gallic territories, [all on the old Roman territory,] become the prize of their conqueror; [therefore the property of the Franks] and the haughty nation, invincible, or rebellious, to the arms of Rome, acknowledged the sovereignty of the Merovingian kings, who graciously permitted them to enjoy their peculiar manners and institutions [how?] under the government of official, [under a subordinate executive officer] and at length of hereditary dukes."

"After the conquest of the Western provinces," they even lost their possessions without the old Roman territory, for Gibbon in connection says, "the Franks alone maintained their ancient habitations beyond the Rhine." Before Clovis died, which took place in A. D. 514, he had extended his territory to limits not much different from those of modern France. After the death of Clovis, "his dominions," says Taylor, (p. 342), "were divided between his four sons, who respectively occupied the capitals of Paris, Orleans, Soissons, and Metz. This distribution gave rise to a new geographical division: all the districts between the Rhine, the Meuse, and the Moselle, received the name of Osterrike, that is, "Eastern kingdom."

This fact proves that the territory of the Alemanni, was by Clovis held as a part and parcel of his dominions, and now becomes the property of one of his sons. This four-fold division continued till 522 A. D., when one of these kings was slain in battle. Some historians place his death as late as 528. The empire of the Franks was reunited the youngest of these brothers, according to Putz, (p. 21), about 558 A. D. From these historical facts we learn—

1. That the Alemanni did have a possession by right of "recent victory" within the, "old Roman territory."

2. That in a bloody battle fought between the Franks and the Alemanni, "in the plain of Tolbiac," the alternative of empire [sovereignty] or servitude [a state of slavish dependence] was forever decided, which later became the future political condition of the Alemanni.

3. At that battle their king was slain, which was their last king.

4. The territory of the Alemanni became "the prize," or property of the Franks.

5. The Alemanni, thenceforth, "acknowledged the sovereignty of the Merovingian king," the king of the Franks.

6. Although they were "graciously permitted to enjoy their peculiar manners and institutions," still they were governed by a subordinate executive officer, appointed by the king of the Franks.

7. This state of the Alemanni continued till the death of Clovis, 511, when his empire was divided between his four sons, one division of which embraced the tributary province of the Alemanni.

Therefore, in 519 A. D. they had no king, owned no territory, had entirely and forever lost their independence, become servile subjects of another government, and robbed of every element constituting a kingdom.

And are such conquered, reduced, tributary "suppliants and fugitives" to be elevated into the dignity of a kingdom, one of the "just ten" that had arisen and had an existence in 519 A. D. as one of the horns of the beast? Are the defenders of that system of prophetic interpretation so hard pushed for kingdoms as to be obliged to seize upon such scanty materials out of which to build kingdoms, for the purpose of making good the demanded catalogue of "just ten?"

It may be urged, that after the defeat of the Alemanni, they were permitted to enjoy their "ancient institutions," and therefore notwithstanding a conquered people may still be regarded in the light of a kingdom, although a tributary kingdom. But this will not answer. It is the unanimous voice of history, that at the battle of Tolbiac, this once powerful monarchy was forever ended, and their country reduced to the condition of a conquered province. To be a kingdom, independent or tributary, they must have a king of their own appointed, otherwise, it is simply a province, subject to the command of a governor sent from the supreme administration which was the political and civil state of the Alemanni. The German monarchies were both hereditary and elective. At the death of a king the nearest relative was elected to fill the throne. This privilege was not granted the Alemanni: for Gibbon says they were "under the government of official," i. e., a subordinate officer, "and at length hereditary dukes." Not hereditary dukes of the Alemanni, but of the nobility of the Franks. However this may be, one thing is sure, and that is, that after the death of Clovis, his government was divided between his four sons, and thus like the dominions of Alexander, four distinct, independent kingdoms came up for it, and the capital of one of these kingdoms was Metz, the former capital of the Alemanni! How then, with the son of a Merovingian king reigning in

their former capital, and governing them as his own, and in the same manner as his other subjects, can it in truth be said, that they had an existence as a distinct kingdom. This political and civil state of that portion of France, lasted at least from 511 to 528 A. D., completely spanning their era for the date of the 1260 years, and their time when this is reckoned as a horn, or kingdom. Nay look again. The Revelator has a view of these horns. He says: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns." What do these crowns mean, resting as they do upon the horns? Lord says, this beast is "a symbol of a body of contemporaneous rulers, obviously from its ten horns with their diadems, which are representatives of separate dynasties." They express ten independent sovereignties; empire and supreme power. Now notice their diademed horns, and then look at that crownless, subdued, submissive, incorporated people, and say, can they consistently be exalted to a place among those kingdoms, each wearing the insignia of imperial or regal power?

They may "for convenience" step back nineteen years, "at A. D. 500" to "look to see if these kingdoms had arisen," and it might, and undoubtedly would have been still more convenient to have taken an observation from a position in the political world only five years previous to 500, before Clovis slew their last king, but it is at the year 519 that we are "to look to see if" not only these kingdoms had arisen, but were they then existing as ten independent crowned horns or kingdoms. The Alemanni, nor any portion of that once powerful tribe had such a political existence at that specified year, or histories which we have ever regarded as authentic are widely at fault.

The more I read history relative to that date, the more am I for one convinced, that hardly a year could have been selected for the establishment of a list of ten kingdoms so unfortunate as the year 519. They must avoid every kingdom which had arisen however powerful it may have been, and however prominent and important a part it may have acted in the overthrow of the Roman empire, if that kingdom, in its turn had been subverted before their date, because it "would be fatal to their theory." To make up this deficiency, how have they labored and perverted historical facts; and how have they greedily grasped at the most shadowless materials to build up kingdoms: the "miserable remnant of a nation," flying in terror before their victorious pursuers for the subjects of one, and "the suppliants and fugitives" lost in the government of another political body, for a second. Eminent expositors who have given progressive lists of ten kingdoms, had reckoned the Alemanni, previous to the fatal battle at Tolbiac, as one, admit that it became incorporated with the Frank kingdom, and were prompt to put another kingdom in its stead.

The Alemanni were permitted to hold fiefs [i. e., estates on condition of military service] in Rhetia, and on the banks of the Po; the contention for supremacy and power, and for the permanent establishment of a kingdom, was near the frontier, on the Rhine, when the Alemanni were invading and encroaching upon the Roman territory, opposite the locality of the main body of the Alemanni in Germany. The force of this remark you will at once comprehend.

(To be continued.)

P.S. Please correct some typographical errors in my last. "Two-fold," should have been ten-fold. They make the native islanders emigrate to the opposite coast of America, instead of Amorica.

REJOINDER.

The Lombards.—Under this head you endeavor to show that the Lombards settled in Pannonia on the death of Attila A. D. 455, in your quotation from Grotius, of whom Bishop Newton remarks: "Grotius was indeed a very great man; but none hath betrayed more weakness, or committed more errors in chronology and history than he hath done in explaining the prophecies."

* Do you think to set aside the authority of Grotius as a historian, by Bishop Newton's dissent from his as an interpreter? Our dissent from him as an interpreter, makes his historical statements the more valuable. Grotius, like Calmet, and some other writers, interpreted the seventh chapter of Daniel, so as to make the kingdom of Alexander the "third kingdom," and the dominion of Alexander's successors the "fourth." He accordingly looked for the "ten horns" among the individual kings of Syria. It was a sad misapplication of history and chronology to take events that transpired long before the Christian era, to fulfil prophecies that point to a long time after. And it was

So much for the above authority. The following historical testimony will show to the contrary.

"The valiant and prudent Ardaric had extended the dominion of the last nation (the Gepidae) after the death of Attila, over Pannonia and Dacia. This kingdom flourished one hundred years."—Rotteck, v. 2, p. 49.*

Smith, in his classical Dictionary, says that the Lombards passed the Danube, at the invitation of Justinian in the middle of the sixth century, and settled in Pannonia.—p. 420.†

in reference to this application of the ten horns to the kings of Syria, that Bishop Newton said:

"It was a strange wild conceit in Grotius and others, to think that the kingdom of Alexander and his successors made two different kingdoms. Grotius was indeed a very great man, and for the most part, a very able and useful commentator; but the greatest and ablest men have their weaknesses, and none hath betrayed more weakness, or committed more errors in chronology and history than he hath done, in explaining the prophecies. His notions here are as mean and contracted, as they are generous and enlarged in other instances."—Bish. N. on the Prop. p. 189.

A comparison of this with your extract from the bishop, will enable the reader to judge whether you fairly represent Newton's opinion of Grotius. Bishop Newton elsewhere says of him:

"Excellent learned as Grotius was, a consummate scholar, a judicious critic, a valuable author; yet was he certainly no prophet, nor the son of a prophet." He then goes on to say, that, "in explaining the prophecies, scarcely have more mistakes been committed by any of the worst and weakest commentators, than by him, who is usually one of the best and ablest."—p. 393.

As Grotius goes into Syria to find ten individual kings as those symbolized by the ten horns, it will be seen that his historical statements respecting the divisions of modern Europe are independent of his views of prophecy. It is not in a department where he is confessedly weak and mistaken, that we inquire of him; but one in which, in the language of Bishop Newton, he is "excellently learned," a "consummate scholar," a "judicious critic," and "a valuable author." When Grotius makes declarations respecting the Lombards, he gives his authorities, and quotes from "Pauli Warnefridi de Gest. Langobardi." And is sustained also by "Procopii Hist. Vand." and "Sigonii de Reg. Ital." The historical statements in support of this, were given in the "Chronological Table" of last week, under the date of A. D. 453.

"Paul Warnefrid's Miscellany, expressly asserts that the Gepidae, of whom the Lombards were a branch, passed the Danube in the reigns of Arcadius and Honorius and settled around Singidunum and Sirmium."—Grot. Proleg. p. 53.

"Procopius also represents the Lombards, on the death of Attila, as taking possession of that part of Pannonia which had before been occupied by the Huns."—Hist. Vand. lib. 1, pp. 5, 6.

* It would not have greatly extended your article had you given the additional particulars which Rotteck has stated. Singidunum and Sirmium, where Warnefrid asserts that the Lombards settled in the reigns of Arcadius and Honorius, were south of the Danube near the present city of Belgrade, in Turkey, east of the ancient Rugeland which is now in the grand duchy of Austria. Now Rotteck asserts, on the same page, and only three lines above where you began to quote, that the Langobards [Lombards] went into Rugeland as early as "about 488." He says:

"Already in the time of Augustus, the Romans fought with the Langobards, who dwelt then to the west of the Elbe, and gradually approached the Rhine. Besides, the Langobards appear in the great alliance of the Marcomanni. After their entrance into Rugeland (about 488), they were at first harassed by the Heruli, and indeed subjected. But they arose in 495 and overthrew the Herulian kingdom. A part of the vanquished united with the Gepidae."

"The valiant and prudent Ardaric had extended the dominion of the last nation, after the death of Attila, over Dacia and Pannonia. This kingdom flourished one hundred years. Then it was destroyed by the Langobards. The king of the last, Audoin (527), occupied, with the permission of Justinian, a part of Pannonia. Alboin, his successor, warlike and savage, overcame the king of the Gepidae, Kunimund, and put him to death (567)."—Rotteck, Hist. of World, v. 2, pp. 48, 49.

Thus your own witness places one of your rejected horns within the Roman territory before 500, which you select for the epoch of their enumeration. Their going "into Rugeland about 488" does not conflict with their previous settlement "around Singidunum and Sirmium," on the south of the Danube.

† You do not pretend to give the words of Smith, and we have not his Dictionary at hand to verify your sense of him. Those ancient writers, who lived nearer to the times respecting which they wrote, must take precedence of all subsequent writers; unless the latter can show from equally ancient authorities, that the former were in error

"A new revolution happened in Italy (568) by the invasion of the Lombards. This people, who originally inhabited the northern part of Germany on the Elbe, and formed a branch of the great nation of the Suevi, had at length fixed themselves in Pannonia (527), after several times changing their abode."—Rev. in Enc. 50.

Again you speak of the Britons as possessing a territory "about as large as our state of New Jersey." But Wales was not all the territory on the British Isle over which the Britons reigned. Gibbon, in speaking of the native Islanders late in the 6th century, says: "After a war of a hundred years the independent Britons still occupied the whole extent of the western coast, from the wall of Antoninus, to the extreme promontory of Cornwall; and the principal cities of the inland country still opposed the arms of the barbarians."—Vol. 3, p. 620.*

Now then after all that has, or can be said in relation to its insignificance, it was larger in territory than that of the Burgundians, whom you reckon in the number of the ten kings. In counting the Britons as one, it was not "necessary," permit me to say, "to ignore the existence of ten contemporary kingdoms, with the plucking up of one of them before that time." Mr. Mede connected the Britons in his classification of the ten kings, and he will not be regarded as second to Dr. Hales, Bishop Newton, or Bishop Lloyd, in respect to a thorough acquaintance with what you are pleased to term "those sources of information, by which such questions are decided;" or in respect to a "mature judgment, and acute logical powers of discrimination;" or presenting "sound and cogent reasons" for what some may regard as heresy.†

After referring to the Huns, Gepidae, Lombards, and the Alemanni; and endeavoring to prove from history that the last did not exist as a kingdom subsequently to 496, you proceed to show that the argument is defective in five particulars; and as the first does not militate against our position, it in their statements. This remark will also apply to your next extract from "Rev. in Eu.," which we have not at hand, to see whether a more full extract would have disproved your position,—as in the quotations from Rotteck and Newton.

* We made no intimation that a territory the size of the sovereign state of New Jersey, was insufficient for the location of one of the horns. The dimensions of the territory, needful for the site of a kingdom is not a question at issue. And the insignificance of the territory of the Britons, was nowhere stated as a reason for their rejection. We stated a geographical fact, when illustrating the dimensions of Wales, by the size of the state of New Jersey.

As reference is now made to the promontory of Cornwall, it may be well to add, that it is the south-western part of England, comprising an extent of country a trifle larger than our state of Rhode Island,—through the whole length of which extends a ridge of bleak and rugged hills, and the general aspect of which is very dreary. And the remaining portion of the western coast maintained by the Britons, was no less desolate and drear.

† As you have already copied from Bishop Newton—(see your article of last week) that Mr. Mede selected the epoch of A. D. 456 for his enumeration of the ten kingdoms—which was twenty years before the end of the Western Empire and the rise of the Heruli, it was necessary for him to include the Britons, or he would have failed in his enumeration of ten. When we come down twenty years to the conquest of Rome by the Heruli, we have ten contemporaneous kingdoms besides the Eastern, which you call "another," without including the Britons; and as such is to be the existing number, which you lay down as marking the epoch of the rise of the little horn, it should have arisen on that principle before that number was broken by the plucking up of the Heruli. As you see fit to disregard, the characteristics which you have laid down as decisive marks of the epoch from which to date, the first time they exist, and select a subsequent period for their existence, you do virtually ignore their having once existed. And the exigency of your theory necessitates you, like Mede for 456, to reckon the Britons as a horn without which, your date of 519 would be valueless to you, and with which, it is of no significance to us. If, however, the authority of Mede is so authoritative to you, in the enumeration of the horns, why do you not follow it? Why adduce testimony to reject it? Do you think to strengthen your cause by contradicting your own witnesses? If Mede is good authority for the Britons, why not for his entire catalogue? You well know that if you adopt his ten, the rise of the Heruli would make your "eleven," and compel you to date your periods at an earlier era than you have selected.

being a fact that we fully endorse, we pass to consider the second.* You remark:

"As the kingdoms of Odoacer which we name the Heruli must be reckoned as one of the ten horns, as with its subversion of the Western Empire, it made the tenth of the Barbaric kingdoms,—these being in existence when it arose, the Huns, continued by the Gepidae, Vandals, Suevi, Visigoths, Burgundians, Franks, Saxons, Ostrogoths, Lombards, and the kingdom of Odoacer making the tenth."

Now then if you had, with Mr. Mede and Bishop Newton, reckoned the Britons, who at this time (476) occupied more territory on the Isle of Great Britain than was occupied by the Burgundians in France, you would have had eleven instead of ten, as you remark; and to the above add the independent nations or kingdoms in Gaul, and you have no less than thirteen in the empire when you say there were ten, a history of which you may find in Kahlrausch; for, in speaking of the nations who dwelt in Gaul, he says:

"On the Lower Rhine, on the Maas and the Scheldt, as far as the Netherlands, and in the north of France, dwelt the branches of the Franks; the most considerable of which were the Salians, in the Netherlands, and the Ripuarians, dwelling along the coasts of the Rhine."

"Close to them, on the Seine, a Roman governor, of the name of Syagrius, maintained his power for ten years longer, until the year 486, when already there was no longer an Emperor in Rome."

"The north-western point of France, the present Brittany, had already been occupied much earlier by fugitives from Britain, who had fled before the Piets, and then formed under the name of Armorica, an alliance of free cities."

"South-eastern France, Savoy, and Western Switzerland, belonged now to the Burgundians. Their chief cities were Geneva, Besançon, Lyons, and Vienne."

"South-western France, from the Loire and the Rhone to the Pyrenees, was subject to the Goths."

—Hist. of Ger. by Kahlrausch, pp. 91, 92.†

(To be continued.)

THE DISCUSSION.

BRO. BLISS:—In the last *Herald* I have read an article signed J. Litch, concerning the great "tribulation" of Matthew and Luke. If it is identical with the time of trouble spoken of in Dan. 21:1, when Michael stands up, and the resurrection takes place, as he affirms, then all the signs of Christ's coming are still in the future, and how far no one knows.

Brother Litch says, (and the editor seems [not] to agree with him,) that the time of trouble in Dan. 12:1 is identical—that is, if I understand him, the self-same thing—as the tribulation of Matt. 24:21. Now, look at the cause of the trouble in Dan. 12:1. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people." Yes, standeth for the holy people to deliver them, not against them, as in Matt.—tribulation. Now I take it for granted, that bro. Litch admits this personage to be Christ. And he causes the trouble, because at his revelation the nations will be angry, his day of wrath will be come, taking vengeance on them that know not God, and obey not the gospel. They will call for the rocks and mountains to fall on them, to hide them from his presence. They will be consumed with the breath of his lips, and given to the burning flame. Surely this will be a time of trouble to the wicked, "such as never was since there was a nation, even to that same time." "And at that time thy people shall be delivered, every one that is written in the book,"—delivered from this trouble, and all trouble, delivered from the last enemy, "death," and shout victory over the grave. He comes to be admired by all who believe, to gather the people his saints. The abomination of desolation, or

* In your article to which we replied, you gave 493 for the rise of the Ostrogoths. With so late a commencement, it would not have been contemporary with the Heruli. This "first particular" to which you refer, was a correction of their era, by placing their rise in 453. As you now "fully endorse" this, your own list of the ten kingdoms are all admitted by you to have been in existence before the conquest of Rome by the Heruli, so that the rise of your last does not limit you to 493 as you stated in your article—on your own argument,—for the commencement of the period in which to look for the rise of the little horn.

† If these superfluous ones thus enumerated, were entitled to a place as horns, why do you omit them in your enumeration? If they were not worthy, why do you refer to them? If they are kingdoms, there was a time in the period of their rise, when there were "just ten and another," to which your theory would compel you back to. We reject the Britons in Wales, for reasons analogous to those for which, probably, you reject the Britons in Brittany. In including one, to be consistent, you should include the other. We reject both.

tribulation, of Matthew and Luke, was to scatter the power of the holy people, and that tribulation was against the elect 1260 days, the same time that the woman fled into the wilderness, where she was nourished for a time, times, and a half a time. This surely was a time of great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be, because this trouble, or tribulation, was against the elect, and never should be again. And except those days should be shortened, there should no flesh be saved, but for the elect's sake those days should be shortened. It don't say those days should be short, but it does say the saints were given into the hands of the little horn long enough to wear them out, and should be until a time, and times, and the dividing of time, which time brother L. has told one is 1260 years, and proved so by history. The days should be shortened for the elect's sake, or no flesh could be saved. Because if the days were not shortened no saint could have survived; and if the saints were all destroyed out of the earth, would any flesh survive a day. "Ye are the salt of the earth." Remove them, and how quick all flesh would perish. History informs us these days were shortened, and the tribulation nearly ceased before the 1260 years expired. But in those days, (Mark 13:24 informs us,) after that tribulation, "the sun should be darkened." Now, if this tribulation is identical with Daniel's trouble, then (if I understand the brother) the coming of Christ must be the abomination spoken of by Daniel, and refers to himself when spoken of by him in Matthew and Mark, and his standing up (or as Matthew says, standing where he ought not,) is the cause of this tribulation, which after 'tis past we are told the sun should be darkened, and the moon shall not give her light, which should be a sign of his coming, or as Daniel has it, standing up. There appears to me a vast difference between the two events: the one is to scatter the "power" of the holy people, persecute and destroy the saints. When they see it, they were to flee from it as for their lives; and they were commanded to pray that it might not oblige them to travel through a winter's snow, or cause a break of the Sabbath day by a sudden escape for their lives, and woe to those who were not in a fit condition to fly in haste. And then if any man shall say to you, Lo, here is Christ, or lo, he is there, believe him not. This is not Christ's coming, nor is it identical with it. Christ's coming is yet future, and I think takes place at the time of Daniel's trouble, when his people are to be delivered, and raised to eternal life; when they are commanded not to flee, for if they do seek to save their lives in this event, they will lose it; but if they give up their lives they shall save them, and they shall say then, Lo, here is Christ, or, Lo, this is our God, we have waited for him. Yes, you may not only believe, but know that this is our God that has come in the glory of the Father, with all his holy angels, to gather his saints, not to scatter them. Here the elect are saved. This is the time of the third woe, which cometh quickly on the inhabitants of the earth. (Rev. 11:13-18.) This is as I believe identical with Daniel's trouble. The nations of the earth, and all the wicked, are in such trouble as never happened to them before since there was a nation on earth, and the saints delivered, their reward takes place.

Brother Litch says, to believe or say that before this time of trouble spoken of by Daniel, the children of God are delivered, is an entire assumption. He says: "The text does not affirm their deliverance before this trouble, but intimates that they will go through it, and be delivered from it." Now, as the brother admits they are delivered from it, and do not experience it, 'tis enough for me to say, Amen. Let God decide the time.

L. WILCOX.

REMARKS.

Those who deny the commencement of the tribulation, spoken of by the Saviour, with the destruction of Jerusalem, and limit "those days" to the 1260 of Daniel, overlook many important particulars:

1. The overspreading of that abomination synchronized with the encompassing of Jerusalem with armies, which connects its commencement with the destruction of Jerusalem.
2. It was to overspread the kodesh mountain—the holy place, which is Judea, and not some other locality.
3. When the abominations shall thus overspread, those in Judea were to flee to the mountains; and not those living in some other part of the world.
4. Those in Judea did flee before its conquest by the Romans; but have never thus fled from before the Papacy.
5. When the days are spoken of as being "shortened," the days are used by a metonymy for the "tribulation" which was to transpire in them; and

it was the tribulation, and not the days which was to be shortened; for it was in those days, and after that tribulation (Mark 13:24) that the tokens of the approaching consummation were to be manifested.

6. The "days" referred to by the Saviour, must be the "times of the Gentiles," (Luke 21:24); until the fulfilment of which, Jerusalem was to be trodden down of the Gentiles. And they cannot be the 1260, without making the 1260 terminate after the giving of all the signs of the consummation; for, as before shown, they were all to be in those days; which is an additional argument to show that the times of the Gentiles were the days referred to.

7. The time of tribulation was evidently shortened by the reformation of Luther, which enlightened many nations, and resulted in a multitude of converts. Had it not been for that reformation few, comparatively, would, in all probability, have been saved during the last three centuries; and therefore it was necessary for the accomplishment of God's purposes. But with that reformation, it would be difficult to affirm that no flesh would have been saved without some subsequent shortening of the days; and therefore no other interpretation of the shortening meets the requirements of the prediction.—Ed.

ALBYN.

"He had been found watching, and before the assembled army he received his full reward. I gazed till I could see no more the young boy's single figure as it stood in the living light; and as I gazed, I found at last my eyes were fixed on vacancy, for Albyn had passed away. He had gone with Erza to the land of the King."—From "The Vast Army."

Lo the battle's strife is ended
And the soldier's warfare past;
War's rude sounds no more are blended,
Sky no more is overcast.
Cheer thee, Albyn!
For thy King is come at last.

Through the night so dark and dreary
Thou th' unceasing watch didst keep;
Enemies with hate unwearied
Bade thee slumber not nor sleep.
Watchful Albyn!
Thou no more shalt watch or weep.

While the foe's dark ranks were swelling,
While he pressed thee like a flood;
Thou the Tempter's shafts repelling,
Faithful to thy banner stood.
Faithful Albyn!
Thou didst love the true and good.

Now with gathered millions gleaming,
Albyn stands before the King,
And the cross his forehead beaming,
Tells of joys that faith shall bring.
Joyous Albyn!
Take thy harp nor cease to sing.

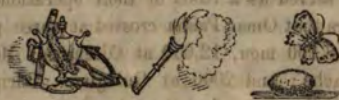
Who can tell what bliss unbounded
Thy young heart in blessing fills;
When in dulcet tones 'tis sounded—
"Pass beyond the ancient hills."
Rapturous Albyn!
Greater bliss thy bosom thrills.

Far off strains of sweetest music
Make thy pulses throb and glow;
And the living light grows brighter
On that calm and peaceful brow.
Blessed Albyn!
Would that we were like thee now!

While we gaze, thee scarce discerning,
'Mid the "eastern glow" so bright;
Suddenly in splendor shrouded
Thou art gone beyond our sight.
Glorious Albyn!
Gone to dwell in realms of light.

Gone where summer shineth ever—
Where the fight of faith is o'er,
Where thy foes shall vex thee never—
Where the soldier strives no more.
Happy Albyn!
King of kings for aye adore. D. T. T.

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11:25, 26.

DEATH OF LITTLE HARRY.—In the obituary of our beloved and much lamented brother Smith, of Auburn, I mentioned his little son Harry, who comforted his mother with the hope of his father's resurrection. How little did his fond mother think that the voice of the little comforter would so soon be hushed in death! But little Harry has gone, and now lies by the side of his father in the graveyard at Auburn. He died Oct. 9th, of dropsy on the brain. In a letter from sister Smith she says: "Time and again had he talked to me about the resurrection, and when he saw me sad, he would lead my thoughts to the time when Jesus would

come and raise his dear father. He was a great sufferer before he died. The last week he could neither see, hear, nor speak, until the morning of the day on which he died. About 9 o'clock he looked up in my face so wistful, that his grand-mamma thought he knew me. I said to him, 'Harry, do you know me? Can mamma do anything for her dear boy?' After quite a little effort he asked for drink, and then motioned for me to take him. I took him in my arms, and he said, 'Rock me.' These were his last words. He lingered until half-past 4 o'clock—the same hour his father died—his spirit returned to God who gave it. In yonder graveyard they lie—my two Harrys! Oh God, give me grace to drink this bitter cup without murmuring! Deeply do we sympathize with our dear sister in her double affliction. May the Lord comfort her. L. D. M.

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Published by J. LITCH, No. 45 North Eleventh street, Philadelphia. In marble covers. For sale at this office. Price 6 cts.

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TRACTS FOR THE TIMES—No. 3.—"The Glory of God Filling the Earth." By J. M. Orrock. Published in connection with the Second Advent Conference in Canada East. This work may be had of Dr. R. Hutchinson, Waterloo, C. E., or at this office. Price, \$1.50 per hundred.

"THE MOTIVE TO CHRISTIAN DUTIES, IN THE PROSPECT OF THE LORD'S COMING."—This is an article published some time since in the *Herald*—now issued in eight page tract form. 75 cts. per 100.

"THE SAINTS' INHERITANCE, or The World to Come." By Henry F. Hill, of Genesee, N. Y. 12 mo. 247 pp.

Price, \$1.00; in gilt binding, \$1.38. Postage, when sent by mail, pre-paid, 18 cts.

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"GAUSSEN ON INSPIRATION."—Of this valuable work, which was referred to in the *Herald* by bro. Litch, we have now a supply. Price, \$1.

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"TWELVE ESSAYS ON THE PERSONAL REIGN OF CHRIST, and Kindred Subjects, by F. Gunner, Minister of the Gospel. Philadelphia. 1851."

CONTENTS.—Introduction—On the Revealed Purpose of God in Christ—On the Means in operation for Accomplishing the same—On the Agency and Character of Christ—On the Character of the Expectant Church—On the Right and Title of Christ to an Inheritance—On the Character and Location of the same—On the Manner of Taking Possession—On the Jewish Restoration—On the Fall of Man, and the Means of his Recovery—On the Kingdom of God—On the New Heavens and New Earth—On the Signs of the Times—Conclusion—Scriptural References.

A notice of this work has already been published in the *Herald*. It is neatly got up, and may be obtained at this office. Price, in boards, 62 1-2 cts.; paper, 50 cts.

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"World's Jubilee," a Letter to Dr. Raffles on the Temporal Millennium. \$2.50 per hundred, 4 cts. single.

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"The Saviour's Night." This tract will be useful, as showing the signs and marks of the coming of Christ. \$1 per hundred, 2 cts. single.

Romanism and Protestantism—bound in one volume, 135 pp. This work contains facts on the condition and prospects of the Catholic and Protestant Churches. 37 cts.

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ADVENT HERALD.

BOSTON, DECEMBER 3, 1853.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a separate sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and post-office address (i.e., the town, county, and state) be distinctly given.
6. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.
7. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
8. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
9. By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

Western Tour.

ELDER HIMES will preach as follows:

St. Albans, Hancock county, Ill., (conference), Dec. 10th and 11th.

Chili, Dec. 12th, evening, as R. Schellhouse may arrange.

Cooperstown, Brown county, Ill., Dec. 13th and 14th, evening, as brother Mallory may appoint.

Perry, Pike county, Ill., evening, Dec. 15th, as Mr. Winslow may appoint.

Springfield, Ill., Dec. 17th and 18th.

"ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the numbers of the Hebrew text vindicated." By S. Bliss. Published at this office.

We find the following unsolicited notice of this work, from the pen of a clergyman in Hartford, Ct., in the *Religious Herald*, published in that city. The book was prepared for just such an emergency as the present, and an extensive circulation of it at this time, would be a help to many who for the want of a little chronological information are liable to be deceived by false and specious pretences.

"This is a very valuable contribution to our list of works to aid in the study of the Scriptures, by our former fellow-citizen. No subject is less understood, or more necessary to a proper understanding of the sacred text, than this of Chronology. We commend the work to all ministers, Bible-Class teachers, and whoever desires to study the Bible. Mr. Bliss has here abridged into a small compass all the more valuable results of the larger works of Hales, Usher and others. With admirable skill he has examined, compared, and chosen from the great writers upon Scripture Chronology. There is moreover, in a small compass a great amount of original study. In such a book a man's labors are not appreciated. It is a little treatise you can get for thirty-seven and a half cents and it is worth six months' study—cheap reading for so long a time."

The *New York Evangelist* denominated it, "a succinct arrangement of Bible history, according to the chronology of Dr. Hales, and well adapted to give clearness to its incomparable narratives. The plan of the work strikes us as ingenious—as most assuredly its object is excellent."

(From the *Congregationalist*.)

"The object of this work, is to arrange the Chronology of Scripture events, so that the subject may be easily studied. In the language of the preface 'an original feature of this analysis is the presenting in full, and in chronological order, the words of inspiration, which have a bearing on the time of the events and predictions therein recorded.' The work bears evidence of much labor, and may be used with much profit by the student of the Bible."

(From *Zion's Herald*.)

"It is a brief but thorough outline of the science—defining all its technicalities, and introducing the unlearned reader to quite a comprehensive view of it."

(From *Lord's Literary and Theological Journal*.)

"This brief epitome of the Chronology of the Scriptures, furnishes a large amount of useful information in respect to the times of the persons and occurrences that are mentioned in the Bible."

JUST PUBLISHED AT THIS OFFICE.—"Memoir of *Pernelia Ann Carter*. With a brief account of her life, and containing extracts from her Journal and Letters, with miscellaneous articles. Edited by her Sister. Boston: J. V. Himes, No. 8 Chardon-street. 1853."

This little work has been for some weeks announced as in progress and is now ready for delivery. Price, 33 cents; postage, 5 cts.

THE *Youth's Guide* for November, was delayed till this week by a press of other duties, which will explain to our little folks the cause of their disappointment.

FOREIGN NEWS.



It is reported that the Czar of Russia has formed an alliance with Dost Mohamed, to proclaim war against the British in India, if Britain persists in supporting Turkey. A large Russian force is to invade Bakhast. It is also stated that a Persian army is collecting in the valley of Soolbania, to co-operate with Russia against Turkey. If the above is confirmed, the British Parliament will assemble forthwith to devise measures to meet the dangers that threaten India; but from other sources we learn that Persia is not hostile to Turkey. So perhaps all is baseless.

Russia has declared war against Turkey. The Czar has issued the following arrogant manifesto:

"By the grace of God, we, Nicholas the 1st, Emperor and Autocrat of all the Russias—By our manifesto of the 14th of June, of the present year, we informed our faithful and well beloved subjects of the motives which made it incumbent on us to demand from the Ottoman Porte inviolable guarantees in favor of the sacred rights of the Orthodox Church. We at the same time announced to them that all our efforts to bring the Porte, by means of amicable persuasion, to sentiments of equity, and to a faithful observance of treaties, had remained fruitless; and that consequently we deemed it indispensable to order our troops to advance into the principalities of the Danube; but in adopting that measure we still entertained the hope that the Porte would confess its errors, and would resolve to give satisfaction to our just reclamations.

"Our expectations have been deceived. It is in vain also that the great powers of Europe have endeavored by their exhortations to shake the blind obstinacy of the Ottoman government. It is by a declaration of war—by a proclamation replete with foul accusations against Russia that it replied to the pacific efforts of Europe and to our forbearance, finally enrolling in the ranks of its army the revolutionists of all countries. The Porte has commenced hostilities on the Danube. Russia is provoked to the combat. No other means is left her than a recourse to arms to compel the Ottoman government to respect its treaties; and to obtain from it the reparation of the offences by which it responded to our most moderate demands; and to our legitimate solicitude for the defence of the orthodox faith in the East, which is also the religion of the Russian people. We are firmly convinced that our faithful subjects will join in the fervent prayer which we addressed to the most High that His hand may deign to bless our arms in the holy and just cause which has at all times found ardent defenders in our pious ancestors. *In te Domini speravi non confundar Aeternum.*"

"Done at Barskol on the 20th day of October (3d November, N. S.) in the year of grace 1853; and the 28th of our reign. NICHOLAS."

The following official telegraphic despatch has been received:

The Consul of France at Bucharest to M. de Bourguency, Nov. 6th.—On the 2d and 3d of November, the Turks crossed the Danube from Turlukai to Oltenitza, to the number of about 18,000 men. On the 4th, Gen. Parlof attacked them with 9,000 men, and after a brisk cannonade, a combat of bayonets took place between the two armies. The Turks maintained their position at Oltenitza, and have fortified themselves. The combat lasted three hours; in it the Russians lost several officers, and 136 privates killed, and 6 superior officers, 18 subalterns, and 479 privates wounded. The loss on the Turkish side is not known.

Four thousand Turks have occupied Kalarche, and 2000 more have established themselves on an island in front of Guirgivo, whilst 12,000 men are in Lesser Wallachia.

A private account of this battle says: "Another engagement has ensued, in which 14 superior Russian officers fell. The Turks remained masters of the field; and the Russians were retreating to Bucharest. Previous to the battle the Turks had constructed a building and *de de pont* at Kalafat, which served as a basis of their operations. It appears that Omar Pasha crossed at three points with 18,000 men, 12,000 at Oltenitza; 4000 at Kalavache; and 2000 at Guirgivo. Skirmishes continually occurred at the outposts.

Before the crossing of the Danube a body of Cossacks came to the river bank and made a sign of insult to the Egyptians, who rushed to their boats, rowed across the river in the face of the Cossack fire, and having punished them well, chasing them some distance inland, returned in triumph to their camp."

There are rumors of several other movements of the Turks at different points along the Danube; also the destruction of a Russian steamer at Horsova; but these reports, though probable, do not rest on authority sufficient to state as facts. Among others is the following:

Constantinople, Oct. 11.—Lebanon is disturbed.

Selim Pasha has crossed the Russian frontier in Asia, and a battle has taken place at Battoum; 5000 men were engaged, and both armies fell back as night came on. In the second battle at Asker the Russians were defeated.

Oct. 20.—Masko Bey, an officer of Selim Pasha's staff, with a small force, was suddenly attacked by a body of Russian cavalry; he fell back, fighting, towards the main body of the Turkish army, and a battle soon became general; 15,000 Russians were engaged in the affair. After hard fighting, the Russians were defeated and forced to retire before the Turks, who planted the Sultan's standard, and made their quarters at the Russian position of Orelle, eight hours' distance from Ciorockdere, where the battle began.

The Russian force defeated, and driven back to Bucharest, was the main body of the Russians, under General Dannenburg, and was from 30,000 to 40,000 strong. If this be true, the news may be summed up thus triumphantly for the Turks: the Turks have beaten the Russians in Asia. The Turkish left wing in Europe has beaten the Russian right, comprising their principal force; while the Turkish centre has whipped 9000 Russians at Turtukai, and is now pressing on Bucharest.

The policy of the Russians is supposed to be to draw the Turks from their present advantageous positions, and with the aid of reinforcements, now on the way, to bring them to a battle that shall decide the campaign. The intention of Omar Pasha, is to keep his promise, to drive the Russians from the Principalities, and to make his headquarters at Bucharest.

Diplomacy lags uselessly in the rear of the fighting; and even yet, hopes are entertained of adjusting matters, but not until after a decisive battle shall have been fought. A condition is also said to exist that to save the Czar's *amour propre* negotiations shall not be recommenced after any engagement in which the Russians are worsted.

Typhus fever is said to be raging in the Russian ranks, and has reduced the number of its fighting men to 85,000. It will be six weeks before reinforcements can arrive from Bessarabia. The Czar has requested the Montenegrines to operate against the Turks.

The Porte has decided that foreign refugees shall not be employed in Europe, but may serve in Asia.

Abdi Pasha is to be removed from the Asiatic command.

Constantinople is quiet.

Austria is keeping strict watch on the movements of Serbia, and is concentrating a force on that frontier; but otherwise remains neutral. The Servian government meanwhile has ordered its population to arm, and informed the Porte that neither Austria nor Russia will be permitted to occupy Serbia.

Reschid Pasha has informed Austria that Turkey will expect the Austrian government to prohibit the Russians from supplying the Montenegrines with arms through the port of Cattaro.

It is said that Austria offers to remain entirely neutral if the Porte will refrain from employing Austrian refugees in the army. As Hungarians hold high commands in the Turkish army, the Porte is likely to refuse to accede to the terms, although not employing them in Europe.

Five Russian officers had arrived at Constantinople, prisoners of war.

Admirals Dundas and Hameloa are at Constantinople. The fleets are anchored in the Bosphorus.

It is rumored that Bucharest has been stormed; perhaps premature.

The son of Abbas Pasha is named Minister of War, and fresh levies are raising in Egypt. The pay of the Turkish army is disbursed regularly.

Vienna, Nov. 10th, evening.—The following are the conditions insisted on by Omar Pasha, in a note forwarded to Gortschakoff:

All the strongholds in the principalities to be immediately given into the hands of the Turks. The complete evacuation of the principalities as speedily as possible; and a guarantee of all powers against a similar invasion.

Paris, 11th, evening.—According to the latest accounts from Constantinople, the Sultan has positively rejected all propositions which the diplomats have submitted to him.

It is freely reported that 25,000 French troops will be sent to Turkey, but orders will not be given by the Minister of War until the receipt of a despatch from General D'Hilliers, at Constantinople.

BILLS.—All those who will anticipate our sending bills to delinquents, by forwarding us the amount of their due, will do us quite a favor, will save us some trouble, and will do an act, the after contemplation of which will be very complacent and satisfactory to themselves.

TO PAY HERALD SENT TO THE POOR.—John Maguire, \$1; A. W. Wadsworth, \$1.

"Youth's Guide."

The "YOUTH'S GUIDE" is published the first week in each month at this office. Terms (in advance)—Single copy, 25 cents a year; twenty-five copies, \$5; fifty copies, \$9; Canada subscribers (with postage pre-paid), 31 cts.; English subscribers, 2s.

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Michael the Miner.	The Most Unhappy.
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Hints to Teachers.	He Tills Us Over.
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Sodom Destroyed.	Come, Children, Come.
How He Got a Place.	Christian Heroism.
Artless Simplicity.	Knocked Back.
The Child's Comfort.	A Puzzle, Enigmas, &c.

Appointments, &c.

D. T. TAYLOR will preach near brother Robinson's, in Odetown, Dec. 6th; will commence a meeting at West Randolph, Vt., Saturday evening, Dec. 10th, and hold it four or five days, if practicable; at Waterbury, Sunday, 18th.

N. BILLINGS will preach in Waterbury, Vt., Sabbath, December 4th; Burlington, 8th; Middlebury, 7th and 8th, as brother Hurd may arrange—will brother H. call for me at the depot morning train from Burlington; Low Hampton, N. Y., Sabbath, 11th. Week-day meetings at 7 P. M.

EDWIN BURNHAM will hold a conference in Whitefield, N. H., to begin Thursday evening, Dec. 8th, and hold over the Sabbath. (In behalf of the brethren.)—W. H. EASTMAN.

PLEASE publish in the *Herald*, the following notice:—Edwin Burnham will commence a meeting at Alton Centre, N. H., on Thursday, Dec. 29th, and continue over the Sabbath.—CHAS. ROLLINS.

E. BURNHAM and F. H. BERICK will commence a conference in Holderness Dec. 15th, evening, and continue over the Sabbath.—JOHN SHAW.

I wish you to insert the following notice in the *Herald*:—A conference will be held at Polk, Me. (in the meeting-house on Meguire's Hill, so called,) to commence Wednesday evening, Dec. 7th, and continue over the Sabbath. Brethren J. Couch and F. H. Berick will be present. We hope there will be a general attendance. There will be conference for those coming in the cars on Wednesday P. M. and Thursday, stopping at Mechanic Falls station. (In behalf of the brethren.)—C. F. JORDAN.

A CONFERENCE is to be held in Kingston, N. H., commencing Monday evening, Dec. 12th, to continue (evenings) till Thursday night, and Friday and Saturday, day and evening, and Sunday. Elders Plummer, Osler, and Pearson are expected. Brethren and sisters in the vicinity are affectionately invited to be present.—WESLEY BURNHAM, N. BROWN.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

C. A. Thorp.—We paid \$2 for freight and cartage. Have now credited you 75 cts. for the missing book; which would leave \$1.25 to add to the bills for books sent you.

E. Marsh.—Could not supply sets of those papers, nor continuous back numbers of the *Herald*.

FROM FRON'S MONUMENT.

Cost of Monument..... 75 00
S. F. "..... 3 00
Total received..... 78 00

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 8 CHARDON STREET, BOSTON
(Nearly opposite the Revere House.)
BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do. or \$2.25 per year, at the close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

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ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2. per year. 6s. sterling for six months, and 12s. a year, pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 25 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the *Herald* therefore \$5 a year, or \$2.50 for six months.

Agents.

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AUBURN, N. Y.—Wm. Hignire.
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CABOT, (Lower Branch), Va.—Dr. M. P. Wallace.
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R. Robertson, Esq., No. 89 Grange Road, Bermondsey, London, is our agent for England, Ireland, and Scotland.

RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

LUCY A. FELLOWS, 684; D. Prescott, 684; H. Chafey, 677; C. C. Doe, for Y. Q. and tracts N. Call, 674; C. Rowell, 668; E. B. Fay, 663; J. C. Weymouth, 678; J. Webster, 634; A. Pickering, 634; L. T. Cole, 684; W. B. Weeks, 684; E. H. Wheeler, 684; D. G. Drake, 684; J. Pickering, 679; each \$1.
E. Dodge, 638; 77 cts. due; J. Jewell, 676; J. Clark, 680; H. L. Rich, 670; J. Kiley, 652, 73 cts. on acc't; B. M. Clary, 684; Jane Field, 664—each \$2.
O. M. Ward, 687 and tracts; S. S. Guild, 690; Elder D. F. Leavitt, on acc't—each \$3.



Luke 9:23-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 656.

BOSTON, SATURDAY, DECEMBER 10, 1853.

VOLUME XII. NO. 24.

Day without Night.

BY THE REV. JOHN CUMMING, D. D., ENG.

(Continued from our last.)

It is also added, "There shall be no night there:" as the millennium will be the sabbath of the earth, it will be followed by no night. By referring to Genesis, we find these words at the close of the account of the creation of each day: "And the evening and the morning were the first, second, third, fourth, fifth, sixth day." But in the account of the creation of the seventh day, it is not added at the close, "The evening and the morning were the seventh day." As if the seventh day were to be the complete type of the seventh millenary, and that millenary to merge without an intervening night into everlasting noon. The negation, "no night," seems at first view a flaw, for, when we are weary and exhausted with the fatigues of the week-day work, we hail the approach of the shadows of even, as the precursor of repose and refreshing sleep. "No night," now, would be to us all the exhaustion of energy, and health, and life: but a little reflection will show us that what would be a calamity in our present imperfect state, will be one of the greatest blessings of that new and glorious condition of which we have at present but a dim and distant prospect.

Now, night is associated with fatigue; the body, worn and weary with the labors of the day, recruits its strength, and recovers its expended energies by the repose of night. The mind, too, just as susceptible of exhaustion as its earthly tabernacle, worn out by its excursions in the regions of thought, folds its wing, and is restored and refreshed while it sleeps beneath the soft broad shadows that envelop it. But in the New Jerusalem these restorative processes will not be required. The resurrection body shall be capable of action without exhaustion, and of labor without fatigue; we shall run and not be weary, we shall walk and not faint. Corrupt, it is raised incorruptible; mortal, it is raised immortal. The spirit shall be willing, while the flesh shall not be weak; our bodies shall be wings, not weights to the soul, and the mind itself, returned and restored, shall pursue its excursions into realms of beauty and of glory on untiring pinion, and with purged eye; reason will not weary in its pursuits, nor imagination in its excursions, nor the heart in its throbbings; "they rest not" (and yet they rest,) day and night, saying, Holy, holy, holy, Lord God Almighty!

Night is now associated with insecurity. We adopt precautions against the thief and the robber, because it is during this season, when darkness conceals them, that the evil disposed lie in wait for their prey. There, there shines perpetual light; as there live none but holy ones there, no thief shall break through to steal, for its walls will be salvation and its gates praise, and all will enjoy the consciousness of perfect security beneath the outstretched wings of Him whose they are, and whom they serve.

Night is also in this dispensation the symbol of ignorance. It hides from the eye alike the pitfall, and the precipice, and the landscape. But in that dispensation it shall not be so. We shall know in whole, and not in part. The glass through which we now see darkly, shall be broken; there shall be no cold shadow from above, nor mist or exhalation from below; our eyes shall be brighter, our whole soul readjusted; all controversies shall be settled: there will be no dim medium, nor second-hand knowledge; we shall have strength to look and patience to learn each scene and wonder that each successive hour brings within the horizon of our view. The Son of righteousness shall no longer be horizontal, casting broad shadows, but vertical, and creating none. Our horizon shall widen as we live; past providence, with its ups and downs, and labyrinthine turnings, shall be fully revealed to us; and redemption with its glories and its wonders shall spread all luminous before us, with scarcely one undeciphered mystery or unexplained hieroglyph.

We shall then no longer see through a glass darkly. Those objects which it requires the

microscope to make visible in our present state of imperfection and weakness, will then come clearly into our view, and thus wonders, mysteries, and traces of wisdom, benevolence, and power, which are at present veiled from our eyes, shall then become luminous and visible; and these unseen and unsound depths,—the mere surface of which the most powerful microscopes have revealed,—we shall see such proofs of design, so distinct footprints of Deity, such marvels, that we shall feel that the sometimes alleged want of evidence of the existence of God was owing not to any deficiency in reality, but to our ignorance, and weakness, and prejudice, and passions. In what we now see of the minute, there is overwhelming proof of the fact and presence of Deity. In what we shall see when there will be no night, that evidence will be glorious beyond conception.

Nor will the telescope reveal less impressive proofs of the power, and greatness, and resources of Deity. Of these we have at present no weak conception; and the loftier the height to which the latest telescope carries our vision, the more numerous and magnificent are the disclosures of the greatness of God. "The undevout astronomer is mad," is a line that has passed into an axiom, and is universally admitted to be so. If this be true of the astronomer on earth, how impossible will all undevoutness be, when his observatory shall be the walls of the New Jerusalem, and the light in which all things shine, the glory of God and of the Lamb; and the eye that looks, as free from speck as is the heart from passion and the mind from prejudice.

All creation will then lie in the light of revelation, and texts of scripture, and facts of nature, glorify together "the Lamb of God, that taketh away the sins of the world." The original harmony between God's two great oracles, suspended and interrupted by sin, shall be restored, and all things, made fearfully and wonderfully at first, and all truths inspired by the Holy Spirit of God, shall reveal their common birth, and accomplish their intended mission.

In the words of a living and truly eloquent divine:—"And although it be true, that night now discloses to us the wonders of the universe, so that to take from us darkness were to take the revelation of the magnificence of the creation, whence comes this but from the imperfection of faculties—faculties which only enable us to discern certain bodies, and under certain circumstances, and which probably suffer far more to escape them than they bring to our notice? We speak of the powers of vision; and very amazing they are—giving us a kind of empire over the vast panorama, so that we gather in its beauties, and compel them, as though by enchantment, to paint themselves in miniature through the tiny lenses of the eye; but nevertheless, how feeble are they! Bodies of less than a certain magnitude evade them. The microscope must be called in, though this only carries the vision one or two degrees further; whilst other bodies, ethereal, for example, or those which move with extraordinary velocity, are either altogether invisible or only partially discerned. And is it not on account of this feebleness of power, that the eye seeks the shadows of night before it can survey the majestic troop of stars? That troop is on its everlasting march, as well when the sun is high in the firmament, as when he has gone down amid the clouds of the west; and it is only because the eye has not strength to discern the less brilliant bodies in the presence of the great luminary of the heavens, that it must wait for night to disclose to it the peopled sea of immensity. I glory, then, once more, in the predicted absence of night. Be it so, that night is now our instructor, and that a world of perpetual sunshine would be a world of gross ignorance; I feel that night is to cease because we shall no longer need to be taught, because we shall be able to observe the universe illuminated, and not require as now to have it darkened for our gaze. It is like telling me of surprising increase of power; I shall not need night as a season for repose; I shall not need

night as a medium of instruction; I shall be adapted in every faculty to an everlasting day—a day whose lustre shall not obscure the palest star, and yet shall paint the smallest flower, and throughout whose perpetual shining I shall have the universe laid open to me in its every recess, presenting me with fresh wonders, and preparing me always to understand them."

It is then, too, that all disputes on many interesting and important subjects shall be set at rest for ever. Of many a revealed truth we can only say now, "It is:" but we can neither comprehend nor say how it is. We now lean on the Omnipotence we cannot understand, and repose in the guidance of wisdom we can neither fathom nor comprehend. When our present night shall be rolled away, we shall not indeed comprehend the infinite or understand the inscrutable, for the larger the circle of light in which we stand, the broader and denser the encompassing shadow; but we shall see then what human eye has not yet seen, and hear what human ear has not yet heard, and conceive what human heart has not yet conceived. Now, "we know only in part, but when that which is perfect is come, then that which is in part shall be done away. For now we see through a glass darkly, but then face to face: now I know in part, but then shall I know even as also I am known."

Night is associated with sin. "They that be drunken," says the apostle, "are drunk in the night." Again, "Cast off the works of darkness, and put on the armor of light." Again, "Men love the darkness more than the light, because their deeds are evil:" but in the New Jerusalem there shall be no night, because there shall be no presence or possibility of sin. He who put away sin by the sacrifice of himself, is there: they whom he presents to himself, "a glorious Church, without spot or wrinkle," are there: the pure in heart, the single of purpose, the loyal in allegiance, the sanctified, the holy, the undefiled, are there: there shall in no-wise enter it anything that defiles; there shall be no sin to tarnish the beauty of that place, nor any passion to wound the peace of its inhabitants. Perfect holiness will be seen to be the perfect light.

(To be continued.)

Russia and Turkey.

THE last steamer, it will be recollected, brought an account of an engagement, or rather a series of engagements, at Oltenitza. These engagements took place between a strong force of the Turks who crossed the river from Turtukai, and we now have more full particulars of this battle than was received by the last steamer.

The action, it seems, took place in the village of Oltenitza, which consists of a few houses and a ruined fort. The Turks, to the number of 9,000 only (not 12,000, as originally reported), crossed from Turtukai, bringing with them everything necessary to entrench themselves at Oltenitza. They were attacked by General Dannenberg, and a most obstinate combat, partly at the point of the bayonet, ensued. The Turkish fortress on the opposite side of the river, at Turtukai, fired with such precision that the shots, passing over the heads of the Turks, did much execution among the Russians.

The latter had 1200 men put *hors de combat*. Almost all the colonels and lieutenant-colonels were killed or wounded. The Turkish bullets were chiefly conical.

Prince Gortschakoff was to make a forced march on the 9th (Wednesday last), with the main body of his army, to meet the Turks, and it was expected that a decisive battle would be fought on the 10th or the 11th.

The *Paris Moniteur* of Monday explains that the battle of Oltenitza took place November 4th, within the triangle of land formed by the waters of the Argis and the Danube; 9000 Turks occupied the quarantine building and the old fortified redoubt situated in the plain near the Danube, as well as the village. From their position the Turks poured shot and shell among the Russians with great success up to the very entrance

of the village, where General Dannenberg was directing the attack. The chasseurs of the Turkish force, armed with Vincennes carbines, made terrible havoc among the enemy's officers. It is also stated that the battle continued the greater part of the 5th. Further details are wanting of this second combat; but, if the news prove correct, it would, in a great measure, explain the propositions made by Omar Pasha to General Gortschakoff about delivering over to the Turks and evacuating the principalities altogether.

The *Wanderer* publishes a letter from Bucharest of the 6th instant, stating that, after a series of murderous conflicts on the 3d, 4th and 5th instant, the Turks maintained their position on the Wallachian bank of the Danube, while the Russians took refuge in their entrenchments near Oltenitza.

The following is another version of the affair at Oltenitza, from the *Paris Siecle*. It does not differ materially from the other accounts:

"According to information worthy of being relied on, as the *Moniteur* says, we think we may announce to our readers that the Ottoman troops have gained a fresh victory at Oltenitza. On the 2d and 3d inst. the Russian General Pauloff endeavored in vain to prevent the Turks from establishing themselves in advance of Oltenitza, on the Wallachian side of the Danube. The Ottomans maintained their positions, and caused the Russians a loss of 600 men, among whom are 18 officers. The position of Oltenitza, situate about 38 miles from Bucharest, which is the basis of their operations in Wallachia, appeared so important to the Russian generals, that they resolved to make a fresh effort to dislodge the Turks from it. The attack was recommenced on the 4th, and continued through part of the 5th. The Russians have had 1200 killed or wounded, and it is stated as certain that the Ottoman chasseurs, armed with the Vincennes carbines, made terrible havoc in the ranks of the officers. Almost all the commanders of corps have fallen. We will admit that we have no details on the consequences of the second engagement, but from the summons made to Prince Gortschakoff by Omar Pasha, to deliver all the fortified places into the hands of the Turks, and to evacuate the principalities as promptly as possible, there is reason to infer that the troops of the Sultan have assumed a real attitude of superiority."

A Vienna despatch of 14th says that "according to a private despatch, fighting was renewed near Bucharest on the 11th, in the morning. If this report is true the Turkish troops have advanced from their position at Oltenitza towards Bucharest, where the main body of the Russian troops is concentrated. This movement is by no means improbable. There were reports of a great battle, but a Vienna despatch of 13th (not so late as the above) says:

"All the reports of a grand battle and the taking of Bucharest by the Turks are till now unfounded. On the 3d, Prince Gortschakoff received orders to assume the offensive, all projects of compromise having proved unsuccessful."

We have no reliable account of the number of the Turkish troops who have crossed at Oltenitza, but large reinforcements must have been thrown over after the first battle to have enabled this force to advance towards Bucharest.

While these operations are going forward lower down the Danube, the extreme left wing of the army remains inactive. Advices from Kalafat of the 3d inst. state that on that day the Turks had not left their positions. They were waiting for reinforcements to march upon Krajova.

A Vienna despatch of the 14th says: It is believed that Omar Pasha will also attempt to cross the Danube above Galatz, in order to get into Moldavia.

The Turkish embassy here have reason to believe that between 90,000 and 100,000 Turks have already crossed the Danube.

Constantinople, Oct. 27th.—Every messenger from the camp confirms the accounts already received with regard to the excellent health and spirit of the army. Omar Pasha is the idol of his troops. Vigilant, indefatigable, he is seen,

it is said, at times with stick in hand and common alba on his back, sharing their toils and simple soldiers' fare. I have heard, besides, an anecdote which proves the extreme attention of this officer to all the details of the service. After exercise one day, he summoned the officers to his tent and ordered them to ascertain by a frank confession whether there were any men in the different divisions exhibiting symptoms of fear at the approaching conflict, and that in such case they must quit the ranks or be otherwise employed. It is almost incredible that, amongst so many thousands of troops, there were only six men to be found who manifested, on inquiry, a want of courage, and they were instantly released from service. But all the efforts of the commander-in-chief failed to protect them from insult; they were spit upon and hooted out of the camp, covered with shame and ignominy.

The Russian commander is ruling the Wallachians with arbitrary power, forcing them to sell their provisions, &c., at certain prices and otherwise oppressing them. On the contrary, the most humane dispositions are announced by the Turks on entering the Wallachian soil.

Of the movements of the armies in Asia we find the following account:

A private letter from Trebizonde, of the 22d ult., states that Abdi Pasha marched from Erzeroum through Kars, on the 12th October, at the head of 12,000 regular troops. 10,000 regulars had arrived at his head-quarters from Kurdistan and Diarbekir. 15,000 redifs are likewise encamped in the neighborhood of Kars. The government has called the Bashi-Bozouks into active service. They are irregular volunteers, armed with muskets without bayonets, with pistols, and a poniard with a broad blade. There are nearly 30,000 of them between Batoum and Kars.

A Russian corps of 30,000 men had been encamped for the previous 20 days at the foot of the mountain which commands Alexandropol, distant 12 hours march from Kars on the Georgian territory. Another corps of 15,000 men is encamped in the neighborhood of Akhalzikh, which is intended to take possession of Batoum by the mountains which command it, whilst it is to be bombarded on the sea side by ships of war. 15,000 riflemen, armed like the Chasseurs of Vincennes, were landed at Trebizonde, on the 21st, from Turkish ships, together with 6000 infantry. These troops are well armed and equipped. 22 steamboats were expected, with additional troops for Erzeroum and Kars. It was expected that the Turkish government would despatch 5000 good troops from Constantinople to Batoum the following week. This was absolutely necessary, for Batoum was defended by only 2000 regular troops and 6000 Bashi-Bozouks, who could not resist Russian troops prepared to attack it.

Another letter from Trebizonde announces that the Russian fortress of Dariel, situate in Circassia, on the right bank of the Terek, between Mosdok and Tiflis, was surrounded by the insurgent Ossetes and by a large force of Circassians, and that it was on the point of falling into their power. The same letter announces that the authentic details had been received of the affair which took place some time back, when 20,000 Russians, lately arrived in the country, were overpowered by Schamyl's troops, and all that were not killed were made prisoners, and are now at Ardianskai in Circassia.

Active preparations are making on both sides to carry on the war. Letters from St. Petersburg state that a fresh levy of recruits, to the extent of seven in the thousand, commenced on the 1st inst. throughout the eastern part of the Russian Empire; and a telegraphic despatch from Constantinople announces that the Sultan will join his troops on the Danube in the spring. A Constantinople letter says this has increased his popularity, and the most intense enthusiasm prevailed.

All talk of negotiation, all hopes of a peaceful solution, have subsided. The tone of the French journals, and the tenor of all the news from Paris, indicate a belief on the part of the French government that the time for action has come. How the Western Powers will act is as yet unknown. It is said that the French has solicited the English government to join in ordering the allied fleets to enter the Black Sea; and it is stated, "on good authority," that the French government has decided that 25,000 men shall be sent to Turkey if the Emperor of Russia persist in a course of aggression, or demand a pecuniary indemnity as the condition of his discontinuing it.

The *Globe* Paris correspondent is assured that the Emperor of the French, whilst still expressing his anxious desire for honorable peace, has declared that Russia has gone too far, and that he thought the moment was at hand when neither honor nor interest would permit the sword of France to slumber any longer in the scabbard. It is stated that the French government has proposed to the English cabinet to act at once with energy, and order the entrance of the combined fleets into the Black Sea. The *Moniteur* containing the reply to the Emperor of Russia's

manifesto was sent off by the Russian ambassador, per special courier, to St. Petersburg, within an hour after its publication.

The *Moniteur*, the official organ of the French government, has replied to the Russian declaration of war in the following article, which caused great sensation in Paris:

"The *Journal de St. Petersburg*, in its number of the 3d of November, contains a new manifesto from the Emperor of Russia. We give this document in full, but we consider it necessary to preface it by some observations. The question now in dispute between the cabinet of St. Petersburg and the Sublime Porte is at present well known, and the proportions which it has assumed, in spite of the efforts of the diplomatists of Europe, do not change its origin. The affair of the holy places of Jerusalem being terminated, Prince Menschikoff laid claim, in the name of his government, to certain guarantees for the maintenance of the privileges of the Eastern Church.

"These guarantees related altogether to the future, as no particular fact, no complaint from the patriarch of Constantinople, had been brought forward in support of the demand of the ambassador of Russia, and the Sublime Porte had just confirmed spontaneously all the spiritual immunities of the Greek community. The solicitude of the Emperor Nicholas for a religious creed, which is that of the majority of his people, consequently had no immediate object; nevertheless, France, Austria, Great Britain, and Prussia, recommended the Sublime Porte to respond to it by assurances compatible with the dignity of the Sultan and the integrity of his sovereign rights. The conference of Vienna imagined that it had found a form of drawing up a note which would prove satisfactory to both parties. When that note was submitted to the divan, objections were made to it which the powers regretted, but to which, however, they considered it their duty to pay such attention as to advise the cabinet of St. Petersburg to admit them. Not only did that cabinet refuse to do so, but the explanations into which Count de Nesselrode entered to account for the rejection of the modifications proposed by Redschid Pasha were of such a nature that France, Austria, Great Britain, and Prussia, by common consent, admitted that it was no longer possible for them to recommend the Porte to accept purely and simply the Vienna note.

"It was in these circumstances that the Sultan adopted the course of declaring war. That sovereign acted in the plenitude of his responsibility; but it is not exact to say, as the Russian manifesto does, that 'the principal powers of Europe have vainly endeavored, by their exhortations, to shake the blind obstinacy of the Ottoman Porte.' The principal powers of Europe, and, in particular, France and England, on the contrary, recognized that if their conciliatory action was not exhausted, the arrangement to be made ought not any longer to be concluded on conditions of which the cabinet of St. Petersburg had itself undertaken to prove the danger. The manifesto terminates by declaring that nothing now remains for Russia, provoked as she was to combat, but to have recourse to arms to force Turkey to respect treaties; but it does not mention any clauses of such treaties which had been violated by the Porte. By the treaty of Kutchuk-Kainardji, the Porte engaged to protect the Christian worship in all its churches. The addresses which the Armenian and Greek communities have just presented to the Sultan prove their gratitude for the recent benefits of his highness.

"The treaty of Adrianople confirms in favor of the principalities of Moldavia and Wallachia advantages and privileges which the Porte has respected, even to the point of not recalling the hospodars Stirbey and Ghika, who at present quit power, not in consequence of a firman of the grand seignior, but owing to the orders of General Prince Gortschakoff, which their loyalty as subjects of the Sultan did not permit them any longer to execute. The same treaty of Adrianople fixes the Pruth as the boundary of the two empires, but that river was crossed in the midst of peace by a Russian army. The Turks, in crossing the Danube in their turn, did not assume the offensive; it is the Ottoman empire such as it is determined by treaties, which they are endeavoring to defend against aggression, the date of which goes back several months. Our intention cannot be to enter here into a useless discussion; but it has appeared to us indispensable to re-establish, as we comprehend it, the truth as to the real situation of things."

(Continued from our last.)

Chronological Table

OF EVENTS CONNECTED WITH THE PAPACY.

As Vitalianus approached the city, the orthodox began to rise; and the Emperor, alarmed for the result, made peace with the rebel on the best terms that he could, which were as follows:

"1. That the Emperor should immediately issue orders for putting an effectual stop to the persecution of the orthodox, and allow his sub-

jects to profess the faith of Chalcedon without molestation.

"2. That he should restore the exiled bishops to their sees, especially Macedonius of Constantinople and Flavianus of Antioch.

"3. That he should call an œcumenical council, invite the Pope to it, and suffer, without interposing his authority, the decrees made against those who maintained the two natures, to be impartially examined by the bishops."

515 (Jan. 12).—These articles being signed and sworn to by the Emperor, by the whole Senate, and by all the magistrates of the city, Vitalian set at liberty the prisoners he had taken . . . and disbanded his troops and withdrew to his government. It was in compliance with this treaty that the Emperor wrote to the Pope, begging his apostleship to concur with him in restoring to the Church the wished-for unity, and composing the disturbances which, under pretence of religion, had been raised in the East. It was carried by Patricius, a man of rank, who left Constantinople on the 12th of January 515, and arriving at Rome on the 1st of April.—*Bower*, v. 1, p. 310.

"Such was the event of the first of the religious wars, which have been waged in the name, and by the disciples of the God of peace."—*Gibbon*, v. 3, p. 263.

515 (April 1).—The above letter reached the Pope, with another from Vitalian; and one from Dorotheus of Thessalonica, conjuring him not to neglect so favorable an opportunity of healing the divisions that had so long reigned in the Church, and assuring him, that he had nothing so much at heart as to see the heretics condemned, and that honor and regard paid to the apostolic see, that was due to the throne of St. Peter.—*Bower*, v. 1, p. 310.

515 (April 4).—The Pope answered the letter of the Emperor, but suspecting his sincerity, wrote guardedly—thanking God for inspiring the Emperor to write; and expressing joy at the hope of seeing again the Church in peace and unity.—*Ib.* p. 310.

Soon after the former the Emperor wrote the Pope a second letter, acquainting him that he had appointed a council to meet on the 15th of July, at Heraclea in Thrace.—*Ib.* p. 311.

515 (Aug. 11).—The Pope declined, but promised to send legates to the East to act for him; and sent (Aug. 12th) four persons, not to Heraclea, but to Constantinople, with private instructions how to act; and with the following terms, on which, and no other, he would assist in person at the intended council, viz.:

"1. That, before he left Rome, the Emperor should receive, and, by a declaration under his own hand, notify to all the bishops in his dominions, that he received the Council of Chalcedon, and the letter of Leo. 2. That the like declarations should be made and signed by all the bishops in the East, in the presence of the people; and that they should, at the same time, anathematize Nestorius, Eutyches, Dioscorus, Ælurus, Petrus Mongus, Petrus Fullo, Acacius, and all their confederates; that is, all who had any ways disobliterated the apostolic see. 3. That the bishops, who communicated with the Roman Church, and had been deposed or banished on that account, should be restored to their sees. 4. That such bishops as had persecuted the orthodox, or had been accused of heresy, should be sent to Rome to be judged there."—*Ib.* p. 310.

515.—The Emperor "now sincerely desirous of putting an end to the disturbances of the Church," receives the legates courteously, but is startled at the extravagant demands of the Pope, and remonstrated against them in the strongest terms, especially against the anathematizing of Acacius.

The legates having no discretionary powers, the Emperor wrote himself "a most obliging letter to the Pope, declaring that he received both the Council of Chalcedon and the letter of Leo," but objecting to the suppression of the name of Acacius in the diptychs, yet submitting his judgment to the decision of the council.—*Ib.* p. 312.

516.—Not satisfied with writing, the Emperor sent to the apostolic see two laymen of distinction, to assure the Pope of his desire for a "reconciliation; and to dissuade his holiness, if by any means they could, from requiring the name of Acacius to be suppressed in the diptychs, at least till the council met, since it was chiefly to settle that point it had been appointed to meet."—*Ib.* p. 312.

Pope Hormisdas is offended that the embassy should be composed of laymen, and that they should endeavor to divert him from insisting on the suppression of the name of Acacius.—*Ib.* p. 513.

The Emperor despairing of inducing the Pope to moderate his demands, countermanded his order for the assembling of the council, dismissed the bishops already assembled, about two hundred, complained loudly of the unparalleled obstinacy of the Pope, and laid aside all thoughts of a reconciliation.—*Ib.* p. 513.

The Emperor's "thus standing up in defence

of Acacius, whose memory was held in great veneration at Constantinople, reinstated him in the favor of the people, no less offended than he at the inflexibility of the Pope."—*Ib.* p. 513.

517.—The Pope to justify his conduct and to try anew to convince the Emperor, and Eastern bishops respecting the name of Acacius, sent a second embassy to Constantinople; and "wrote anew to the Emperor, to the orthodox bishops, to the clergy, monks, and people of Constantinople; nay, and even condescended to write to Timotheus, the Eutychian bishop of that city, and to the other bishops who did not communicate with Rome. These letters were principally filled with invectives against Acacius as a heretic." The Pope also sent the following confession of faith, which he required all to sign who should return to the communion of Rome, viz.:

"1. To anathematize all heretics in general, and those in particular, who have been mentioned above, together with Acacius. 2. To receive the Council of Chalcedon, the letter of Leo on the incarnation, and all the letters which that Pope had written on the Christian religion; though most of the orientals, probably all, were utter strangers to those letters, and the doctrine they contained. 3. They were to declare, that they conformed, and would conform in all things to the apostolic see; that they received all the constitutions of the Roman Church, and would suppress, at the altar, the names of those who had died out of the communion of the Catholic Church, that is, (for so it was explained in the confession,) of those, who, at their death, had disagreed in opinion with the apostolic see."—*Ib.* p. 313.

517 (July 11).—The Emperor heard with joy of the coming of the legation, and received them obligingly; but learning that Hormisdas was inflexible, and had raised his demands, he was provoked to such a degree, that he ordered the legates forthwith to depart the palace, and sent them out of his dominions. He wrote by them to the Pope, reproaching him "with pride, obstinacy, and presumption."—*Ib.* p. 314.

The monks "of the second Syria," attempting to preach the doctrine of Chalcedon, the Eutychian Bishop of Antioch caused their monasteries to be burned, and three hundred and fifty of them to be inhumanly massacred.—*Ib.* p. 314.

The monks complained to the Emperor, but now regarding the orthodox as his enemies, he repulsed them with scorn, and ordered them from Constantinople.

The monks then appealed to the Pope—addressing him as "the most holy and blessed patriarch of the whole world," and entreating him as "the successor of the prince of the apostles," as "the head of all" to rise up in defence of the faith. They concluded with cursing the bishops whose names the Pope wished suppressed.

518 (Feb. 10).—The Pope wrote a long letter in reply, to all the orthodox of the East, exhorting them to adhere to the true faith, and bear with resignation the evils they suffered till God should relieve them.—*Ib.* p. 514.

518 (July 9).—The Emperor Anastasius died, supposed by some to have been struck by lightning. The priests, availing themselves of this circumstance, frightened the superstitious multitude, and threatened the heretics with the vengeance of God; and thereby placed Justin, an ignorant man, but a zealous Catholic on the throne, to the great joy of the orthodox. "This change in the state was attended with a far greater change in the Church."—*Ib.* p. 315.

518.—The people of Constantinople caused their patriarch publicly to receive the Council of Chalcedon, and to anathematize all who rejected it.

In four days after, a council was assembled in great haste, comprising all the bishops in the neighborhood of Constantinople, about forty in all. They unanimously received the Council of Chalcedon; replaced the names of Euphemius, Macedonius, and Leo, in the diptychs; anathematized and deposed Severus of Antioch, the most inveterate enemy of the orthodox; and ordered a restoration of the banished bishops.

The Emperor immediately approved and confirmed the acts of the council. He also issued his royal edict, "commanding all bishops within his dominions, to receive publicly, in the presence of the clergy and people, the Council of Chalcedon, on pain of forfeiting their sees;" and restoring to their rank, honors and dignities, such as had been deposed, or sent into exile, for standing up in defence of that doctrine.

518.—"A few days after, another edict appeared, excluding heretics of all denominations, namely, the Eutychians, from all employments both civil and military."—*Ib.* p. 316.

518.—"The publication of these edicts was followed by the execution of Amantius, and such of the Eutychians as were the most obnoxious to the orthodox party."—*Ib.* p. 316.

518.—"The above-mentioned edicts were no sooner published in the provinces, than councils were everywhere assembled, and synodical let-

ters sent up from all quarters to Constantinople, fraught with invectives, curses, and anathemas, against all who presumed to dispute the authority of the holy Council of Chalcedon. They were now all convinced, that the doctrine of the two natures was the only true doctrine, and, as such, they received it, declaring the opposite dogma, which, in the late Emperor's time, most of them had held, and zealously defended, to be a blasphemy against heaven, and pronouncing all who countenanced it, enemies to God and his Church. I do not know of a single bishop, who chose rather to forfeit his see, than renounce his opinion: the imperial edicts carried with them such a conviction, as none could withstand."—*Ib.* p. 316.

Justin, having thus united the Eastern bishops among themselves, undertook to unite them with their brethren in the West; and so wrote a most obliging letter to Pope Hormisdas, acquainting him with his promotion; expressing his ardent desire to see all of "the same faith, united in the same communion; and urging him to send legates to Constantinople for that object."—*Ib.* p. 316.

519.—In compliance with the Emperor's request, the Pope sent a third delegation to the East, with instructions—

"1. To receive none to their communion who had not first signed the above-mentioned articles. 2. Not to see the Bishop of Constantinople, even should the Emperor desire them to see him, till he had declared, that he received the articles, and was ready to sign them, without any kind of restriction or explication. 3. To cause not only the name of Acacius to be put out of the diptychs, but those likewise of his successors, Euphemius and Macedonius not excepted; since they too died out of the communion of Rome, though they died in exile, and in defence of the orthodox faith. 4. If the Bishop of Constantinople should comply with everything that is required of him, to insist on his acquainting therewith, by a circular letter, signed by him, all the bishops under his jurisdiction, and exhort them to follow his example."—*Ib.* p. 317.

The bishops in the cities through which the legates passed readily signed the articles of union, and were declared united again to the see of St. Peter.—*Ib.* p. 317.

The Emperor received the legates with all cordiality, expressed his desire to terminate the schism, and desired them to consult the patriarch and settle with him the terms of union, so that no room might be left on either side for new disputes.

"The Bishop of Constantinople had already received the Council of Chalcedon; and now agreed to strike the name of Acacius out of the diptychs, which was all the predecessors of Hormisdas had required. But to insist on his erasing likewise the names of Euphemius and Macedonius, who had suffered a most cruel persecution, the loss of their sees, and exile, in defence of the Catholic faith; to oblige him to receive not only the letter of Leo, on the incarnation, but all the letters written by that Pope on the Christian religion; and, besides, to promise that he would conform in all things to the apostolic see, and look upon those who died out of the communion of the Roman, as dying out of the communion of the Catholic Church; seemed to him the height of presumption in the Bishop of Rome. Against these articles, therefore, he warmly remonstrated, as artfully calculated to subject, rather than to unite, the see of Constantinople to that of Rome."—*Ib.* p. 317.

"The legates were inflexible; and, on the other hand, the Emperor was determined, out of his great zeal for the unity of the Church, to agree to any terms rather than to suffer so scandalous a division to continue among the Christian bishops. Finding therefore that the legates would not yield, he declared, that the patriarch should; and accordingly, having first caused the articles to be approved by the senate, he commanded him to receive them."—*Ib.* p. 317.

The patriarch still objected; "but the Emperor, who was utterly unacquainted with the laws, discipline, and practice of the Church, being deaf to all remonstrances, the patriarch was in the end obliged to yield, and promised accordingly to comply with the terms prescribed by the Pope; but at the same time begged, that instead of signing the articles as they had been drawn up and worded at Rome, he might be allowed to write a letter to the same purpose, addressed to his holiness. His view therein was to avoid certain expressions in the articles, which seemed to impart some kind of authority in the see of Rome over that of Constantinople."—*Ib.* p. 318.

"This occasioned great disputes; but it was agreed at last, that the patriarch should sign the articles, without the least alteration, addition, exception, or limitation; but that he should be allowed to premise a preamble, addressed to Hormisdas, in the form of a letter."—*Ib.* p. 318.

"Pursuant to this agreement, he signed the articles; but took care in the preamble, which he first prefixed to them, that no room should be left for the present Pope, or his successors, to

claim, from his having signed them, any kind of authority or jurisdiction over him, or his successors. For he addressed him with no other title but that of brother, and fellow-minister, which evidently excludes all kind of subjection; and . . . the patriarch declared in his letter that 'he held the two holy churches of old and new Rome to be one and the same church; which was equalling the two churches, and disowning all superiority in the one to the other. HE WAS A MATCH FOR THE POPE.'—*Ib.* p. 318.

"The articles being thus signed by the patriarch, the name of Acacius, and with his, the names of the other bishops, who had succeeded him to Constantinople ever since the beginning of the schism to the present time, viz., of Fravitas, Euphemius, Macedonius, and Timotheus, were all, without distinction between Eutychian and Orthodox, struck out of the diptychs; nay, to complete the vengeance of the apostolic see, and extend it to all indiscriminately, who had any ways disobliterated their holiness, the names of the two Emperors, Anastasius and Zeno, were, at the request of the legates, cancelled together with those of the bishops."—*Ib.* p. 318.

"The legates, having obtained all they were enjoined to require, declared in the name of the blessed Pope Hormisdas, the two sees united in charity and faith. They then attended the patriarch to the great church; assisted at divine service performed by him with great solemnity, the Emperor, the Empress, the whole court, and the senate, being present; and to seal the union, received with him, and probably at his hands, the holy eucharist."—*Ib.* 318.

Bower says of this, "Thus ended the first great schism between the Churches of Constantinople and Rome, after it had lasted thirty-five years." And then he proceeds to record the subsequent steps which the Emperor took to complete the union; but instead of which both he and the Pope failed of full success.

"The Emperor was not satisfied with causing the articles, sent from Rome, to be received and signed by the patriarch of Constantinople, but, to complete the union between the East and the West, resolved out of the abundance of his zeal for the unity of the Church, to oblige the other two patriarchs of Alexandria and Antioch, and the metropolitan of Thessalonica, to sign the same articles.

"Paul who, on the flight of Severus from Antioch, had been substituted in his room, obeyed with great readiness, being a most zealous Catholic, but, in other respects, a disgrace to his order; inasmuch that the Catholics themselves, offended at his lewdness, and scandalous life, obliged him to resign. He was succeeded by Ephrasius, who began his episcopacy with anathematizing the Council of Chalcedon, and striking out of the diptychs the names of all the bishops who had assisted at that assembly, and with them the names of the Popes from Leo to Hormisdas. But the governor of the province having let him know, that, unless he recanted, the imperial edict must be put in execution, commanding all, who did not receive the Council and doctrine of Chalcedon, to be driven from their sees, he repented of what he had done, received the Council, anathematized all who did not receive it, replaced in the diptychs the names, which he had erased a few days before, and signing the articles, was re-admitted to the communion of Rome.

"Timotheus, Bishop of Alexandria, who had lately succeeded Dioscorus the younger in that see, bid, in a manner, defiance to the Emperor, boldly declaring, that he would anathematize, to his last breath, the Council of Chalcedon, together with Leo, and all his letters; that he scorned to receive laws of the Bishops of Rome; and that he would neither be taught nor directed by them. As the people of Alexandria were extremely devoted to their bishop, ever ready to revolt, and most zealously attached to the doctrine of Eutychus, which they believed to be, and it would be no easy task to prove it was not, the genuine doctrine of their patriarch Cyril, the Emperor thought it advisable to dissemble for the present, and patiently wait till an opportunity offered of bringing back the Egyptians, by gentle methods, to the unity of the Church.

"To Thessalonica was despatched from Constantinople one of the legates, John the Bishop, with several ecclesiastics in his retinue; and Count Licinius, a person of great distinction, was appointed by the Emperor to attend them. But the terms of union seemed so very unreasonable to Dorotheus, metropolitan and bishop of that city, that while the legate was reading them in a public assembly, he could not forbear snatching them out of his hand, and tearing them in his presence. There wanted no more to raise the populace, who, falling upon the legate, and those who were with him, killed his host, and two of his ecclesiastics, wounded him dangerously in three places, and would have put an end to his life, had not Count Licinius brought, in great haste, the soldiery to his rescue, and conveyed him, well guarded, to one of the churches; and there he continued, not daring to appear abroad, till the Emperor, informed of what had happened, sent for Dorotheus to Constantinople.

"The other legates, who had remained in that city, took care to acquaint the Pope, as soon as they could, with the inhuman treatment their colleague had met with, laying the whole blame on Dorotheus, and one of his presbyters named Aristides, as if the populace had been under-hand stirred up by them.

"The Pope, highly provoked 'at the insult offered to St. Peter and himself in the person of his legate,' answered their letter as soon as he received it, enjoining on them to use all the interest they had with the most religious Emperor, and his ministers, that Dorotheus might not be suffered to return to Thessalonica, that his see might be declared vacant, and he sent to Rome, together with the presbyter Aristides, to have their doubts resolved there, and to be instructed by the apostolic see, since they would not hearken to the instructions of its legates.

"The Emperor, without hearkening to the legates, ordered Dorotheus to be tried at Constantinople; and all his punishment was, to be sent to Heraclea, whence he was suffered, after a few days confinement, to return to his see . . . but it was upon condition, that he should appease the Pope, and send for that purpose a solemn legation to Rome."—*Ib.* p. 319.

520.—The Metropolitan of Alexandria complied with the condition of his restoration to his see, and wrote to the Pope, styling him in the address, 'the most holy and blessed father and fellow-minister,' and in the letter, 'in all things most blessed, and thrice blessed father, in every respect perfect,' &c. But, however lavish of his praises, he took care to avoid all expressions that could be construed into any kind of subjection or even submission; for instead of descending to apologies and excuses, he arraigned the legates, who had accused him, of slander and calumny, declaring, that he was so far from having been any ways concerned in the late riot, as they had maliciously suggested, that, on the contrary, to save the life of the venerable bishop, he had even exposed his own. . . . But the Emperor being satisfied, the Pope was OBLIGED to be satisfied too."—*Ib.* pp. 319, 320.

"The two patriarchs, of Constantinople and Antioch, had, in compliance with the articles sent from Rome, struck out of the diptychs the name of Acacius, and together with his, the names of the orthodox bishops, who had died out of the communion of Rome, as I have related above; and their example was readily followed, with respect to the name of Acacius. But, as to the names of the other bishops, the far greater part peremptorily refused to erase them, saying, that they had rather live for ever separated from Rome, than thus stigmatize the memory of so many eminent prelates, who had deserved so well of the Catholic faith, who were no less orthodox than the Pope himself, and had given more convincing proofs of their orthodoxy than he had ever occasion to give.

"The bishops were backed by their clergy; and the people, joining both, began to mutiny, to exclaim against the Pope, to complain of the Emperor, for gratifying him in so unreasonable a demand, and, making the cause of the Catholic bishops the Catholic cause, to look upon all, who were for suppressing their names, as friends to Eutyches, and enemies to the Church.

"The Emperor, Count Justinian, his nephew, and Epiphanius the new patriarch, who had succeeded in the beginning of this year, to John the Cappadocian, alarmed at the general discontent that reigned among the people as well as the clergy, and dreading the effects of the popular zeal, instead of using violence with the refractory bishops, which they knew would be attended with a great deal of bloodshed, and might, in the end, cost the Emperor the loss of his crown, resolved to recur to the Pope, and try whether they could not prevail upon him to be satisfied with their erasing the name of Acacius alone.

"With this view Justinian wrote to Rome the first, acquainting the Pope, that neither the people, the clergy, nor the bishops, though threatened with exile, nay, and with fire and sword, could be induced to omit, at divine service, the names of so many holy Catholic prelates; and, at the same time, conjuring his holiness, as he tendered the welfare of the Church, and the peace of the state, not to insist on that point, since he would thereby involve both in a new war, and more dangerous troubles than either had hitherto felt. 'Your holiness,' says he in his letter, 'ought to consider the nature of things, and the difference of times; and, being satisfied with the condemnation of Acacius, of Dioscorus, of Timotheus, Elurus, Petrus Mongus, and Petrus Fullo, end at last this obstinate contest. It is not by persecution and bloodshed, but sacerdotal patience, that men are to be gained to God; by striving to gain souls, we often destroy both bodies and souls; it is by mildness and lenity alone that old errors can be corrected.' * * *

"The patriarch, and the Emperor, both wrote pressing letters to the same purpose. The patriarch accompanied his with a rich present to the Pope, consisting of a chalice of gold, adorned

with a great number of jewels, of a patin likewise of gold, another chalice of silver, and two silk veils. The Emperor, in his letter, assures the Pope, that he has spared no pains in causing the terms of union, prescribed by the apostolic see, to be received by all; but that upon some he cannot prevail, either by persuasions or menaces, to condemn those after their death, in whom they placed their greatest glory while they were living; that their obstinacy is proof against all dangers, and death itself; that he is extremely grieved to find the great work of an entire reconciliation, which he had so much at heart, thus retarded; but on the other side, is no less unwilling to proceed to violence, and shed the blood of his innocent subjects; and therefore does not doubt but his apostleship, rather than oblige him to turn persecutor, will connive, for the present, at the names of the orthodox bishops being kept in the diptychs, and be satisfied with their condemning the memory of Acacius alone; the rather, as his holy predecessor Anastasius had required no more, to receive all to his communion, who professed the same faith."—*Ib.* p. 320.

520.—"The Pope was deaf to all remonstrances and reasons. He still insisted on the condemnation, not only of Acacius, but of all who had communicated with him, or his memory; and because the Emperor had shown himself, in his letter, to be utterly averse to persecution and bloodshed, he strove in his answer, to reconcile him to both."—*Ib.* pp. 320, 321.

"The Emperor, though so great a bigot, was so far from hearkening to the suggestions of the Pope, that, on the contrary, greatly offended at his obstinacy, and more at his principles, he joined, in the end, his subjects against him, and, commending them for the regard they paid to the memory of their Catholic pastors, allowed them, without giving himself any farther trouble about the consent of his holiness, TO KEEP ALL THEIR NAMES IN THE DIPTYCHS.

"The Pope, finding he could not prevail, thought it advisable to dissemble; and wrote accordingly to the patriarch, empowering him to receive all to the communion of Rome, who, anathematizing Acacius, and the others mentioned above, condemned their memories. As no mention was made, in that letter, of the orthodox bishops, the patriarch obliged none to erase their names; nay, he replaced in the diptychs, with the approbation of the Emperor, the names of Euphemius and Macedonius, which his predecessors had cancelled; and the Pope, by not disapproving, tacitly approved, what he had done. And thus was an entire reconciliation at last brought about, we may say, IN SPITE OF THE POPE."—*Ib.* p. 321.

"The East and the West were now happily reconciled, after so long and obstinate a division. But the Church was not suffered to enjoy the peace and tranquillity, which she had reason to expect from that reconciliation. New disputes arose daily among her members; and one, which had been already carried on for some time, remained still undecided. The dispute was, whether 'one of the Trinity,' or 'one person of the Trinity,' should be said to have 'suffered in the flesh?' The proposition, 'one of the Trinity suffered in the flesh,' some Scythian monks maintained to be orthodox; and the other, 'one person of the Trinity suffered in the flesh,' to impart absolute heresy. But, on the other side, a deacon, named Victor, pretended the former proposition to impart absolute heresy, and the latter alone to be orthodox. Both the monks and the deacon received the Council of Chalcedon, acknowledged two natures in Christ, in opposition to Eutyches, and, in opposition to Nestorius, only one person. But nevertheless, by a long chain of unintelligible inferences, the monks strove to convince the deacon, that he was a rank Nestorian; and the deacon strove, in his turn, to convince them, by the same method of reasoning, that they were rank Eutychians, and Arians into the bargain."—*Ib.* p. 321.

522.—"The monks finding themselves arraigned of heresy, had recourse to the legates of the Pope, who were then at Constantinople; for the dispute began in 519, and the legates, having several times heard both Victor and them, instead of reconciling them, and showing that their meaning was the same, and their disagreement only about words, gave sentence in favor of the former.

"The monks did not acquiesce in their judgment, as we may well imagine; but, highly provoked, to use their expressions, at the rashness, partiality, and ignorance, of the legates, in condemning what they did not, or would not understand, they despatched four of their fraternity to Rome, to complain of them to the Pope, and to get the proposition approved by him, which they had condemned.

"The Pope, informed by his legates of what had passed at Constantinople, not only confirmed the sentence they had given, but kept the deputies of the monks a whole year, in a manner, prisoners, at Rome, to convince them by that means, since he could by no other, of their error.



The Advent Herald.

BOSTON, DECEMBER 10, 1853.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH. CHAPTER XXIX.

Is it not yet a very little while, and Lebanon shall be turned into a fruitful field,
And the fruitful field shall be esteemed as a forest?—v. 17.

The interrogation in this text, differing in form from those in the preceding, requires an affirmative answer, and is equivalent to a declaration that it would be but a little while before those changes should be effected.

"Is it not yet a very little while," is an expression implying that at an appointed or set time, which was approaching much more swiftly than they anticipated, these changes would occur. A similar form of expression occurs in Heb. 10:37, "For yet a little while, and he that shall come will come, and will not tarry;" which is a reference to Hab. 2:3, "For the vision is yet for an appointed time," &c.

"Lebanon" was covered with a forest of cedars. Its becoming a fruitful field, and the fruitful field's being esteemed as a forest, is held to be a proverbial expression, substituted to illustrate the great changes that should happen. The change here brought to view, we incline to the belief, is that which occurs at the introduction of the millennium—when, by a simile, the old fields before so highly esteemed will be regarded as no more than an uncultivated forest, and Lebanon, and all the earth, will bloom as Eden.

And in that day shall the deaf hear the words of the book,
And the eyes of the blind shall see out of obscurity, and out of darkness.
The meek also shall increase their joy in the Lord,
And the poor among men shall rejoice in the Holy One of Israel.
—vs. 18, 19.

"In that day," is in the time of the second advent, when those changes shall have been effected. For "the deaf" to "hear," and for the "blind" to "see," will require the removal of those physical impediments which prevent sight and hearing—a renewal of hearing to the deaf, and of sight to the blind. All physical defects are the result of the curse, (Gen. 3:17-19,) when man became mortal. When (Rev. 22:3) "there shall be no more curse." Rev. 21:4—"God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Isa. 35:5, 6—"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing, for in the wilderness shall waters break out, and streams in the desert."

"The meek" are the pious, who endure wrongs without complaining. Said the Saviour (Matt. 5:5), "Blessed are the meek; for they shall inherit the earth." The Psalmist said (37:10, 11, 29), "For yet a little while, and the wicked shall not be: yea thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . . The righteous shall inherit the land, and dwell therein for ever." And the revelator heard the representatives of the redeemed of our race, in the new song (Rev. 5:9, 10), saying, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." This must be the new earth referred to in 2 Pet. 3:13—"wherein dwelleth righteousness;" and which John saw symbolized in Rev. 21:1-3, when "the first heaven and the first earth were passed away;" and there was "a great voice out of heaven saying, Behold the tabernacle of God is with men."

The "poor among men," correspond to the meek. James 2:5—"Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to those that love him?" 1 Cor. 1:26-29—"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble

are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence." Matt. 5:3—"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

For the terrible one is brought to naught, and the scorner is consumed,

And all that watch for iniquity are cut off:
That make a man an offender for a word,
And lay a snare for him that reproveth in the gate,
And turn aside the just for a thing of naught.—vs. 20, 21.

The "terrible one" is a synecdoche put for all oppressors of the people of God. By the same figure, "the scorner" denotes all sceptics and infidels who mock at truth and heap ridicule on those who proclaim it.

Those who watch for iniquity, are those who, according to v. 21, watch for occasions to accuse others of wrong—who lay hold of trivial causes, and magnify them into heinous crimes, that they may ruin those they plot against. "Cut off" is a metaphor expressive of their destruction.

To "make a man an offender for a word," is to condemn him for an unwary expression, on any trivial matter. If all such were to be cut off, it would make a mighty thinning in the ranks of the present generation.

Those who reprove in the gate, are literally, those who plead in the gate, or administer justice. The gates of cities were places of public concourse where business was transacted and judges held their courts for the administration of justice. "To lay a snare" for those who administer justice, is a substitution for expedients to pervert the judges, and by gaining time, to withhold from the just his right. Amos 5:12—"They afflict the just, they take a bribe, and they turn aside the poor in the gate from their right." Or "he that reproveth," may refer to those who plead there for righteousness. Amos 5:10—"They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly." To lay a snare for such, would be to endeavor to entrap them in their talk, by watching their words to pervert them and to destroy their influence. To "turn aside the just," is a substitution for withholding from him his right.

Therefore thus saith the Lord, who redeemed Abraham,
Concerning the house of Jacob,
Jacob shall not now be ashamed, neither shall his face now wax pale.—v. 22.

The "house" of Jacob, by a metonymy, is put for the family of Jacob—including, of course, only the pious of his descendants. The second "Jacob" is evidently a reference to the patriarch himself. He is represented as beholding his children, and as no longer ashamed of them. Paleness of the face is caused by sickness, sorrow and death, also by fear, or other strong emotions. In the resurrection, none of those, nor other influences, will cause the Patriarch to pale before them.

But when he seeth his children, the work of mine hands, in the midst of him,
They shall sanctify my name, and sanctify the Holy One of Jacob,
and shall fear the God of Israel.
They also that erred in spirit shall come to understanding,
And they that murmured shall learn doctrine.—vs. 23, 24.

The "work of God's hands," is a substitution for the acts of his providence, which have regenerated them. Eph. 2:10—"For we are his workmanship, created in Jesus Christ unto good works, which God hath before ordained that we should walk in them." We also read in Isa. 60:21—"Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands that I may be glorified." "In the midst of him," is put, by metonymy, for the midst of the land given him, to which Jacob and all his pious seed shall be restored. When Jacob went toward Haran, (Gen. 28:12-14,) "he dreamed, and behold, a ladder set upon the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." Subsequent to that promise, his face paled for fear of Esau, he mourned the death of Joseph, and was gathered unto his people. Now he comes up in the resurrection to a full realization of the promise made in Beth-El.

"They that erred in spirit," and "they that murmured," are those who were unregenerate. To come to understanding, is in the margin, to know understanding. It does not teach that all the impenitent would be converted, but a portion

of them would be. Said Paul, (1 Cor. 6:9-11,) "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." While the pious of Jacob's children are thus restored, all the regenerate, according to other scriptures, have a portion in the restored inheritance. There is therefore no more murmuring at the dispensations of God's providence, nor erroneous views respecting his government; but all will sanctify His name, and fear and adore Him.

CHAPTER XXX.

Woe to the rebellious children, saith the Lord,
That take counsel, but not of me;
And that cover with a covering, but not of my spirit,
That they may add sin to sin.—v. 1.

The people of Israel are called children, because of the paternal care which God had manifested towards them. Thus he says in Isa. 1:2, "I have nourished and brought up children, and they have rebelled against me."

"That take counsel," is rendered by Bishop Lowth, and Barnes, "who form counsels." As it stands in the text, it implies that they will receive advice from others, but not from God. According to the other rendering, they adopt plans without consulting God.

To "cover with a covering," is a substitution for their seeking protection against impending calamity. Thus in Isa. 28:15—the Samaritans "made lies their refuge, and under falsehood they hid themselves." Bishop Lowth renders this, "who ratify covenants;" and Barnes, "who enter into compacts." The Syriac renders it, "who pour out libations," which Bishop Lowth says is the sense of the Hebrew—meaning that they made a covenant, by pouring out a libation, i. e., as a drink-offering to ratify it. Its not being of God's Spirit, indicates that it did not meet with his approval, which would have been a sure protection. Such an omission was an addition to their previous transgressions.

That walk to go down into Egypt, and have not asked at my mouth;
To strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt.—v. 2.

The journey to Egypt from Palestine is always spoken of as "going down." (Gen. 12:10.) The idea is that they set forward or began to go down into Egypt, i. e. by their ambassadors, to solicit help. When Sennacherib came against Jerusalem, he taunted Hezekiah with trusting on the broken reed of Egypt. (Isa. 35:6-9.) There is no evidence that Hezekiah ever completed any such alliance; and his general character is against the idea that he did. It is evident that the prophecy in the 30th and 31st chapters was uttered in reference to that invasion; and the probability is, that without consulting God, the people had turned their eyes to Egypt, and had taken measures for securing an alliance with Pharaoh, but by this rebuke from the Lord were deterred from carrying it into effect.

To ask at God's mouth, is to ask him—the instrument of speech, by a metonymy being put for the speaker. (Compare Gen. 25:57, 58.) In matters of importance, the children of Israel sought counsel from God. (See 1 Kings 22:7, and Jer. 21:2.) Omitting to ask "counsel at the mouth of the Lord," (Josh. 9:44,) they were deceived by the Gibeonites. They now had purposely neglected his counsel, apprehending that it would be contrary to their wishes, (v. 11th,) and had sent to Egypt for assistance—the "strength" of Pharaoh, being a metonymy for means of strength against the threatened invasion; and the "shadow" of Egypt being a metaphor to illustrate the protection and defence they expected therefrom, as a shadow defends from the sun.

Therefore shall the strength of Pharaoh be your shame,
And the trust in the shadow of Egypt your confusion.
For his princes were at Zoan, and his ambassadors came to Hanes.
They were all ashamed of a people that could not profit them,
Nor be an help nor profit, but a shame, and also a reproach.—vs. 3-5.

The Egyptians would be either unwilling or unable to defend them; and consequently their expectations would prove a cause of shame and confusion.

"Zoan" was a royal city in Lower Egypt. (See note on 19:11.) Hanes is supposed to be the same as Tahpanhes, (Jer. 43:9,) which was a royal residence B. C. 588. These were the places where the princes of Egypt resided, and where ambassadors from other nations would resort. William Lowth, Mr. Barnes, and most expositors suppose that the ambassadors of Judah are referred to; but Dr. Scott argues that the prophet is showing the folly of sending to Egypt for help, by a reference to Hoshai king of Samaria, who "sent messengers to So, king of Egypt," (2 Kings 17:4,) but received no effectual aid—the ruin of Ephraim being hastened by the act. As the ambassadors of Judah had set forward to go down to Egypt (v. 2,) it is more likely that the prophet is announcing the result of this mission, and their mortification on going to a people that could not, or would not profit them.

THE POSITION OF A REVIEWER.

Is no envious calling. It may be considered by some, a very pleasant thing to sit and condemn or approve whatever is submitted to the public; and it may be when no responsibility is felt or assumed. But the editor of a review cannot assume or lay by responsibility at pleasure.

It has been the fortune, of the Herald to fill the place of a news journal, of a religious magazine, and of a review. It fills these three departments necessarily. As a review, its duty is to distinguish between truth and error, between fact and fiction; and in dissenting from anything as fact, or as truth, there is great liability of aggrieving those who are dissented from. For it is not pleasant to be held up as a teacher of error, as deficient in information on the subject that one attempts to discourse from, or as lacking in judgment. And yet when the honest minded depart from the truth, a want of knowledge and judgment are the causes of such a result. Now it is no pleasant thing to show a person deficient in these; and yet if fiction is advanced as fact, the publisher who leaves uncorrected such error, makes himself a party to the error, and justly responsible for the mischief caused by it. It is therefore his duty to rectify the error, and give the antidote when correspondents claim the right to circulate through his columns what he considers sane.

A journalist and reviewer is set for the defence of the truth; and in defending it, he has to be actuated by his judgment. He may err, and who does not? in the course he may feel compelled to adopt, but his business is none the less to battle manfully for what he considers truth. His readers expect this of him. They expect, in the presentation of the opinions of others, that he will show also his own, and his reasons for holding such, and for dissenting from others. He who is recreant to this trust will lose the confidence of his readers, and that justly.

In meeting the views of others, it is never necessary to assail motives. He who does so, shows that he does not feel sustained by argument, or facts. Were he, he would feel no necessity for descending to personalities. Nor on the other hand, when one is shown to be deficient in his premises and deductions, should he regard it as an impeachment of motives. He who feels strong in his facts, has no cause to plead that. The Christian when defeated, should never feel offended because of his defeat, but should rejoice in being shown his mistakes, and be devoutly thankful that the citadel of truth has been sustained against his assaults. In all our reviews we aim to entertain only feelings of the utmost kindness towards the individual, however much we may have to dissent from his conclusions; and we expect that all who claim the right of speaking through our columns, will possess a similar spirit, and feel no disposition to complain of the hardest kind of arguments that may be levelled against their theories.

"A Little Learning."

EVERYBODY is familiar with the hackneyed saying of Pope, "A little learning is a dangerous thing." Though it is sometimes misinterpreted by persons whom it frightens from acquisitions of knowledge, (for it is only the economist of pennies and small items of knowledge, and not he who despises petty gains, that will be rich either in wisdom or worldly goods,) yet properly understood, there is sterling sense in the aphorism. One of the happiest illustrations we have seen of the truth it contains, is given in "Guesses at Truth," a charming English book which has never we believe, been republished in this country:

"If you pull up your windows a little," says the author, "it is far likelier to give you cold or rheumatism, or stiff neck, than if you threw them wide open; and the chance of any ill consequence becomes still less if you go out into the open air, and let it act upon you equally from every side. Is it not just the same with knowledge? Do not those who are exposed to a draught of it, blowing on them through a crevice, usually grow stiff-necked? When you open the windows of your mind, therefore, open them as widely as you can; open them, and let the soul send forth its messengers to explore the state of the earth."

Here we have then the secret of all one-sidedness, bigotry, and over attachment to *isms*, in a nutshell. The best, the only way to escape the mischiefs which ensue from teaching men a little is to teach them more. As Macauley says of liberty, the only remedy for the evils of knowledge, is—*knowledge*. Knowledge is, in short, the spear of Achilles; only itself can heal the wounds it has made.

AN ALLEGORY.

WHILE reflecting upon the folly of human wisdom, and the uncertainty of human existence, I fancied myself upon the summit of a lofty mountain, while beneath, on an extended plain, multitudes of people spread themselves, all intent upon a journey to the "Land of Rest." The country through which they must pass, although in many respects pleasant, was under the control of a very tyrannical governor, who hated his subjects, and sought their everlasting destruction; this he accomplished most frequently by throwing a mist over their eyes, and causing them to believe that the land they sought was in his territory and subject to his authority.

The King of "The Land of Rest" had sent to this country a Guide Book which would lead and introduce them to his court; what was my astonishment to see that few seemed to prize it as they should. Some glanced at its pages merely, and threw it by as unmeaning or mysterious. Some took detached portions of it for their guide, stoutly affirming that they were right, and all that failed to follow in their wake would lose their way. Some placed the book with their choice articles, supposing it would act as magic to attract and keep them in the right path. Most of them seemed to trust to what others said about the book, and as opinions differed, concluded it was of little consequence what it taught, and if they did as well as they could in finding a way, they should get on in their journey well. Others ridiculed the book as written by some gloomy misanthrope who imagined evil for himself and every one beside. Such needed no guide, they preferred to guide themselves. Another class declared the book too old and out of date, and as magicians lived among the mountains, they sought their counsel which was given by rappings, spelling, and supernatural writings, and which, though sadly contradictory were confidently believed and followed. I placed my head upon my knees, and wept at their folly. Then I heard a voice distinctly say, "It is not in man to direct his steps." On looking up, the scene was changed. The vast multitude were moving in every direction. Looking upon them all I was confused. I therefore left my elevated station and followed in their train. First I overtook a youth, proud and daring in his gait; he scorned reproof, laughed at fear, and rapidly advancing said, "I will not be restrained, the country is before me, I have the prospect of a fair and prosperous journey, why should I listen to the gloomy tales of age; are not thousands by my side; I need no guide." Just then a lion from the thicket seized him for a prey, and he was gone. Next I perceived a blooming maid, beautiful and gay; she sang of love, and only longed to be caressed and flattered for her charms. She gladly lent her ear to the Deceiver's eloquence, and hastening with him to "The gate of Death."

A man in middle life attracted my attention. Money was his aim. To gain it, comfort, honesty, friendship and honor floated like a mote before the breeze, but the whirlwind came and on its wings bore off his riches. Now came a devotee to pleasure. Around him sang the Muses, and at his feet the Bacchanalian nymphs pressed out their sparkling wine; he seemed awhile to roll in luxury, but soon tired nature claimed redress and laid him in the grave. Across my path there came a man of lofty mien. His eye uplifted showed his aspiration to be great, he wished to live to hear his name whispered upon the wind, and wafted to the skies; but in a moment quite unthought of, came a thundering blast, and he was not! Then came a mighty warrior, ambition to control his fellows, marked his every footstep. Proudly he scorned the voice of innocence and woe, and shouted at the dying groans of captives. But to his ear came these sad, fearful words, "Thou art a worm and not a man," and lo, he withered like the moth. Then came a traveller, too indolent to bear the name with honor. He thought the world in haste, and wondered why so much was thought of wealth, fame or pleasure; he only wished to plod along as best might suit his ease. Rest was true happiness, and this alone he sought; but on his track came abject poverty with all his train, and took the sluggard captive. Down by the wood-side sat an epicure, intent upon an effort to supply his ever longing appetite; his only care was for his meat. Although his ponderous weight forbade his walking, yet by some unseen agency he moved along, hoping finally to glut forever in "The Land of Rest." The morning came and found him in a senseless sleep from which he never woke. "Alas," said I, "and are there none who seek the one true path?" Turning to the right, I noticed an obscure, straight and narrow path. Here and there, as far as the eye could reach, travellers were seen proceeding onward. Frequently they looked within the Guide Book and devoutly asked the favor of the King's

Chief Agent, who always came to their relief and helped them through all danger. I saw them halting, trembling, falling, then with new vigor rising to proceed with quickened step. Mighty foes assailed them, striving to turn them from their purpose. I saw their bleeding wounds and heard their groanings, but their wounds were quickly healed and with new courage they pursued their way, singing,

"Our trials and our sufferings here,
Will only make us richer there,
When we arrive at home."

As they neared the confines of their new and happy land, a terrible foe came forth to meet them, sword in hand. It was a fearful time; one mighty blow from the Grim Monster, and each fell pale as death; but [in the resurrection death shall be destroyed when] in an instant, waking to new life and beauty quite too bright for mortal eyes, they rise and shout, "O, Grave, where is thy victory! O Death, where is thy sting!" Immediately the air was filled with melody, and a band of holy beings clothed in light ineffable, escorted the tired wanderers to their final and Eternal Rest.

AMT.

FIGHTING WITH A SPIRIT.

THE *Spiritual Telegraph* for Aug. 13th, is responsible for the following:

"Several friends had come together to witness the strange power that seemed to be at work at the house of brother J. A. While the rapping was going on, one of the company denounced the whole thing, said he did not believe it was spirits, or if it was they could not rap and move tables, etc. And he defied and dared the spirits, saying he could throw down or whip any spirit. The Doctor then inquired of the spirit that was rapping at the time if he could wrestle; he said he could. The spirit was then asked if he was willing to wrestle and show fight with that gentleman; he said he was. The brave man then told the spirit to follow him out into the yard, and started; all the circle rising from the table, when it commenced moving toward the man, rose from the floor and hit him several hard blows before he reached the door, which hastened his steps; and as he passed out, the table, or rather stand, was thrown at him, only missing him a little, striking the door facing about midway, denting and scarring the facing, bursting off the top of the stand, breaking the legs, splitting the upright post, leaving indentations as though bullets and shot had been fired into it, the medium not touching it, only following close after, and out into the yard, where the spirit-fighter had arrived unhurt.

"But now commenced a new struggle: he began striking, jumping as though he was contending with flesh and blood, manifesting all the signs of determined bravery, and to fight it out to the last. He was several times thrown hard on the ground, then struggled and re-gained his feet, and down he would come again. This mode of testing the invisibles continued until the spirit's adversary was sorely wounded, and worried out of breath and physical strength. He finally re-gained his foothold and made a hasty retreat into the house up a flight of stairs, taking to himself a private room, closing the door after him, declaring that he never wanted to fight spirits any more, and that if they let him alone he would let them alone."

This fighting spirit must be of the kind referred to in Mark 1:26, with which a man was possessed. "And when the unclean spirit had torn him," on being rebuked by Christ, "he came out of him." We also read in Luke 4:35, "And when the demon had thrown him in the midst, he came out of him." On another occasion, one of the multitude said to the Saviour (Mark 9:17, 18,) "Master, I have brought unto thee my son, which hath a dumb spirit; and whosoever he taketh him, he teareth him; or as Luke records it (9:39,) "Lo a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly, departeth from him. . . . And as he was yet a coming, the devil threw him down and tare him. And Jesus rebuked the unclean spirit." When Jesus was in the country of the Gadarenes, (Mark 5:2, 13,) "there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no not with chains: because he had been often bound with fetters and chains, and the chains had been often plucked asunder by him, and the fetters broken in pieces." The "legion" of demons which possessed this man asking leave to enter a great herd of swine that were there feeding, "Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea"—about two thousand of them.

"Certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded." (Acts 19:13-16)

The above scriptures are decisive in what category the Bible places such spirits as those described in the *Telegraph*. No wonder that so many of those who receive their faith from their teachings, should be considered as lunatic. A more fitting designation of them would be, "possessed of demons."

CHINA.

IN China the rebellion advances with a degree of rapidity which seems to justify conjecture that the reign of the Manchoo dynasty is fast drawing to a close. The combination known as the Triad Association is daily increasing in numbers, and it has manifested its power in Shanghai by taking possession of that city. It is believed that several other cities have fallen, the Triads having, according to the Hong Kong correspondent of the *Daily News*, determined on a simultaneous movement elsewhere, so as to strike terror into the hearts of the Imperialists before venturing to attack Peking. The Shanghai Triads are believed to be in correspondence with the rebel camp; but, whether they be or not, their movement is equally menacing to the reigning power.

A letter dated Canton, Sept. 24, says:—"We are kept constantly on the alert by the continual arrival of expresses night and day, so that we have little sleep, and next week we may get no sleep at all. We are on the top of a volcano, and must trust in Providence that we shall get clear out of the eruption. Shanghai is taken, and several places in its neighborhood. Amoy still holds out. The Bogue Forts were attacked four days ago, and guns taken from them. A large city, within ten miles of this place, a sort of warehouse up country to Canton, called Fieshan, it is reported, has had a rising in it, and the chief magistrate has lost his head. I wrote long ago that Canton would be taken in Sept. The 17th, the day of the Feast of Lanterns, was fixed for the event, but it thundered and rained, and the Mandarins had the streets full of soldiers, no two people being allowed to walk together in the city, and the firing then and since, night and day, especially during the former, has been a sure sign that the troops are kept at hard exercise. The most serious ground for alarm is the rebellious proceedings here from the Triad and Seon Iarn ('small knife') Societies. At Shanghai and Amoy the latter predominate, but in this neighborhood the movement chiefly originates with the Triad Society.

"The northern rebel army has taken Tient-sin, the port of Peking. By next mail you will most likely learn that the capital has fallen. It must be taken before the end of this month, or it will not be taken for a long time. It is most desirable for the rebels that they should get possession of Peking, as they already hold Chin-kiang-foo, which is the key to the grain stores. The grain has yet to be shipped, and if this should not take place before November, the famine which already exists will go far to extirpate the population. Under these circumstances the people will embrace the cause of the rebels with greater zeal, and the fall of Peking will thus be accelerated. When that does take place, however, all is not settled; it will take some time to establish the new system of government, and trade will not at once flow into its accustomed channels. There will, consequently, be less tea shipped next year than many may expect, while from the short export this season the demand is likely to increase. The Americans have shipped comparatively little, and the prices in the States are therefore likely to advance, and the rapidly increasing demand for Australia should not be lost sight of."

TIME OF THE ADVENT.

(Continued from our last.)

The Franks.—We have remarked that perhaps a more unfortunate era could not have been selected in the history of the fall of the Roman empire, for the reckoning of "just ten kingdoms," than the year 519 A. D.

The Alemanni, with some little show of reason, might have been called a kingdom before the fatal battle of Tolbiac, which took place 496 A. D.; and the Franks reckoned as a horn of the fourth beast, before the death of Clovis, 511 A. D., but at 496 the former ceased to exist as a kingdom, and at 511 the latter was divided into four distinct governments. Therefore, that year is too late for an easy adjustment of the original divisions of the empire, and too early for a more permanent establishment of the "ten horns," or kingdoms. We are not disposed to call in question the Franks as one of the first, or later ten; but 519 occupies a position when the primitive ten were rapidly passing through an important geographical and political change.

It is our intention, in this article, to very briefly speak of the origin, rise, and progress of the Franks, so that those who have not the means of

historical information, may see the political relation of this people to the year 519 A. D.

The Franks [Freemen] composed one of the three great confederacies of Western Germany. As early as the middle of the first century, we have indistinct accounts of small bands of these fierce warriors, crossing the river Rhine, for the object of plunder. About 253 they invaded Gaul, ravaged Spain, and even passed over into Africa. The history of the Franks, however, appears with more definiteness when they entered France, about 420, under a king by the name of Pharamond. They were at this time successful in forming settlements, and enslaving the people they conquered. Pharamond was succeeded by two other kings, named Clodion and Meroveus. The monarchy of the Franks, which "was still confined to the neighborhood of the Lower Rhine," for they were at this time divided into two principal branches, "had wisely established the right of hereditary succession in the noble family of the Merovingians." The chief, from whom the dynasty received its name, was Meroveus, or as some call him, Merewig—eminent warrior. The grandson of Meroveus, was the famous Clovis, the founder of the French empire. Previous to the reign of this king, there is a degree of obscurity in the relation of events connected with this people, but at this time, events appear with unmistakable certainty and clearness.

Clovis commenced his reign as king of the Franks in A. D. 481. In 486, he put an end to the Roman supremacy in Gaul; in 496, embraced the Catholic religion, subdued the Alemanni, and was anointed and crowned king of the Franks by Remigius, Bishop of Rheims. "The phial containing the oil with which he was anointed," is said to be "preserved to this day." After reducing to his allegiance the Armorica in Brittany, he made war in 500 A. D. upon the barbarous kingdoms in the south of Gaul, the Burgundians and the Visigoths, and reduced them to the condition of tributaries. In 507 he fought a second battle with the Visigoths at Vouge, and in a single combat, slew with his own hand their king, Alaric II., and took from them all their possessions in Gaul, except the narrow strip of Septimania, which they were suffered to retain.

Clovis next transfers his royal residence to Paris. At length, he unites all the Frankish clans into one kingdom, and in order to effectually secure his authority, assassinates all their petty sovereigns. He it was that changed the ancient name of Gaul to that of France. After passing his entire reign of thirty years in perpetual wars, and swaying his sceptre over an extent of country not differing greatly from the boundaries of modern France, he died, like Alexander, at the very summit of his greatness, and when he had just reached the object of his ambition and proud hopes.

After the death of Clovis, in 511, the empire, like the Grecian, was divided into four distinct governments, under his four sons, who fixed their capitals at Metz, [the former capital of the Alemanni,] Orleans, Paris, and Soissons. As we remarked in a former article, "this distribution gave rise to a new geographical division: all the districts between the Rhine, the Meuse, and the Moselle, received the name of Oster-rike, [Eastern kingdom] and the country between the Meuse, the Loire, and the ocean, was named Ni-oster-rike, [North-eastern kingdom]."

Gibbon also speaks of these divisions as distinct kingdoms; for, speaking of the conquest of Auvergne "by Theodoric, the eldest son of Clovis," he says: "The remote province was separated from his Austrasian dominions, by the intermediate kingdoms of Soissons, Paris, and Orleans, which formed, after their father's death, the inheritance of his three brothers."

From these facts we learn first, that Clovis combined the fragments of the various nations that then occupied Gaul, into one; reduced the Burgundian and Visigothic kingdoms to the condition of tributary kingdoms; put an end to the Roman supremacy in that province; assassinated all the petty sovereigns of the Frankish clans, and reigned supreme monarch "from the Rhine to the Pyrenees, and from the Alps to the ocean."

Second. This united, consolidated condition of the Franks ceased at the death of Clovis, and as soon as 512 A. D. his dominions were divided into four distinct governments, with four capitals, and the four sons of Clovis, Hildebert, [brilliant warrior,] Hlodomer, [celebrated chief,] Hlodher [celebrated and excellent,] and Theodoric, [brave among the people,] reigned over this four-fold division of the empire; which four kingdoms existed in 519 A. D. There can be but one reason assigned why they are reckoned as one kingdom; because they were all of the Merovingian dynasty, and possessed mutual interests. Let us suppose a case. Four sons inherit a farm comprising four hundred acres. They divide this farm into four parts of one hun-

dred acres each, and upon each division erect dwellings for themselves and families, and make other necessary provisions for the improvement of their divided portions. They may, as brothers, have mutual interests, "exchange help," assist each other in various ways, but do we, or would there be any propriety in longer reckoning the inheritance as one farm? Who would think of disputing the statement, that four farms existed where formerly there was only one?

Clovis reigned without a rival, and as supreme monarch, over a large extent of territory. At his death, the territory over which he ruled, was divided between his four sons, who occupied each his own distinct place of government, possessed all the separate insignia of royalty, issued edicts and commands at will, and exercised independent jurisdiction each over their own subjects, thereby possessing in each division all the constituent parts comprising a kingdom.

There are good and cogent reasons for numbering the kingdom of the Franks as one of the horns of the fourth beast, or one of the "just ten" before 511, but of the appropriateness of thus reckoning it in the year 519, there remains, at least, a serious doubt.

BEREAN.

REJOINDER.

(Concluded.)

The Franks in 476 were not a single kingdom, but were divided into clans or tribes, and as late as 496 the historian says of Clovis that he was still only chief of the petty tribe of the Franks of Tournai. (See *Hist. of France* by Michelet, p. 85; also *Croze's Hist. of France*.)

In concluding your remarks on number two, you say, the rise of the Papacy on their argument must be looked for between A. D. 476 and 493 instead of the time they name. If you had done me justice, you would instead of ignoring my remarks, have given my whole sentiment. Here it is. This little horn,—Papacy in its civil form,—is to pluck up three of the first horns (kingdoms) by the roots; hence this little horn, or eleventh kingdom, must come into existence after the ten, viz., this side of A. D. 493, when the last one of the ten, the Goths, settled in Rome, and before A. D. 534, for then one of the ten (the Vandals) was plucked up.†

* Nevertheless, the *Salic* Franks were a kingdom. Says Gibbon of A. D. 420—451, "The Franks, whose monarchy was confined to the lower Rhine, had wisely established the right of hereditary succession in the noble family of the Merovingians." He then describes the conquest of the country west of the Rhine to the river Somme, by Clodion, the first of their long haired kings, and their oppression by *Aëtius*, and adds: "But the king of the Franks soon regained his strength and reputation, and still maintained the possession of his *Gaulic* kingdom from the Rhine to Somme."—v. 2, pp. 335, 336.

The death of Clodion, in 451 after a reign of twenty years, exposed his kingdom to the discord and ambition of his two sons; but it was none the less a kingdom, because for a time a discordant one. Meroveus, the younger, was persuaded to implore the protection of Rome, and his brother, of the Huns. The latter penetrated into Gaul, but were forced to retreat. According to Rotteck, Childeric, the son or brother of Meroveus was king from 456 to 481. He was "the most beautiful, wisest, and strongest man of his age, and a fortunate warrior. His death gave Clovis, his son, at the age of fifteen, the dominion over the *Salian* tribe."—Rotteck, v. 2, p. 73.

Clovis succeeded in 481. Gibbon says:

"The narrow limits of his kingdom were confined to the island of the Batavians, with the ancient dioceses of Tournay and Arras; and at the baptism of Clovis, the number of his warriors could not exceed five thousand. The kindred tribes of the Franks, who had seated themselves along the *Belgic* rivers, the *Scheldt*, the *Meuse*, the *Moselle*, and the *Rhine*, were governed by their independent kings, of the *Merovingian* race; the equals, the allies, and sometimes the enemies, of the *Salic* prince. But the Germans, who obeyed, in peace, the hereditary jurisdiction of their chiefs, were free to follow the standard of a popular and victorious general; and the superior merit of Clovis attracted the respect and allegiance of the national confederacy.

"He was intercepted in the career of victory, since he died in the forty-fifth year of his age: but he had already accomplished, in a reign of thirty years, the establishment of the French monarchy in Gaul."—v. 2, p. 409.

It was in the very year you name, 496, that Clovis drove your Alemanni from Alsace and Lorraine; and by him "The last king of the Alemanni was slain in the field, and his people slaughtered and pursued, till they threw down their arms, and yielded to the mercy of the conqueror."—Gibbon, v. 2, p. 411.

† We gave the whole of your argument in its place in your article in the same paper, which made it unnecessary to repeat it. The first defect

Now then the sentiment expressed in the above, as every person may see, is not simply the plucking up of one horn, but the plucking of three by the little horn. Suppose the Ostrogoths did pluck up the Heruli, that does not touch the subject in hand, as you very well know. It is not the plucking up of one, but the plucking up of three that fulfils the prophecy. Hence if we can find the power, that subdues three of ten contemporary kingdoms, and then learn where the first of the three was subdued, it will be as I remarked—quite definite.*

The Alemanni were not plucked up or subdued in 496, as you intimate, they only lost a part of their territory, as appears from the above historical testimony.†

We have already noticed the first part of this,—that which refers to Wales, or the kingdom of the Britons,—we shall only therefore refer to one point. You remark: "But as the ten are manifestly foreign powers to arise within the Empire, the Britons in Wales, and Rome under Augustus are not to be counted."

Well now this is a new kind of logic. I will inquire if the prophet Daniel, when speaking of the ten kings, referred to foreign powers any more in that case, than when he says in the 8th chapter, "Therefore the he-goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven?" Were these foreign powers, or does the prophet simply intimate that the Macedonian Empire should be divided into four parts, without any respect to foreign powers. This we believe to be the case with Rome; for it was thus divided. Hence what you term defects in the argument, turn out to be defects in your own view of the subject.‡

[This article came without any heading or signature. We have headed it "Rejoinder," and suppose it will be recognized as from "F. H. B."—Ed.]

we pointed out in your article, was by showing that the Ostrogoths were a kingdom in the Roman territory before 493, and as early as 453. This correction you have, in this article, admitted.

* In your article, you did not show three powers plucked up by one other power; nor any that were plucked up by the Papacy. The Ostrogoths, the first kingdom you give as plucked up was done by the arms of the Emperor, and not by those of the Pope. Nor was it by the Emperor in person, but by Belisarius, his deputy. So also was the Heruli subjugated by the deputy of the Eastern Emperor Zeno, whom Theodoric thus petitioned:

"Although your servant is maintained in affluence by your liberality, graciously listen to the wishes of my heart! Italy, the inheritance of your predecessors, and Rome itself, the head and mistress of the world, now fluctuate under the violence and oppression of Odoacer the mercenary. Direct me, with my national troops, to march against the tyrant. If I fall, you will be relieved from an expensive and troublesome friend; if, with the Divine permission, I succeed, I shall govern in your name, and to your glory, the Roman senate, and the part of the republic delivered from slavery by my victorious arms." The proposal of Theodoric was accepted, and perhaps had been suggested by the Byzantine court. But the forms of the commission or grant appear to have been expressed with a prudent ambiguity, which might be explained by the event; and it was left doubtful whether the conqueror of Italy should reign as the lieutenant, the vassal, or the ally of the Emperor of the East."—Gibbon, v. 3, pp. 4, 5.

If then the Eastern Empire is the horn that plucks up three of the "first ten," the Heruli is the first of that number.

† As you have admitted that they were tributary ever after 496, no farther argument on this point is necessary.

‡ As you do not include the Britons in Brittany, where 12,000 of them settled, and do not count as one the central remaining power of Rome before its conquest by Odoacer, you disregard your own rule, and therefore cannot be surprised if it is rejected as not logical by others.

The question as to what should constitute a horn of a beast, has not yet been sufficiently canvassed. Governments are sometimes symbolized by beasts, and sometimes by horns. Some peculiarity of condition or circumstance, must cause this distinction in the symbol. We find in Rev. 13th that the ten horned beast received his authority from the dragon. Now it is a significant fact, that the old laws of Imperial Rome were the basis of the governments that succeeded it. And among these governments, there was an union of interest, and an interchange of feeling that made them, as it were, horns of one great beast. The several governments were represented at each other's courts by ambassadors, and international laws were recognized among them. According to Macauley, the nations of Western Europe were virtually united "in one great commonwealth." "Races separated from each other by seas and mountains, acknowledged a fraternal

THE DISCUSSION.

Bro. Bliss:—The point in the discussion now, is whether the time of trouble of Dan. 12:1, is past or future. That it is identical with the great tribulation of Matt. 24, cannot be denied only by destroying the natural meaning of the words. Bro. Litch, claims that the passages are identical in their meaning; and assigns a reason for believing both to be future. The standing up of Michael, he understands to be, "That point where Christ leaves the mercy-seat, to assume his royal dignities." But when does Christ assume royal dignity? Dan. 7:13, 14—"I saw in the night visions, and behold, one like unto the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Now the question is, whether there will be greater tribulation when he assumes his royal dignity than ever was before in this world's history. He that hath ears, hear what Christ has said in regard to his coming. Luke 17:26-30—"And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded: but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." This is so exceedingly "short," that it cannot be greater than any other tribulation; for the destruction of the old world by water was great tribulation; but the long dark night of Papal persecutions was greater, and cannot be exceeded by any affliction of no more than twenty-four hours' duration.

That tribulation on those that are cast off by Christ at his coming will cause "weeping, and wailing, and gnashing of teeth," because they have lost eternal life; but the prolonged tortures, the agonizing pains, of those who have suffered under the long night of Papal misrule made death desirable.

That tribulation on the wicked at the coming of Christ, will be great; but it may truly be said to be "short;" for God has said, that He will make, "a speedy riddance of all those who dwell in the land;" while the bitter agonies of those who have suffered under the 1260 years of persecutions by Papal Rome, was greater; because longer, and more vindictive and cruel. They have been made to suffer all that humanity is capable of suffering; and it is therefore manifest, that there is no tribulation future, greater than that in the past.

tie and a common code of public law. Even in war, the cruelty of the conqueror was not seldom mitigated by the recollection that he and his vanquished enemies were all members of one great federation. Into this federation the Anglo-Saxons were now admitted."—*Hist. Eng.* p. 8

Were the Britons ever admitted into this federation? Nay, those who retreated into Wales and Cornwall became unknown to the rest of Europe. They were not recognized in the family of European governments, and have left no certain evidence that they constituted a kingdom, or were more than independent undisciplined savages—not to be recognized as a horn.

The period of British history from the time of its evacuation by the Romans to its conquest by the Anglo-Saxons is called by Macauley "an age of fable," that "completely separates two ages of truth." The Britons, before the Anglo-Saxon conquest, had none of the elements of a kingdom; and history is not sufficiently definite to warrant the assertion that the Britons who fled before the Saxons into the fastnesses of the island were any more a kingdom, than their fathers who had lived in confusion and anarchy. Of the part of the island to which they retreated, in the belief of the Saxons, "the ground was covered with serpents, and the air was such that no man could inhale it and live. To this desolate region the spirits of the departed were ferried over from the land of the Franks at midnight. A strange race of fishermen performed the ghostly office. The speech of the dead was distinctly heard by the boatmen; their weight made the keel sink deep in the water; but their forms were invisible to mortal eye. Such were the marvels which an able historian, the contemporary of Belisarius, of Simplicius, and of Tribonian, gravely related in the rich and polite Constantinople, touching the country in which the founder of Constantinople had assumed the imperial purple."—*Macauley's Hist. of Eng.* v. 1, p. 5.

Dan. 12: 1—"At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as was not since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

The first question to be considered is this: Who is Michael? For this question decided, will remove some of the objections against the identity of this tribulation, with that of Matt. 24, and also, the objections against its being in the past. We will make this proposition: that Michael, is Michael, and not Jesus Christ. In the text, Michael is called the great prince which standeth for the children of thy people; so that the angel who stood as an especial defender of the Jewish people, is "Michael the archangel."

He is three times mentioned in the book of Daniel by that angel who appeared to Daniel, as described in chap. 10:3, 4. Hear what the angel said:—"The prince of the kingdom of Persia withstood me one and twenty days: but lo, Michael, one of the chief princes, came to help me." Is Michael one of the chief princes? if so, he is one of a class of chief angels. Again the angel said to Daniel:—"I will show thee that which is noted in the scriptures of truth, and there is none that holdeth with me in these things but Michael, your prince." The angel described in chap. 10:5, 6, here acknowledges Michael as his superior. But why does he call him Daniel's prince? this the sequel will show.

Jude v. 9—"Yet Michael the archangel, when contending with the devil, disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee." Zech. 3: 1, 2—"And he showed me Joshua the high priest standing before the Angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem, rebuke thee." Joshua was the high priest at the time the captives returned from Babylon, in the first year of Cyrus. In the third year of the reign of Cyrus, the angel said to Daniel, "The prince of the kingdom of Persia, withstood me one and twenty days, but lo, Michael, one of the chief princes, came to help me." Whether Zechariah refers to this or not, is a question; but he prophesied in the days of Joshua, the high priest, in the second year of Darius.

There is a probability that he referred back to a past event, where he speaks of Satan standing to resist Joshua, and if it refers to the time when Michael came to help the angel that appeared to Daniel, then the prophecy is further explained by Jude. For he says that, "the angel of the Lord" was Michael the chief angel; and the fact that he calls him the archangel, shows that he is an angel. There may be chief-angels as well as a chief angel. The Jews had a "chief priest," and "chief priests;" the chief priest, was chief of the chief priests; in like manner the chief angel, Michael, may be chief of the chief-angels. But we are told that there is no such thing in the Book as arch-angels; and there is one good reason; for the term archangel does not occur only twice in the Bible. But this is no reason against there being chief angels, in successive order up to Michael, the chief angel of all; for the fact that he is called "one of the chief princes," shows that there is an order of chief-angels, and in Revelation we read of "seven angels," &c. As we have found by Jude, that Michael is "the angel of the Lord," we are now prepared to show why he is called Daniel's prince. Stephen (Acts 7:35,) speaking of Moses said:—"This Moses whom they refused, (saying, Who made thee a ruler and a judge,) the same did God send to be a ruler and a deliverer, by the hand of the angel that appeared to him in the bush." We turn to Exodus 3:2, and read that, "The angel of the Lord appeared unto him, in a flame of fire out of the midst of a bush."

Ex. 23:23—"For mine angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites; and I will cut them off." The angel of the Lord was to bring them in unto the Amorites, &c. Josh. 5:13-15—"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood over against him a man with a drawn sword in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy." Here "the angel of the Lord" is called "The captain of

the Lord's host; also called in Daniel, "One of the chief princes," "Michael your prince," "Michael the great prince," and Jude calls him, "Michael the archangel." It was "the angel of the Lord" that "appeared unto Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt." (Matt. 2:13.)

Matt. 28:2-6—"And behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay."

Michael, "the angel of the Lord," therefore, is not Christ; for "the angel" said that Jesus was not there, where the angel was, viz., at the sepulchre. The same fact is established by the apostle Paul in Heb. 1:4-6. He, speaking of Christ said: "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him." "All of the angels" would include Michael the chief angel; and the question, "Unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?" shows that Michael is not Jesus Christ. When Jesus was brought into the world, all the angels were to worship him; which, of course, includes Michael the angel of the Lord. Luke 2:8-14—"And there were in the same country shepherds abiding in the fields, keeping watch over their flocks by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling-clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." "Let all the angels of God worship him," "when he bringeth the first-begotten into the world." Michael, therefore, is not Jesus Christ.

Brother Litch, has made one important admission or statement, that is, That the time of trouble, when Michael stands up, is identical with the tribulation spoken of by the Saviour; which entirely precludes the idea of Michael standing up "when Christ assumes his royal dignities." For Jesus Christ has said: "Immediately after the tribulations of those days, the sun shall be darkened, and the moon shall not give her light; and the stars shall fall from heaven; and the powers of heaven shall be shaken, and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven." Now Daniel tells us in chap. 7th, that when the Son of man comes in the clouds of heaven, that dominion and a kingdom, was given him; so that the commencement of Christ's reign, being subsequent to the end of the time of trouble, when Michael was to stand up, shows that Christ and Michael are two distinct persons; for the time of trouble was to be when Michael stood up, which time of trouble, was to end with the darkening of the sun, moon, &c., and after this Jesus Christ comes and "assumes his royal dignities." Amen, then, even so let it be.

W. BRO. BLISS.—My article in the *Herald* of Nov. 12th, I wish to correct; as my meaning is altered therein. The first sentence in the second paragraph reads thus: Papacy is one of "the" many abominations. I wrote the sentence without the article "the." In the marginal note read desolator, instead of "desolators." W. Note.—Your article was handed to the printer as received. If there was any alteration it was by mistake of the type setter. We seldom have an article set up without worse mistakes than those, but seldom think of putting in a correction.—Ed.

TESTS.

For more than a year past my mind has been exercised on the above subject. Although I never was quite so strait as some about me, yet I have to mourn over my own weakness, and unchristian conduct in this respect for a number of years, until lately.

My attention was called to this subject now, by the reading of Elder Edwin Burnham's article on the 2300 days. At the closing of that he says: "The only test I ever had, or expect to have, is to love the appearing of Christ. This is the Bible test." Now this is precisely where I have stood, but I thank the good Lord for giving me a more enlarged view of His Word, and enabling me to see that the evidences of piety are scattered through the Bible in every form of expression our language is susceptible of. And any person has as much right to make any one of these a "Bible test" as another person has any other.

Let us suppose a few cases:—A says you must "love his appearing." B says you must "look for him." C says you must "be born again." D says you must be "dead with Christ." E says you must be "meek." F says you must "love God." G says you must "become as a little child." H says you must have "pure religion," and so on to the end of the alphabet.

Now what is the legitimate conclusion from these premises? is it not that every one of the graces flourish in the Church, the body of Christ? and is it not equally conclusive that while every member must have, to say the least, a smattering of most all, no one will have many to perfection?

Let me now call the attention of my brethren who are in any way making any one of these graces of the Spirit a test of true piety, to the careful consideration of a few scriptures.

Begin with the first Psalm. What are the characteristics of a man that is "blessed?" There is nothing said about loving God, much less of loving Christ, or his appearing.

Next turn to the 15th; who is to abide in the tabernacle, the holy hill of God? read it carefully; can you find anything about believing? or only what we must do, and what we must not do?

We have talked and written a great deal about the eternal home of the saints. What says the 37th Psalm: the meek; those that wait upon the Lord; the upright; such as be blessed of Him; and the righteous shall inherit the land and dwell therein for ever,—every test-maker to the contrary notwithstanding.

Turn on to the 33d of Isaiah; who shall "dwell on high?" who shall see "the King in his beauty?" who shall "behold the land that is very far off?" The 15th verse gives us the answer. Not a word about any kind of belief.

But as I intend to be brief we will look at a few passages in the New Testament.

Who then are said to be blessed, in the 5th of Matt., by our Lord himself? anything said about loving, or believing either in him, or his Father? Not a word.

Then look on to the description of the last judgment, in the 25th chap., by the Judge himself; what is said to the righteous anything about their faith? In view of these two sermons of our Lord, how small we ought to feel who have been in any way concerned in framing iron bedsteads, on which to measure our brethren.

We will now see what the fruit of the Spirit is, as is stated by Paul in the 5th of Galatians. "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law," but there are some tests.

Solomon says, "Let us hear the conclusion of the whole matter; fear God and keep His commandments [This is my commandment that ye love one another. (John 15:12.) And this is His commandment that we should believe on the name of His Son Jesus Christ, and love one another.—1 John 3:23] for this is the whole duty of man."

"Your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ."

LEWIS HERSEY.

Green, (Trumbull county, O.,) Nov. 15, 1853.

LETTER FROM DIXON, III.

BRO. HIMES:—Having had a blessed opportunity of again hearing of our blessed hope, by brethren Morgan, Chapman and others, I thought of saying a few words through your paper to our old friends and brethren in Canada East and other places. I think I never attended a meeting where there seemed to be more harmony and unity of feeling prevailed; the prayer and conference meetings were of deep, solemn interest. The preaching of the brethren was truly meat in due season, and I believe that God had his eye on the work of the lambs of his flock, in sending brother Morgan to protect the little flock that brother Chapman had been instrumental in God's hand to rescue from many conflicting views that are so prevalent in this land of the enemy, and to place their eyes on that blessed hope which without a doubt is so near. It seems to me that this point is settled, that Jesus will soon come, from the aspect of the nations, as the Jews have always been a typical people. The

Saviour told them, when ye see Jerusalem encompassed with armies, then know her desolation is nigh, so it seems to me that the crisis of the great day is at hand, when the people of God are commanded to hide themselves for a little moment, till the indignation is past, for the Lord is coming out of his place to punish the inhabitants of the earth. Dear brother, what solemn, yet glorious things are just upon us; I believe that God's little ones in this part, feel like thanking God and taking courage, that he should have sent brother Chapman and now brother Morgan, &c., "strengthening the things that remain." I believe God is faithful, and by the means of the conference many brethren from distant counties have gone home with renewed covenants. Our brethren from Crane's Grove were with us.

Dear brother, I think that there are many in this part that would receive the truth if they only had the opportunity of hearing it clearly presented. It seems like an open door here, and God is not willing that any should perish, that his long-suffering is now waiting, to gather in from the highway and hedges and compel them to come in; it seems to me that preaching in the highway will be likely to be effectual because the churches mostly are decided. I think the time has come that we ought to break our pitchers, like Gideon's army, and let our light shine, for what we do for our friends or sinners must be done soon.

Yours in hope of a speedy redemption.

July 4, 1853.

ROBERT CHOWN.

Note.—The above letter was mislaid, or it would have been published at an earlier date.

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11:25, 26.

DEATH for the first time has entered the house of Joshua Libbey, in the township of Barnston, C. E., and taken the youngest of the family. VELARA LUCRETIA is no more:—on the morning of the 16th of October she fell asleep in Jesus, aged 12 years and four days. This little disciple of Christ was converted to God about two years previous to her death. She immediately followed her Lord in baptism, and from that time to her sickness, her voice was frequently heard in the congregation, testifying to the truth as it is in Jesus, and of the hope she had of dwelling on the new earth with all the saints. She was taken sick last February with typhoid fever, and confined about ten weeks. She then partially recovered, but said she would never get well. Shortly the dropsy set in,—the color faded from her cheeks, and her natural form so far disappeared that it seemed as though she had been changed into another person. Thus she continued for seventeen weeks. During her illness, her fond desires were often raised to God in prayer. The smile of her Saviour was the life of her soul. She never expressed a wish to get well, but longed to depart and to be with Christ. She said, "My nap in the grave will be short." She earnestly exhorted her friends to prepare to meet their God, and to live more holy and devoted lives that they might meet her in the kingdom. While her physician at one time cautioned her friends not to say anything to her about death, she overheard him, and said, "Doctor, I'm not afraid to die." Her intellectual faculties were good, and she was amiable, and beloved by all who knew her. Notwithstanding she possessed many valuable articles which were given her by different persons, she did not seem to set her affections upon them,—her mind was on Jesus. She retained her senses to the last moment. A few hours previous to her death, her jaws were set, but she manifested a desire to have them pried open that she might drink. She then tried to talk to her friends, though in a broken manner, and with perfect calmness gave orders concerning her burial, and requested that S. W. Thurber should preach her funeral sermon. A few moments previous to her departure, she called all her friends by name, bade them "Good by," and exclaimed,—"Jesus died on Calvary,—Glory—Hallelujah—I'm going home," and thus she fell asleep.

"So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."

An appropriate discourse was delivered on the occasion of her funeral, by Elder Thurber, from Isa. 26:19. She has left a large circle of relatives to mourn her loss, but they sorrow not as those who have no hope. They are looking for the personal coming of Christ and the resurrection. Then those who sleep in Jesus will God bring with him. Amen.

S. G.

Mother, thy loved one slumbers now
In deep unbroken rest;
But slumbers not with smiling brow,
Upon thy tender breast.
Oh no! for death with cruel dart,
Unheeding anguish wild,—
Has rudely torn thy yearning heart,
And borne away thy child.

Thy home is drear at break of day,
And drear at set of sun;
For lo! the grave enwraps the clay
Of thy departed one:
And vainly does thy spirit sigh,
With yearnings deep and wild,—
To clasp once more within thine arms
Thy dear, thy darling child.

Cold death has snatched thy lovely flower,
But lo! the day draws near,
When even death shall lose its power,
And thy sweet child appear,
All glorious with immortal life,
In Eden's garden fair,
O mother, mother, would'st thou meet
Thy dearly loved one there?

O would'st thou join the blood-washed throng
On that immortal shore?
O would'st thou swell the conqueror's song
And greet thy child once more?
Then trust in him who died for thee
A death of woe and shame,
And at the resurrection morn,
Embrace thy child again.

A FRIEND.

New Works.—Just Published.

"MEMOIRS OF WILLIAM MILLER."—430 pp. 12 mo
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"PHENOMENA OF THE RAPPING SPIRITS."—With this title, we shall issue in a tract form the thirty-two pages of the *Commentary on the Apocalypse*,—from p. 254 to 286—which treats of the "Unclean Spirits" of Rev. 16:13, 14. It comprises only what was given in the former pamphlet with this title from pages 22 to 54, which is all that was essential to the argument then given, and will be sent by mail and postage pre-paid 100 copies for \$3, 30 for \$1. Without paying postage, we will send 100 copies for \$2.50, or 36 for \$1. Single copies 4 cts.

A NEW TRACT ON THE "TIME OF THE ADVENT."—This tract is now ready. It contains resolutions of the General Conference of Adventists at Salem, and also of Canada East on the question of time, together with an article on knowing the time, and the duty of watchfulness. A very important tract for circulation at this time. \$1.50 per hundred, two cts. single. Send in your orders without delay. Let it be circulated.

"THE MOTIVE TO CHRISTIAN DUTIES, IN THE PROSPECT OF THE LORD'S COMING."—This is an article published some time since in the *Herald*—now issued in eight page tract form. 75 cts. per 100.



AYER'S PILLS.

For all the Purposes of a Family Physic.

THERE has long existed a public demand for an effective purgative pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical pill, but not easy to make the best of all pills—one which should have none of the objections, but all the advantages, of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfailingly for the patient hitherto, that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much gripping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These pills produce no irritation or pain, unless it arise from a previously-existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the box. Among the complaints which have been speedily cured by them, we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langour and Loss of Appetite, Listlessness, Irritability, Bilious Headache, Bilious Fever, Fever and Ague, Pain in the Side and Loins; for, in truth, all these are but the consequence of diseased action in the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scurvy, Colds with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach and bowels into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous, even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of everybody; and it is confidently believed this pill will answer a better purpose than anything which has hitherto been available to mankind. When their virtues are once known, the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

Ayer's Cherry Pectoral,
For the rapid cure of Coughs, Colds, Hoarseness,
Bronchitis, Whooping-cough, Croup,
Asthma, and Consumption.

This remedy has won for itself such notoriety from its cures of every variety of pulmonary disease, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Coughs, Croup, Hoarseness, &c.; and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been, and that the genuine article is sold by J. BARNET, Boston, and by all Druggists everywhere. [d. 10-0m.]

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ADVENT HERALD.

BOSTON, DECEMBER 10, 1853.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
 2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
 3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near to each other. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.
 4. Everything of a private nature should be headed "Private."
 5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.
- Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.
- Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

Western Tour.

ELDER HIMES will preach as follows :
Chili, Dec. 12th, evening, as R. Schellhouse may arrange.

Cooperstown, Brown county, Ill., Dec. 13th and 14th, evening, as brother Mallory may appoint.

Perry, Pike county, Ill., evening, Dec. 15th, as Mr. Winslow may appoint.

Springfield, Ill., Dec. 17th and 18th.

"ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the numbers of the Hebrew text vindicated." By S. Bliss. Published at this office.

We find the following unsolicited notice of this work, from the pen of a clergyman in Hartford, Ct., in the *Religious Herald*, published in that city. The book was prepared for just such an emergency as the present, and an extensive circulation of it at this time, would be a help to many who for the want of a little chronological information are liable to be deceived by false and specious pretences.

"This is a very valuable contribution to our list of works to aid in the study of the Scriptures, by our former fellow-citizen. No subject is less understood, or more necessary to a proper understanding of the sacred text, than this of Chronology. We commend the work to all ministers, Bible-Class teachers, and whoever desires to study the Bible. Mr. Bliss has here abridged into a small compass all the more valuable results of the larger works of Hales, Usher and others. With admirable skill he has examined, compared, and chosen from the great writers upon Scripture Chronology. There is moreover, in a small compass a great amount of original study. In such a book a man's labors are not appreciated. It is a little treatise you can get for thirty-seven and a half cents and it is worth six months' study—cheap reading for so long a time."

The *New York Evangelist* denominated it, "a succinct arrangement of Bible history, according to the chronology of Dr. Hales, and well adapted to give clearness to its incomparable narratives. The plan of the work strikes us as ingenious—as most assuredly its object is excellent."

(From the *Congregationalist*.)

"The object of this work, is to arrange the Chronology of Scripture events, so that the subject may be easily studied. In the language of the preface 'an original feature of this analysis is the presenting in full, and in chronological order, the words of inspiration, which have a bearing on the time of the events and predictions therein recorded.' The work bears evidence of much labor, and may be used with much profit by the student of the Bible."

(From *Zion's Herald*.)

"It is a brief but thorough outline of the science—defining all its technicalities, and introducing the unlearned reader to quite a comprehensive view of it."

(From *Lord's Literary and Theological Journal*.)

"This brief epitome of the Chronology of the Scriptures, furnishes a large amount of useful information in respect to the times of the persons and occurrences that are mentioned in the Bible."

JUST PUBLISHED AT THIS OFFICE.—"Memoir of *Pernelia Ann Carter*. With a brief account of her life, and containing extracts from her Journal and Letters, with miscellaneous articles. Edited by her Sister. Boston: J. V. Himes, No. 8 Chardon-street. 1853."

This little work has been for some weeks announced as in progress and is now ready for delivery. Price, 33 cents; postage, 5 cts.

MONTHLY REPORT.—During the month of Nov. the stoppages of subscribers to the *Herald*, were 17; new subs. 40; net gain, 23. Number of stops since Jan. 1st, 539; new subs. 578; net gain, 39.

MY JOURNAL.

WESTERN TOUR—LABORS IN MICHIGAN.

Oct. 18th.—Arrived at Detroit, and was cordially received by brethren Armstrong, Atkins, and Buffum. I had one day for rest, which I much needed, as I had given fifteen lectures in the eight days previous, of nearly one hour and a half each.

In looking about this city I found a scattered flock. Some have united with the churches, some live isolated, with no home, and others meet for worship in a private house. I find but few who sympathize with the Adventists. They have been misled by opposing influences. The City Hall was procured for lectures, and I commenced Oct. 19th. We had a very good attendance and the best attention. The city government wishing the Hall on the 20th, we gave up our meeting on that evening. On the 21st we resumed, with an increase of interest, and also of hearers, who manifested a desire to understand the doctrine of the Adventists. On the 22d, gave another lecture; being Saturday evening, the audience was not as large, but quite as solemn and attentive.

Oct. 23d (Sabbath).—Gave three lectures to good congregations, and closed my labors in the city. What was done, was done under unfavorable circumstances. But much prejudice was removed, and the way opened to do good in future. I was happy, however, to find some cases in which present good was accomplished. Some expressed their gratitude for the light and blessing they had received, and many were desirous of having the meetings continued.

I was most kindly and generously entertained most of the time, by brother and sister Atkins, formerly of the "House of Prayer," in Albany, N. Y. May heaven reward them abundantly.

Dr. Geo. Duffield is pastor of the First Presbyterian Church in this city. He is well known in the Christian world as a firm believer in the pre-millennial advent and personal reign of Christ. I had the pleasure of an interview with him. Having just returned from his visit to the old world, our conversation turned chiefly upon its moral and religious condition. Upon a close scrutiny of the physical, moral and religious condition of society in Europe, and portions of Asia, he had become more confirmed, if possible, in the hopelessness of the world's conversion. The missionaries who occupy those old fields where the gospel was once preached in the bounds of the old Greek Empire, accomplish little or nothing. Showing plainly, that those who have once had the gospel and have apostatized, will not profit by a second presentation. The success of the missionaries is chiefly among the "Arminians," who never had the gospel in its purity before.

In regard to Jerusalem and the Jews,—he remarked, that the city is a place of degradation and vice. But few Jews in it, and these are in the depth of poverty, and many of them in a suffering condition. But in Tiberias the Jews were in awful degradation and poverty.

The land is rich and fertile, but desolate for the want of proper cultivation. It is "trodden down of the Gentiles." The government is such, that there is no encouragement for the husbandman to till the ground. They have no protection for their fields or flocks. But the "early and latter rains" are regular, and the soil is as fertile as in the time of David or Solomon. In every view, the condition of the city, the land, and the people, there was to be seen a striking fulfilment of the Scriptures. The result of his travels will be given to the public soon.

Dr. D. received us very cordially. I was much edified by his conversation. He is deeply imbued with the spirit of the blessed hope, for which he is a faithful and bold advocate. May God increase the number of such pastors for these "last times."

I had a pleasant interview with Elder Hoyt, who now resides in this city. He preaches occasionally, as his health will permit. He assured me that the deposition he gave for the late prosecution was not a voluntary matter. He is now satisfied that there was no error on my part, on back account, but has no recollection of the last order, which was the cause of the misunderstanding. He had no sympathy with the suit, and regarded it as an unchristian affair. I trust his eyes will yet be opened as to the part many professing Christians (with whom he is in sympathy,) took in this iniquitous business, of which they as yet have shown no signs of repentance.

Here I had an interview with Mr. Bibb, a fugitive slave. He resides in Windsor, Canada West, opposite Detroit. He publishes a paper for the interest of the "fugitives," who are almost daily escaping from the "land of bondage." He gave me some facts relating to the land company who are providing homes for the fugitives. A tract of land has been purchased lying in the vicinity of Windsor, C. W., which is to be disposed of to fugitives as follows: Five acres are given on condition that they are cleared in three years. Twenty acres more are sold to them at the cost, to be paid for in nine years, without interest. The receipts for lands thus sold go to establish a school fund. Some few families are already settled and doing well. The design is a benevolent one; and the friends of the colored race have given liberally to sustain the enterprise. But a better day hastens, when the "meek shall inherit the earth." Yet while we are under the "Gentile" power, let us do all we can to alleviate the wants of the suffering and oppressed.

Oct. 25th.—Parted with friends in Detroit, and took cars for Chicago, (by the central route,) and arrived at 9 o'clock in the evening, and put up at the Madison House. I called upon Judge Wilson, but he was out. So I did not see him until the next morning, when I had an interesting interview. He was formerly from Lowell, Mass. For many years he has been a sincere believer in the Advent faith. But he has few or none to sympathize with him, there being no families of this faith in the city. He has had calls from some that were anything but Adventists, but he is well aware that there are two kinds of Adventists, and readily distinguishes. Should providence open the door, I hope to give lectures in this city, and raise a church of Adventists.

(To be continued.)

We are gratified to announce to our readers a *Cathartic Pill*, (of which see advertisement in our columns,) from that justly celebrated physician and chemist, Dr. J. C. AYER. His Cherry Pectoral, everywhere known as the best remedy ever offered to the public for coughs, &c., has prepared them to expect that anything from his laboratory would be worthy of attention. As no one medicine is more universally taken than a physical pill, the public will be glad to know of one from such a trustworthy source. We happen to know, and can assure them that this article has intrinsic merits, fully equal to any compound that has ever issued from his crucibles, and consequently is well worthy a trial whenever such a medicine becomes necessary.—*Racine Com. Adv.*

Book Notice.

"THE CONVENT AND THE MANSE. By Hyla. Boston: Published by John P. Jewett & Co. Cleveland, O.: Jewett, Proctor & Worthington. London: Low & Co. 1853."

This is 12mo. of 242 pages, in which the convent and the parsonage are contrasted, and the relative advantages afforded by each as a place for the education of young ladies. It is shown that the former is overrated as a place of instruction, and is beset with dangers of no ordinary kind, which exert a tendency to win the hearts of girls away from the Bible as an all sufficient rule of faith, and from Christ as an all sufficient Saviour.

The work is very prettily written. The plot is natural and easy; and few on commencing it would wish to close the book till they had completed its perusal.

To Correspondents.

THIS week we finish the article of F. H. B., and shall have room, probably in our next for several articles from others on the time, which have been delayed several weeks for want of space to give them. A little patience is requisite about these times.

BILLS, BILLS, Bills.—Several of our subscribers have failed to comply with our request on this subject. Will they pardon our gently jogging their memories.

"Youth's Guide."

THE "Youth's Guide" is published the first week in each month at this office. Terms (in advance)—Single copy, 25 cents a year; twenty-five copies, \$5; fifty copies, \$9; Canada subscribers (with postage pre-paid), \$1 cts.; English subscribers, 2s.

CONTENTS OF THE NOV. NO.

Michael the Miner.	The Most Unhappy.
Avoid Bad Company.	Wills, Won'ts, and Cants.
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An Interesting Experiment.	Saved by a Coon Skin.
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Little John Brown.	The Frog.
Sodom Destroyed.	Come, Children, Come.
How He Got a Place.	Christian Heroism.
Artless Simplicity.	Knocked Back.
The Child's Comfort.	A Puzzle, Enigmas, &c.

HERALD TO POOR.—P. ROSS 2 00

Appointments, &c.

PLEASE publish in the *Herald* the following notice:—Edwin Burnham will commence a meeting at Alton Centre, N. H., on Thursday, Dec. 29th, and continue over the Sabbath.—CHAS. HOLLINS

E. BURNHAM and F. H. BERICK will commence a conference in Holmshurst Dec. 15th, evening, and continue over the Sabbath.—JOHN SHAW

N. BILLINGS will preach at Low Hampton, N. Y., Sabbath, Dec. 11; Middle Grove, N. Y., 13th; Greenfield, 14th; Lansingburgh, 15; West Troy, 18th; Albany, Sabbath, 18th.

D. T. TAYLOR will preach in Waterbury, Vt., Sunday, Dec. 18th.

THE semi-annual Conference of Adventists of Northern Illinois will be held (Providence permitting) with the church in Clinton, De Kalb county, in the school-house four miles north-east of Shabbona Grove P. O., commencing Friday, Dec. 30th, and hold over the following Sabbath. Elders Chapman, Cummings, and others are expected to break to us the bread of life. Come, brethren and sisters, in the name of our soon coming King, to this feast of tabernacles, praying for the outpouring of the Holy Spirit upon us. Provision will be made for all who come. There will be a supply of Harps and other Advent publications at the conference. In behalf of the committee. N. W. SPENCER, Sec'y.

THE General Conference for Central New York, Providence permitting, will be held in the Second Advent chapel in Homer, commencing Wednesday evening, Jan. 4th next, and continuing over the Sabbath. Meetings for conference, preaching, and divine services generally, of especial interest to all who "love the appearing" of our Lord and Saviour Jesus Christ, every forenoon, afternoon, and evening. Elder D. I. Robinson is engaged to be present. We trust that Advent friends in Central New York and elsewhere, as far as convenient, will attend. The services will continue after the 8th, as the interest may require. Homes for strangers.—H. H. GROSS.

I WILL hold protracted meetings at the following places, each commencing on Thursday, at 6 o'clock P. M., and holding over the Sabbath, viz.—At Woodstock, Vt., Jan. 15th; Caldwell's Manor, Jan. 22d; Isle La Motte, Jan. 29th; Champlain, Feb. 5th. Brethren west of Champlain wishing me to visit them, will address me at Champlain, N. Y., until Feb. 8th.—I. ADRIAN.

PROVIDENCE permitting, I expect to attend a meeting at New Hampton, N. H., the first Sabbath in January. The meeting will be held at brother E. Pike's, unless he can obtain a more convenient place. The second Sabbath in January I expect to hold a meeting at the Baptist meeting-house in Danbury, N. H.—T. M. FRANKS.

A CONFERENCE is to be held in Kingston, N. H., commencing Monday evening, Dec. 12th, to continue (evenings) till Thursday night, and Friday and Saturday, day and evening, and Sunday. Elders Plummer, Osler, and Pearson are expected. Brethren and sisters in the vicinity are affectionately invited to be present.—WESLEY BURNHAM, N. BROWN.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

- C. Burnham—Sent box and letter to you on the 2d inst.
 W.—It was received.
 L. Hackett, \$1.—Your books were sent in a box of books to Elder J. D. Boyer of Second Fork, Elk county, Pa., who was requested to forward them to you. We credit this on the *Herald* to No. 669. Will you write brother Boyer if it is not now received.
 J. D. Boyer—Did you send a bundle enclosed in your box to Lewis Hackett, Genesee Station? If not, please do so.
 E. Watkins, \$2.—Paid the postage and sent balance in tracts on the 6th inst.
 J. F. Himes—Sent you a package of letters to care of Dr. M. Hems, Springfield, Ill., on the 6th inst. This is the third package of letters sent you. You have only acknowledged the second. The first was sent in a bundle of books to Detroit.

FITCH'S MONUMENT.

Cost of Monument 75 00
 Mrs. E. Nichols, sent office, \$5; private donations
 received by O. K. F., \$2 7 00
 Total received 82 00

HERALD OFFICE FUND, &c.—S. Fullerton 5 00

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON

(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi-annual volume, or \$2 per year, in advance.
 \$1.13 do., or \$2.25 per year, at its close.
 \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies.
 Single copy, 5 cts.
 To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a year, pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 28 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the *Herald* therefor \$5 a year, or \$2.50 for six months.

Agents.

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R. ROBERTSON, Esq., No. 89 Grange Road, Bermondsey, London, is our agent for England, Ireland, and Scotland.

RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 658 is to the close of 1855.

D. W. Sornberger, 675; W. E. Hitchcock, 665, and \$1 for books sent the 30th; R. M'Lane, 680; Edwin Burnham, 658; I. Adrian, 632; N. Glidden, 677; P. Livingston, 684; J. F. Sawtell, 684; C. H. Robinson, 684; M. Beckley, 684; Mrs. M. Neal, 646; A. D. Whitmore, 688; J. M. Hackett, 686—\$2 due; J. W. Bailey, 658; M. Tibbatts, 684; J. Coburn, 684; J. Hyde, 684; Mrs. M. Piper, 658; H. B. Gilbert, 688; H. Reeve, 684; S. Corwin, 684; J. Beaman, 684—each \$1.
 C. E. Mullett, 658; A. Lewis, 710; Elias Smith, (East Washington, N. H.) 690; D. P. Eaton, 688—each \$2. J. Trapp, 690; P. Ross, 710—each \$3. O. R. Fassett, on acc't—\$5. J. Covell, on acc't and Jan. 1st 1854—\$14. J. Young, (of Worcester,) 658—50 cents.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 657.

BOSTON, SATURDAY, DECEMBER 17, 1853.

VOLUME XII. NO. 25.

Day without Night.

BY THE REV. JOHN CUMMING, D. D., ENG.

(Concluded.)

In this dispensation, night is associated with privation and solitude; all the grandeur of creation, either in the firmamental ceiling over us, or in the green and beautiful earth beneath us, is as if it were not, in the darkness of night; and the harmonies of nature are unheard by the ear of the sleeper; and society is practically shut off from us; and consciousness, recollections and hope, except in shadowy dreams, are for the time extinguished; and privation of all that constitutes active enjoyment is thus the shadow that flits on the footsteps of night. But in the age to come, there will be no deprivation of society, for we shall come "to an innumerable company of angels, and to the spirits of just men made perfect, and to the general assembly of the church of the firstborn, and to Jesus, the Mediator of the new covenant, and to God, the Judge of all." Nor will there be any deprivation of happiness where there is fullness of joy, and where tears and pains are exiles for ever and ever. There will be no interruption of consciousness, for we shall see, and know, and perpetually worship; nor any suspension of bliss, and his servants shall serve him; and not one voice, but ten thousand times ten thousand, and thousands of thousands cry aloud, "Salvation to our God, and to the Lamb for ever and ever."

At present, night is associated with death; thus we read of the sleep of death. The Saviour, too, speaking of his own death, says, "The night cometh." This is a world of death: the dead outnumber the living. There are more graves than houses on the earth; they that are below the sod are more than they that walk above it. Death moves in the palace and in the hovel, in the country and in the city, in all seasons, and amid all circumstances. He withers the grass and blasts the flower, and wastes the rock, and stills the heart. In this world, ripeness and decay come from the same sources; but in the New Jerusalem, there shall be no death. Flower, and fruit, and tree, shall bloom in amaranthine beauty; no caterpillar shall gnaw the flower, nor spider weave its web amid the trees. The loveliest thing shall be the longest; its very stream shall flow with immortality. All hearts shall be bounding, and none breaking; no disease shall poison, nor death destroy. Chains, prisons, sick beds, widowhood and orphanage, are words not written in the vocabulary of the blessed. The doors that shut the Christian in, will shut out all sin, imperfection, disease, death; God himself shall be our portion, incapable alike of change or decay. This happy state shall be the morning twilight of the everlasting noon; the millennium shall merge into the greater glory of the skies. There shall be no possibility of falling; we shall have "meat that endureth to life eternal," "raiment that moth shall not consume," a "treasure that thieves shall not steal," "a house not made with hands," "a city that hath foundations," "a crown of glory that fadeth not away."

How consolatory is such a prospect in the midst of present painful suffering! One who has been "in hunger, in thirst, in nakedness, in peril by land, in peril by sea, and in peril among strange brethren," seeing from afar the nearing glories of this promised inheritance, exclaimed,—"I reckon that the sufferings of this present life are not worthy to be compared with the glory that is to be revealed." This accurate, because inspired, arithmetician, had made this estimate in the exercise of a calculus which we are not so competent to go through; and his corollary, if we may borrow an allusion from another branch of the same science, is the reckoning which we have just stated. The same apostle says, "Our light affliction, which is but for a moment, worketh out for us a far more exceeding, even an eternal weight of glory." He knew his afflictions, as we believe them to have been heavy; but placed in the scales with the "weight of glory," they seemed to him light. "Light affliction" is weighed against a "weight of

glory;" and "light affliction which is but for a moment," against an "eternal weight of glory;" and so rapidly and exceedingly does the latter preponderate, that he judges the former too light to be placed in the same scale with it. It is this same experienced Paul, too, who exclaims, "All things work for good to them that love God, and are the called according to his purpose." The highest wave lifts them only nearer to their rest; the strongest tempest only wafts them more rapidly to their haven, and the sorest persecutions that light upon them serve but to quicken their pace to the New Jerusalem. Well may they exclaim, "What shall we then say to these things: if God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not also freely give us all things? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God that is in Christ Jesus." Bear up patiently, my brethren, in the beating storm, for the haven is near. In due time we shall reap if we faint not.

In the next place, set your affections on these bright things. We were made to hope; our eyes are in our foreheads; these glorious features, so magnificently delineated by the seer of Patmos, have transcendent excellences and irresistible attractions. Let us bring our hearts beneath them, let us fasten our eyes upon them, and doubt not at the same time your certainty of success, if you only seek them. In earthly things, the battle is not always to the strong, nor the race to the swift. In this course, "I run not as uncertainly; so fight I, not as one that beateth the air." Every day that closes, brings believers nearer to the millennium. The glorious apocalypse is now on its way from above. All occurrences, and controversies, and strifes, and revolutions, and wars, are clearing the air for its approach. The partition-wall between this dispensation and the next is growing thinner every day. I can see scattered rays of its beauty, and hear snatches of its songs: "Behold, I come quickly, and my reward is with me." "It is high time to awaken out of sleep, for now is our salvation nearer than when we believed."

There are some here, perhaps, who take no interest in these great and important truths. If you have previously felt no interest in the things that belong to your peace, it is but natural to suppose you will feel little in the prospects which crown a life with which you have no sympathy. But great and solemn responsibilities are on you. "How shall you escape if you neglect so great salvation? All that despised Moses's law, died without mercy. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? It is a fearful thing to fall into the hands of the living God."

The Bible says that we are lost and perishing, and that our restoration and reception to the marriage-supper of the Lamb is suspended on our faith in the Son of God. It does not disclose to us a heaven and hell to speculate on, but as the infinite and antagonistic extremes, to one of which we are rushing. It is this fact that throws over the Bible, the sanctuary, the ministry of the Gospel, so sacred, so awful an interest. It is this consideration that renders an assembled congregation so solemn a spectacle. Processes of conviction, that end in conversion, or increased resistance, are going on. You are, my dear hearers, under the necessity either of receiving or rejecting the Gospel. There is no middle or neutral course. The instant you know God's will, you must obey it, or disobey it. From that pew you must answer, I will, or, I will not. The lips may remain dumb, but the heart speaks, and says distinctly, Yes, or, No. This Gospel,

too, which you hear, must prove to you the savor of life or the savor of death. Every moment a character is being formed on which death will stamp immutability and immortality. Rains and suns do not more certainly add to the growth of the tree, than ceaseless influences add to our character. Every hour a hardening or softening process is going on: we are growing more susceptible of lofty impressions, or less so. God's truths heal, or kill. Appeals augment or part with their power—motives, their force—terrors, their dread—and hopes their attraction; and thus you are travelling to, or receding from, the marriage-supper of the Lamb.

None are loaded with so terrible a guilt as those who know and reject the truth. On none does there hang a heavier accountability. They know their Lord's will, and do it not. In face of warnings, remonstrances, obstructions, crowding around them, they continue in rebellion against the King of kings.

It is no excuse at all, that your heart is not right. Surely it is no excuse in a disobedient child, for some act of contumacy, that his affections were not favorably disposed toward his parents? If there be no duty unless there be a right disposition, all obligation is at once relaxed, and immunity to crime becomes the inevitable result. Duty remains in all its force, unaffected by the liking and dislike of its subjects. Thou shalt love, binds wherever it is heard. Repent, Believe, are obligatory on every human being. Nor is it possible to denude ourselves of our responsibility, any more than of our immortality. Both cleave inseparable to us all, we cannot run from either. If we could cancel all the recollections of the past, we could not thereby cancel our obligations.

But, in truth, there is no excuse that will bear one moment's analysis for rejecting the invitations of the Gospel of Christ. Duty ceases where a valid excuse begins: both cannot co-exist. Be not deceived; God is not mocked. Brethren, very soon other scenes than those you now witness will burst upon your sight. The rising dead, the descending Lord, the blazing earth, and the darkened and eclipsed sky, will strike every soul, and every eye shall see Him, and them that pierced Him.

Do not put off or put away these appeals—these near and sure realities—these personal and personally interesting facts. We are in the dark mountains, and our feet will either stumble on them, or be guided over them by the rod and staff of the Son of Jesse. Centuries are crowded into days, and days into minutes, and all things are rushing to the last crisis.

Russia and Turkey.

THE news from the scene of war is made up of rumors of the most contradictory character. One report says that Gortschakoff was repulsed from before Oltenitza; another asserts that he drove the Turks across the Danube; a third says that the Turks stormed Bucharest; a fourth that they had chased the Russians to the Pruth; a fifth that Osten-sacken's division has the Turks penned in and they were at his mercy. There are other rumors more improbable still. It is probable that no action of any magnitude has taken place since our previous news. It is said that the enthusiasm in the Turkish army since it has been announced that the Sultan himself will take the command in the spring is without bounds. This announcement was officially made in an imperial "Hatt" of declaration from the Sultan to the Grand Council. The following is an extract from this document:

"As the true cause of this war consists only in a laudable resolve to preserve the sacred rights and the independence of my empire, trusting in the Omnipotence of the Creator of all things, invoking the holy spirit of our prophet, I have determined to be present in person at the accomplishment of our patriotic duty, at the beginning of spring.

"It is therefore fit to look forward from the present time, to the preparations which my

cortege will require; and as the first headquarters of my guard will be fixed at Adrianople, it is urgent that everything necessary for the troops which will be under my command, should be previously prepared there.

"You must, therefore, with all my Ministers, hasten to take fitting measures to that end.

"May the most High, through his love for the Holy Prophet, render my empire in every circumstance victorious and triumphant; and may all those who contribute to the success of that task, be able to obtain happiness both in this world and the next."

Constantinople letters of the 7th ult., state that "a new project of note arrived yesterday morning, with instructions to the ambassadors of England and France to recommend it to the Porte; but there appears a decided objection on the part of the Porte to its being signed." St. Petersburg letters also state that the Czar has made known to the Western Courts that all further negotiation or mediation is out of the question while the Turks are on the left bank of the Danube, and while the Sultan's declaration of war is not withdrawn.

The following despatches would seem to contradict each other:

"*Bucharest, Nov. 14.*—The Turks, after destroying the fortifications at Oltenitza, have recrossed the Danube without being molested."

"*Paris, Nov. 17.*—A telegraphic despatch, received by way of Berlin, announces that the Turks have gained another victory at Oltenitza. No details."

It is possible that these despatches are compatible, and furnish a solution of the whole mystery concerning the retreat of the Turks. If it be true that the Russians have a force of 45,000 collected on the spot, the Turks have rendered the position useless by destroying the works, and may have withdrawn to their former position on the south bank of the river, rather than hazard another battle. This, too, may explain the otherwise inexplicable statement that Gortschakoff had driven them across the river. This view of the case is borne out by several circumstances mentioned in the course of the despatches.

The *London Globe*, Nov. 18, has the following review of the latest news, and is probably as near correct as good judgment of passing events not fully known, could determine:

"Once more the aspect of the intelligence from Turkey is reversed, and it is now said that the most recent and principal success is on the side, not of the Turks, but of the Russians. Before the present intelligence it was reported that the Turks had advanced from various points at which they had crossed the Danube; had taken Bucharest, which was 'on fire in three places;' had marched a force through Servia to intercept the flying Russians, and had left the latter no issue from the Principalities except through Transylvania, towards which they were in full flight. By the new accounts all this is reserved. Instead of being in flight, the Russians, it is said, have recovered their ground; instead of intercepting them through Servia, the Turks, it is now reported, have been refused a passage across that territory; Bucharest was not on fire on the 14th, and the Turks at Oltenitza have recrossed the Danube.

"When we examine the intelligence somewhat more closely, it does not appear so decisive as it looks at first, and the story had evident marks of exaggeration. It is transmitted from the French Consulate at Bucharest to the government at Paris, and is avowedly derived from Russian authorities. According to this account, Prince Gortschakoff had succeeded in defeating the Turks with 40,000 men; and a series of conflicts had also taken place near Giurgevo—a large island on the Danube—that place having been lost and won several times. The statement that the Turks have retreated across the Danube at Oltenitza may be true; but before we put very large constructions upon such a fact, we have first to learn whether they intended a permanent occupation of the left bank at that spot. At all events it would imply that they did not hear of the success of any other division of the Turkish

army elsewhere; the latest words represent a cannonading as being heard from Bucharest, in the direction of the Danube; and the latest account from the Turkish side represent a cannonading as being heard in the direction of Bucharest. The fact appears to be, therefore, that both sides are using great exertions; that successes vary; but that while the Turks have not yet obtained that victorious possession of the Principality which was prematurely announced, the Russians have not had sufficient strength seriously to molest or cripple them; and that neither side knows exactly what is going on.

"The exertions used on the Russian side to bring up reinforcements implies a conscious want of strength adequate to the immediate necessity. It was of course to be expected that the exertions of Russia would be in proportion to her reverses; and with the immense resources at her command, she will no doubt be able to bring into the field such strength as will enable her to maintain at least a respectable appearance in the campaign.

"In the meanwhile, the Russians evidently have suffered severely, and, as the French Consul intimates, it would be natural that they should put forth the most favorable accounts. In the accounts thus supplied, they admit several rebuffs. The taking of a fort at Batoum by the Turks, with a great slaughter of Russians, is to a certain extent confirmed; arms and prisoners to a considerable amount are reported to have fallen into the possession of the captors; and the moral effect of this success must of course tell upon the Danube, in stimulating the Mussulmans against an enemy, which, if not conquered at once, has at all events not been found invulnerable. The general tendency of the intelligence just received is, to show that nothing decisive is to be expected at once; and also to suggest the warning that we must not put upon these reports from day to day a construction too extensive."

Letters from Constantinople state that a general attack was about to be made on the Russian line in Asia, which, being of great extent, is vulnerable on several points.

Accounts from St. Petersburg of the 8th of November state that orders had been given for the Commissariat Department, with provisions for the troops around that capital, to be ready to march at a moment's notice. The Emperor set out after the review on the 3d.

Letters from Constantinople of the 7th mention a great concentration of troops on the Asiatic frontier. The Turkish squadron had sailed for the Black Sea. Servia had been summoned to declare itself; the Servian fortresses are to receive Turkish garrisons.

Regarding the campaign in Asia, we have further advices in a letter from Constantinople, of the 8th, which says:

"Yesterday by the packet from Trebizond, news was received from Batoum; there also the Turks have well commenced the campaign. A corps of their troops has attacked by assault the fort of Nicholas Krapowsky (called in Turkish, Chevkedy). 1000 Russians were killed, and 80 made prisoners, among whom is a member of the family of Gonrief. Seeing themselves forced in their fortress, the Russians in leaving it, set fire to the fine new barracks, which were completely destroyed in spite of the efforts of the Turks to extinguish the flames. The fortress was defended by 3000 men. The Turks found 2000 carbines, made on the model of those used by the Chasseurs of Vincennes, all bearing the mark of the double-headed Russian eagle, and the mark of a manufacturer at Liege.

"Three pieces of cannon were also taken. The combat was very sanguinary. A battalion of the Turkish guard particularly distinguished itself. Five prisoners—a captain and four soldiers—have been sent here; the remainder will be detained at Carakissar. The news of the crossing of the Danube, and the capture of Kalafat, was received on the previous day. Large supplies of provisions, abandoned by the Russians, were found in the place. 20,000 Turks, with 20 pieces of cannon, were entrenched there, waiting for the arrival of the Russians. They had communications open with Widdin."

Further details of the same affair are published in the London papers:

"On the morning of the 24th, Major Massa Bey, having been sent forward with a company to reconnoitre the fortifications the Russians were making on the other side of the Tchouroak-sou, was received by a fire of musketry, which he immediately returned, and on sending for reinforcements, Selim Pasha despatched several battalions to his aid. The Russians, in the meantime, also increased in number, and the engagement soon became general between the two armies. Selim crossed the Tchouroak-sou at several points, and drove the Russians back, after encountering a very serious resistance. The Russians were obliged to retreat, pursued as far as Orel by the Turkish general, Hassan Pasha. The bulk of the Russian forces retreated to Chevkedy. In this first action the Turks took two pieces of cannon, and made 144 prisoners,

besides killing and wounding 600 of the enemy. At Chevkedy a most determined fight had since taken place. The Russians received reinforcements there, and then made a stout resistance to the Turkish attack. Selim took the town by storm after two assaults. At length the Russians gave way, leaving a large number of dead, three cannon, and upwards of 100 prisoners, among them Col. Klatt, a chief of the Cossacks. The Turks found among the booty, 3000 sacks of flour, 1600 muskets, and a large quantity of ammunition. The prisoners are sent to Constantinople. Selim concludes his despatch by announcing that he is about to march on Schoun Kale, having sent out two regiments of cavalry and three batteries of field artillery in pursuit of the enemy. Before surrendering Chevkedy, the Russian commander set fire to it in several places, and the most of it was laid in ashes. Hassan Pasha is pushing on by forced marches to keep open the communication between Selim and Abdi Pasha. The Turks state their own loss at the passage of Tchouroak-sou at 60 dead and 150 wounded, and at Chevkedy 150 dead and 300 wounded."

Chronological Table

OF EVENTS CONNECTED WITH THE PAPACY.

[CORRECTION.—The date 520, beginning the paragraph "The Pope was deaf," &c., in the *Herald* of last week, should have been 521. Will our readers mark it in their papers, so that none be misled as to the date. The first date of 520 was correct; but the second one, should be changed to 521.]

"They found means, before they left the city, to paste up, in several public places, their confession of faith, comprised in twelve articles, with as many anathemas against all, the Pope not excepted, who did not receive it. This exasperated the Pope to such a degree, that, in his answer to a letter which he received, at this time, from Possessor, an African bishop, who had been driven from his see by the Arians, and resided at Constantinople, he inveighed against the monks in the most abusive terms, taxing them with pride, arrogance, and obstinacy; and painting them as the worst of men, as enemies to the Church, as disturbers of the public peace, as slanderers, liars, and above all, as instruments employed by the enemy of truth, to banish all truth, to establish error in its room, and sow among the wheat the poisonous seeds of diabolical tares.

"As copies of this letter were dispersed by Possessor all over the East, Maxentius, one of the monks, and the most learned among them, undertook to answer it; and, in his answer, he treats the Pope worse, if possible, than he had treated the monks. He begins with declaring, that he does not believe the piece he answers, to have been written by Hormisdas, or by any other Christian bishop, it being wholly made up of errors, contradictions, calumnies, and lies.

"He then inveighs against the legates of the Pope, against Possessor, and most of all against the author of the letter, as not a disguised, but an open and avowed heretic; proves, and indeed unanswerably, the proposition, 'one of the Trinity suffered in the flesh,' to be entirely orthodox, as it was understood by him and his brethren, and explained by them to the Pope; justifies the conduct of the monks; and concludes with these words: 'the author of this letter, whether it was really written by Hormisdas or falsely ascribed to him, is without all doubt, a heretic, since he will not allow Christ the Son of God to be one of the Trinity.'—*Bower*, v. 1, p. 322.

"Though copies of this letter were dispersed over the whole Christian world, though the Pope, who was there charged with heresy, had many friends both in the East and West, not one of them offered to undertake his defence, or pretended to justify his condemning the above-mentioned proposition, as it was explained by the monks, often declaring, that they thereby meant no more, than that 'Christ who was one of the persons of the Trinity, suffered in the flesh.' Nay, Hormisdas had the mortification to see before he died, the bishops of the East, all to a man, and likewise the Catholic bishops of Africa, with St. Fulgentius at their head, that is, the far greater part of the Church, engaged in defence of the monks, and condemning with them all, who did not admit the expression, which he had condemned. Had he lived but a few years longer, he would have seen that expression adopted by the whole Catholic Church, and those anathematized by the whole Catholic Church, who did not approve and receive it."—*Id.* p. 322.

523 (Aug. 6th).—Pope Hormisdas died; and John, surnamed Cateline, was ordained his successor. "His pontificate was short and unhappy; and the calamities that befel him were owing to the indiscreet zeal of the Emperor Justin. For that prince, not satisfied with having put an end to the schism, undertook, in the next

place, to clear his dominions from heretics, as he styled them, of all denominations. He began with the Manichees," and issued an edict "commanding them to be put to death without mercy, wherever they should be discovered and convicted."—*Id.* p. 324.

524.—"The following year, 524, he enacted another edict, ordering the Arians to deliver up all their churches to the Catholic bishops, and the Catholic bishops to consecrate them anew."—*Id.* p. 324.

325.—The Arians had recourse to Theodoric, king of the Ostrogoths. He wrote to the Emperor in behalf of the Arians; but no notice was taken of his letter. Theodoric then despatched to the Emperor an embassy, consisting of the Pope, five other bishops, and four senators, to remonstrate against the persecution of the Arians. "The Emperor, yielding to the reasons alleged by the Pope, and the other ambassadors, revoked his edict, restored to the Arians all their churches, and allowed them the same liberty of conscience which they had enjoyed before the edict was issued."—*Id.* p. 326.

526.—The embassy returned to Rome; but Theodoric, not satisfied with their report "ordered them to be conveyed from the palace to the public jail," where the Pope died in prison on the 18th of May.—*Id.* pp. 326, 327.

526.—"The death of the Pope was attended with great disturbances in the Roman Church. Many candidates appeared for the vacant see, and the whole city, the senate as well as the people and clergy, was divided into parties and factions."—*Id.* p. 326.

"As the parties could not agree among themselves," Theodoric named Felix, who was not a candidate, as Pope. All parties joined against him. The king and people then made the following agreement, viz.:

"That they should acknowledge Felix for lawful bishop of the see of Rome; but that in time to come they should be allowed to choose whom they pleased; that the king should confirm, or not confirm, as he thought fit, the person whom they had chosen; that he should not be deemed lawful bishop, nor be ordained, by what majority soever chosen, till confirmed by him; and that for his confirmation he should pay a certain sum, to be distributed to the poor."—*Id.* p. 327.

"In this manner the Popes, and with them all the bishops of Italy, for the agreement extended to all, continued to be chosen, not only under the Gothic kings, the successors of Theodoric, but under the Greek Emperors too, so long as they remained masters of that country."—*Id.* pp. 327, 328.

"The Roman Senate having acquiesced, as well as the people and clergy, in the above-mentioned agreement, Felix was owned by all for lawful bishop, and ordained accordingly, on the 12th of July, 526."

526 (Aug. 30th).—Theodoric, king of the Ostrogoths, died, and was succeeded in his Italian dominions by his grandson Athalaric.

527 (Aug. 1st).—The Emperor Justin died, and was succeeded by his nephew Justinian, whom he had taken for his partner in the Empire four months before."—*Id.* p. 329.

530 (Sept. 18th).—Pope Felix died. In the choice of a successor, Rome "was divided into two opposite parties. By the one was chosen Boniface, the second of that name, . . . and by the other the deacon Dioscorus. . . . While the contending parties were preparing for war, peace was unexpectedly re-established by the death of Dioscorus."—*Id.* p. 331.

531.—Pope Boniface, "proposed to alter the manner of election, and, in defiance of the known laws of the Church, and the decrees of his predecessors, to appoint himself a successor." To effect this, he called a council, which opposed his resolution in vain, but finally yielded, "and not only passed the decree, and signed it, but at his request, or rather command, bound themselves, by a solemn oath, to acknowledge, upon his demise, for lawful Pope, the person whom he should name." He then named Vigilius, a deacon of the Roman Church.—*Id.* p. 332.

"The Pope, soon after repenting, or made to repent what he had done, convened a second council," where, "the Pope first owned himself guilty of high treason, and then not only revoked, the bishops and clergy readily concurring with him, but burned the decree, which he had extorted from them a very few months before."—*Id.* p. 332.

532 (Oct. 17th).—Pope Boniface died; and John, the second of the name, was chosen on the 31st of December following. In the contest, "votes were publicly bought and sold." To prevent such scandal in future, the Pope "with tears in his eyes" applied to the Arian king, "and Athalaric, at his request, issued an edict, confirming, by his royal authority, the decree which the senate had made, on the like occasion, two years before."—*Id.* p. 334.

"While the Arian king was striving, by the most just and equitable laws, to clear the Church

from all sinning in the West, the Catholic Emperor was employing the most unjust and unchristian means of clearing her from all heresies in the East, that of persecution, and the most cruel persecution any Christian Emperor had yet set on foot or countenanced. For by an edict which he issued to unite all men in one faith, whether Jew, Gentiles, or Christians, such as did not in the term of three months, embrace and profess the Catholic faith, were declared infamous, and, as such, excluded from all employments, both civil and military, rendered incapable of leaving anything by will, and their estates confiscated, whether real or personal. These were convincing arguments of the truth of the Catholic faith; but many however withstood them; and against such as did, the imperial edict was executed with the utmost rigor."—*Id.* p. 334.

"Great numbers were driven from their habitations with their wives and children, stripped and naked. Others betook themselves to flight, carrying with them what they could conceal. . . . The Montanists, in Phrygia, retiring with all their wealth to the churches, set them on fire, and consumed in the flames themselves, their wealth, and their churches. The Jews, who were very numerous in Samaria, openly revolted; and ranging themselves under the banner of one Julian, a noted robber, whom they chose for their king and leader, engaged the imperial troops in the field; but after a most obstinate and bloody dispute, were utterly defeated, with the loss, if Procopius is to be credited, of one hundred thousand men."—*Id.* p. 334.

533.—In "the following year, 533, was revived with great warmth in the East, the dispute about the expression 'one of the Trinity suffered in the flesh.' That expression having been condemned by Pope Hormisdas, . . . the monks at Constantinople, acquiesced in it; and the Emperor disputed with them."—*Id.* p. 335.

The Emperor, hearing that its opposers were about sending to the Pope respecting it, also wrote him a letter and despatched two bishops with it to Rome. The letter was couched in these words:

"Justinian, pious, fortunate, renowned, triumphant Emperor, Consul, &c., to John, the most holy Archbishop of our city of Rome, and Patriarch.

"Rendering honor to the apostolic chair, and to your Holiness, as has been always and is our wish, and honoring your blessedness as a father; we have hastened to bring to the knowledge of your Holiness all matters relating to the state of the churches. It having been at all times our great desire to preserve the unity of your apostolic chair, and the constitution of the holy churches of God which has obtained hitherto, and still obtains.

"Therefore we have made no delay in subjecting and uniting to your Holiness all the priests of the whole East.

"For this reason we have thought fit to bring to your notice the present matters of disturbance; though they are manifest and unquestionable, and always firmly held and declared by the whole priesthood according to the doctrine of your apostolic chair. For we cannot suffer that anything which relates to the state of the Church, however manifest and unquestionable, should be moved, without the knowledge of your Holiness, who are THE HEAD OF ALL THE HOLY CHURCHES, for in all things, as we have already declared, we are anxious to increase the honor and authority of your apostolic chair."

"The letter then proceeds to relate the matter in question, the heresy of the monks and the mission of the bishops, and desires to have a rescript from Rome to Epiphanius, Archbishop of Constantinople, giving the papal sanction to the judgment already pronounced by the Emperor on the heresy."—*Croly on the Apoc.* pp. 114, 115.

"From this era the Church of Rome dates the EARTHLY acknowledgment of her claims. Its heavenly authority is referred to the remoter source of the apostles."—*Id.* p. 231.

"The Vandals and the Ostrogoths persevered in the profession of Arianism till the final ruin of the kingdoms which they had founded in Africa and Italy."—*Gibbon*, v. 2, p. 403.

In this year Justinian sent an army, in command of his general Belisarius, for the reduction of the kingdom of the Vandals in Africa, (see *l.* p. 427,) which resulted in their conquest in this and the following year—being the second of the first ten divisions of the empire that was subjugated.

533 (Dec. 16th).—Intelligence of the success of Belisarius reached the Emperor.

534 (March 25th).—The Pope returned an answer to the letter of Justinian "repeating the language of the Emperor, applauding his homage to the see, and adopting the titles of the imperial mandate."—*Croly*, p. 115.

The Pope approved "the confession of Justinian, approved the controverted expression, as quite agreeable to the apostolic doctrine, and pronounced those separated from his communion,

who should thenceforth persevere to dispute it."—*Bower*, p. 336.

In this year "the surviving Vandals yielded, without resistance, their arms and their freedom." When the Emperor learned the result, "impatient to abolish the temporal and spiritual tyranny of the Vandals, he proceeded without delay, to the full establishment of the Catholic Church." Her jurisdiction, wealth, and immunities, were restored. . . . and the Arian worship was suppressed."—*Gibbon*, v. 3, p. 67.

535.—Pope John died, and Agapetus was chosen Pope.

"Justinian encouraged by the surprising success that had attended his arms in the reduction of Africa, resolved in the next place, to attempt that of Italy."—*Bower*, p. 338.

Theodotus, the new Gothic king, "alarmed at the surprising success of the Emperor's arms, resolved, as he was an utter stranger to military affairs, to sue for peace, and oblige the Pope to interpose his mediation, as the most effectual means of obtaining it."—*Id.* p. 339.

536.—The Pope "far advanced in years, but nevertheless not *daring* to decline the commission, set out, without delay, in the very beginning of the following year, 536."—*Bower*, p. 339.

The Pope reached Constantinople, but the Gothic king had changed his mind about a peace, and the Pope had no occasion to mention it to the Emperor; but was occupied with different matters.

Anthimus, had been elected Bishop of Constantinople in 535. Being suspected of Eutychianism, and being patronized by the Empress who was known to countenance that party, the Pope would not communicate with him.—*Id.* p. 340.

The Empress entered into the defence of the bishop. The Pope and Emperor quarrelled. The Emperor threatened to send the Pope into exile unless he acknowledged the bishop; and the Pope offered to go, or to lay down his life, which so excited the Emperor's admiration that the Pope persuaded him to decide against the bishop, who was consequently deposed and the Pope and Emperor became friends, and Anthimus was deposed.—*Id.* p. 340.

536 (April 22d).—Pope Agapetus died at Constantinople; and Silverius was chosen Pope of Rome.

536 (Dec. 10th).—Belisarius had effected the conquest of Italy, and marched on to Rome. Only 4000 soldiers were stationed for its defence; and they could not oppose the wishes of the Romans, who voluntarily submitted. Seized with a momentary enthusiasm, "they furiously exclaimed that the apostolic throne should no longer be profaned by the triumph or toleration of Arianism; that the tombs of the Caesars should no longer be trampled on by the savages of the north; and without reflecting that Italy must sink into a province of Constantinople, they fondly hailed the restoration of a Roman Emperor as a new era of freedom and prosperity. The despatches of the Pope and clergy, of the senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance and to enter the city." Thus was "the city, after sixty years servitude delivered from the yoke of the barbarians."—*Gibbon*, v. 3, p. 80.

537.—"The taking of Rome by Belisarius appeared a favorable opportunity to the Empress Theodora, of executing a design, which she had formed in favor of Anthimus, and those of his party, whom the writers of these times distinguish by the name of Acephali." With this view she wrote to Pope Silverius. She wrote to him commanding him to acknowledge the deposed Anthimus as Bishop of Constantinople. He refused; and she determined immediately to depose the Pope."—*Bower*, v. 1, p. 345.

The deacon Vigilius, the one named by Boniface II. as his successor, and who had accompanied a former Pope to Constantinople, was still in that city. Bower says of him:

"He was a man of excellent parts, and great address, but ambitious beyond measure, and ready to trample under foot not only the canons or laws of the Church, but every principle of honor, virtue, or religion that stood in the way of his ambition. The Empress, therefore, who was no stranger to his character, resolved . . . to have the Pope deposed, and the deacon, who had long aspired to the papal dignity, and who she well knew would stick at nothing to earn it, chosen in his room."—*Id.* p. 345.

"She sent for him accordingly, and, after a short preamble on the base and undeserved treatment Anthimus and those of his party had met with, she let the deacon know, that now her servant Belisarius was master of Rome, it was in her power to dispose of the Roman See to whom she pleased; and that she was determined Silverius should be removed, and that she would cause him to be substituted in his room, provided he would engage and promise, in writing, to condemn the Council of Chalcedon, to receive to his communion Anthimus, Severus, Theodosius, the Eutychian Bishop of Alexandria, with all

who were of the same persuasion, and approve, by his letters, their tenets and doctrine. If you agree to these terms, said the Empress, I will transmit, by you, an order for Belisarius, enjoining him to drive out Silverius, to place you on his see; and will present you besides with seven hundred pieces of gold." To these terms Vigilius agreed, without the least hesitation."—*Id.* p. 345.

Vigilius goes to Rome, gives the order of the Empress to Belisarius, and bribes his compliance, with the offer of "two hundred pieces of gold out of the seven which he was to receive."—*Id.* p. 345.

"Rome was at this time" (537) "besieged by the Goths, and Belisarius in it. For Vitiges, returning from Ravenna, whither he had retired the year before to levy new forces, advanced to the city, and in the month of March of the present year, invested it with an army of one hundred and fifty thousand strong. . . . The siege supplied Vigilius, and those of his party, with matter for a plausible charge against Silverius. For by them the Pope was arraigned of high treason, and a letter was produced, which they pretend to have been written by him, inviting the king of the Goths into the city by the Asinarian gate, which the Pope there promised to have opened at his approach."—*Id.* p. 345-6.

On this false and malicious charge the Pope was deposed, and driven into exile.

"Belisarius ordered the people and clergy to proceed to a new election; and recommended Vigilius, who was accordingly chosen, and ordained on the 22d of Nov. of the present year 537."—*Id.* p. 347.

538.—In March of this year, "after one year and nine days," the Ostrogoths raised the siege of Rome, and burned their tents—one third of their number having perished under its walls. The third, of the first ten divisions of Rome, was plucked up.

The Emperor Justinian knew nothing of the condemnation of Pope Silverius and the election of Vigilius. When he heard of it, he ordered the old Pope to have a new trial. This was defeated by Vigilius; and the old Pope was banished on an inhospitable island where he soon died, June 20th, 538. "From the death of Silverius, the Roman Catholic writers date the episcopacy of Vigilius, reckoning him thenceforth among the lawful Popes."—*Id.* p. 349.

"He was owned as lawful Pope by the fifth general council, and the whole Christian world."—*Id.* p. 351.

539.—Vigilius is acknowledged as Pope by the Emperor Justinian, who wrote him a congratulatory letter, in 539.—*Id.* p. 352.

540.—"Justinian enacts, in one of his Novellæ, 'that henceforward all governors of provinces, before they enter office, shall take an oath of fidelity to the Emperor, in which they must formally declare that they are in communion with the Catholic Church, that they will never do anything against her, and that they will, with all their might, repress all the assaults of her enemies.' In consequence of those different laws, he gave the patriarch of Alexandria, about the year 540, full authority over the dukes and tribunes of Egypt, to deprive all heretics of such offices, and to substitute Catholics in their place."—*Gosselin*, v. 1, p. 84.

541.—"In proportion as Christianity rose and became consolidated on the ruins of paganism, the Emperors were not satisfied with merely protecting the public exercise of the Christian worship; they confirmed by their edicts the laws of the Church on faith, morals, and discipline. The general Council of Nice was confirmed by Constantine; the Council of Constantinople, by Theodosius the Great; the Council of Ephesus, by Theodosius the younger; and the Council of Chalcedon, by Marcian. These four councils were placed by Justinian among the laws of the empire. Other edicts confirmed specially particular points of faith, or morals, or discipline; such as the primacy of the Holy See, the sanctification of the Sunday and of festivals, the celibacy of the clergy and of nuns, the canons relating to the election of bishops, to residence, and to simony; and the canonical penalties decreed by the Church against the transgressors of her laws; so that in the course of time, there was hardly a single important article of faith or of discipline in the Church, which was not confirmed by imperial decrees."—*Id.* pp. 60, 61.

A law of Justinian was expressed in the following words:

"We declare for ever infamous, and deprived of their rights, and condemned to exile, all heretics of either sex, whatever be their name; their property shall be confiscated without hope of restoration, or of being transmitted to their children by hereditary succession, because crimes which attack the majesty of God are infinitely more grievous than those which attack the majesty of earthly princes. With regard to those who are strongly suspected of heresy, if, after having been ordered by the Church, they do not demonstrate their innocence by suitable testimony, they also shall be declared infamous, and condemned to exile."—*Id.* pp. 83, 84.

"The year 541 is remarkable for the disturb-

ances that began then, and produced in the end the fifth general council."

Justinian issues an edict against the errors of Origen. Bower says:—"No Pope, no council, could have defined, decided, and even anathematized, with more authority than the Emperor assumes in that edict. . . . The Emperor required the Pope to receive it, as well as the other patriarchs, which, in truth, was dictating to him, in matters of faith, as well as to the other patriarch."—*Bower*, v. 1, p. 353.

542.—Justinian then determined "out of his great zeal for the unity of the faith, and the peace and tranquillity of the Church," to proceed in the same manner against the Acephali; and to oblige all to anathematize that sect on pain of forfeiting their sees; but he is diverted from it by Theodosius, Bishop of Caesarea, who advises him to condemn certain writings, that had been passed over by the Council of Chalcedon, and which became known as the "Three Chapters."—*Id.* p. 353.

"The edict was entitled, 'The Emperor Justinian's Confession of Faith, addressed to the assembly of the Catholic and Apostolic Church.' It contains an exposition at large of the Catholic faith, which the Emperor proposes to the whole world, in order to unite all Christians in one belief."—*Id.* p. 354.

"This edict alarmed the Orthodox party, and much more the positive order sent by the Emperor to all the patriarchs, enjoining them to receive it. . . . Finding the Emperor would hearken to no remonstrances, they (in the East) complied in the end, and chose rather to sign the edict, however injurious to the Council of Chalcedon."—*Id.* p. 354.

"In the West, it met with no less vigorous than general opposition. Vigilius (the Pope) and the other bishops of Italy, as well as those of Gaul and Africa, all declared unanimously against it, as evidently striking at what they called the very foundation of the Catholic faith, the authority of councils."—*Id.* p. 354.

"This opposition the Emperor ascribed chiefly to Vigilius (the Pope); and therefore sent him a *peremptory order* to repair, without delay, to Constantinople, not doubting but, having him once in his power, he should be able to prevail upon him, by some means or other, by force or persuasion, by threats or by promises, to acquiesce in the edict; which, he thought, would put an end to all opposition in the West. In compliance with this order the Pope set out for Constantinople."—*Id.* p. 355.

546.—On his way to Constantinople, the Pope stopped at Sicily, from whence he wrote the Emperor a letter, and received one in reply. "The Pope, encouraged by the kind expressions the Emperor used in his letter, set out from Sicily in the latter end of the year 546."—*Id.* p. 355.

547.—The Pope "arriving at Constantinople on the 25th of January, 547, was there received with uncommon marks of respect and esteem, both by Justinian and Theodora, flattering themselves, says Theophanes, that he might thus be gained over to their measures;" but in a few days the Pope declared against the edict.—*Id.* p. 355.

Having in vain attempted to convince the Pope, the Emperor, "at last, told him in plain terms" that "he must either join the other patriarchs," or "lay aside all thoughts of ever returning to Italy, where his presence would only serve to increase and maintain the misunderstanding that began to prevail between the East and the West. Of this violence the Pope loudly complained," and said "that no force or violence should ever induce him to prostitute" his authority "to the wicked views and designs of those, who were alike enemies to the Council of Chalcedon, and the Catholic faith."—*Id.* p. 356.

548.—The Pope's desire to return to Rome, so prevailed over his firmness that he yielded to the menaces of the Emperor.—*Id.* p. 356.

550.—For this act the African bishops excommunicate the Pope, and some of his own ecclesiastics separate from his communion. This general opposition alarms the Pope, he repents of what he has done, overreaches the Emperor, and has his compliance with the edict revoked.

(To be continued.)

The Minstrel of Judea.

WHEN was a harp ever attuned like thine,
Oh, Prophet-minstrel of a chosen tribe!
Thou hadst the inspiration all divine;
And from the scrolls of Angels couldst transcribe
The burden of their songs, and catch the tone
Of the archangels' voices, whose rapt fire
Breathed through thy lofty strains, until the throne
Of the Eternal echoed to thy lyre.
I see thee, Poet-king of Israel,
Thy brow uplifted, and thy royal hand
Making thy golden harp's melodious swell
Sweep through thy kingly halls in anthems grand.

I hear thy "Praise ye the Lord" roll along
The vaulted chambers, till the swaying air,
Sweeping the echoes in a cloud of song,
Murmurs out, "Praise the Lord," in music rare.

"O, make a joyful noise unto the Lord;
Make a loud noise, and rejoice and sing praise;
Blessed are they that put their trust in His word.
Let the sea, and all that therein is, raise
The sound of rejoicing; and let the floods
Clap their hands; let the mountains rejoice:
Praise him, Oh earth; praise him, ye fields and
woods;
Praise him, all ye nations, with a loud voice!"

Grand was the theme, and eloquently sung,
Worthy of Prophet, Poet, Priest, and King;
Never was harp with such a burden sung,
Never such song was minstrel used to sing.
Not the poor fount upon Parnassus' height,
Nor fabled powers, can such a gift bestow;
Heaven's sacred fire alone the soul can light
To such a splendid and transcendent glow.

The glory of great deeds rest on thy name;
The beauty of thy holiness is made
To gild with brighter hues thy kingly fame,
And crown with double reverence thy head.
Poet of Israel! thy songs awake
The slumbering worship in our stagnant souls;
And from our lips, "Praise ye the Lord," will
break,
As through our hearts the holy anthem rolls.

The New Heavens and the New Earth.

WHEN God created the heavens and the earth, he saw everything that he had made, and behold, it was very good. No blot, no defect, could be seen upon the face of the whole creation. The earth brought forth without toil, in teeming plenty, for the sustenance of man and beast; the inferior creatures were all perfect after their kind, and adapted to answer the purposes of the Creator's wisdom and goodness; while man, as the chief of the works of God, stood in the image and likeness of his great Creator, and was qualified for communion and intercourse with him. In this happy state, abundance, peace and happiness, were the order of the day; and want, pain, toil, sorrow and death, were altogether unknown. The earthly state then resembled the heavenly state; the creatures were happy; and the beneficent Creator could rejoice in the works of his hands.

But this fair scene was soon marred. Man sinned against his God, and became the subject of the Divine displeasure. The fearful consequences of this awful catastrophe are, the earth is cursed with sterility and barrenness; and only yields to its inhabitants a scanty pittance in consequence of toil, and sweat, and skill, the inferior creatures are subjected to suffering, pain, and death; and man, the transgressor is doomed, after a short life of toil and sorrow, to return to the dust of the earth, from which he was taken at first. Thus we see the whole creation travelling in pain, and reduced from a state of pure, uninterrupted happiness, to a state of suffering and of death.

But this sad state is not to last always; creation is not to lie in ruin forever; the Creator is not always to be dishonored by the destruction of the works of his hands. A remedial measure is provided for rational creatures, who neglect not the great salvation, by the atonement of the crucified Redeemer; that measure, though now applied chiefly to those whom God is taking out from among the Gentiles who are to reign with his Son in the heavenly kingdom, is rich in its benefits, and these will be applied in all their abundance, when he that sits upon the throne, shall make all things new.

This "resurrection of all things" to their first condition, is the grand event for which creation is described as waiting. To this we find numerous prophecies in the Old Testament, referring; and, in the prospect of this regeneration, the earth, woods, and sea, are called upon to rejoice; while the animate creation is represented as looking with outstretched neck, for the great deliverance. And it shall not be disappointed; its Maker's word is passed for the security of its hope; and that gracious word is, "The creation itself shall be also delivered from the bondage of corruption into the glorious liberty of the sons of God." With sinful man the creation has sunk into a state of suffering; and with redeemed man it is destined to rise into a state of felicity and glory.

The application of this remedial measure, will probably involve germinating qualities. At the coming of the Saviour, it seems clear to the writer, that one renewing change will take place in the earth, and in the inferior creatures. Then the earth will yield her increase, and the trees their meat, and the wolf also shall dwell with the lamb. (Isaiah 65:17-25.) But it is after that all rule and authority, and power, except God's are put down, and the Son delivers up the kingdom to the Father, that the work is completed. The mission of the Son is to destroy

the works of the devil, which can only be done by restoring the creation to its first condition. But this is not the whole. Reward as well as restoration, is included in the glorious liberty of the sons of God: and when the Father comes, and dwells, as God, with men, he will communicate such an additional amount of bliss and glory to the restored creation as shall abundantly reward the creatures for the sufferings of the gloomy past. Then the character and conduct of God, in the permission of temporary evil, will be vindicated. The riches of his glory and goodness will be revealed. Felicity and glory will be brought out of suffering and humiliation. And in one eternal burst of gratitude and joy, every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, will be heard saying, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." The Lord will then rejoice in the works of his hands; and the glory of the Lord shall endure for ever.

Toronto Christian Observer.



The Advent Herald.

BOSTON, DECEMBER 17, 1853.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH. CHAPTER XXX.

THE BURDEN OF THE BEASTS OF THE SOUTH.

INTO the land of trouble and anguish, from whence come The young and old lion, the viper and fiery flying serpent, They will carry their riches upon the shoulders of young asses, And their treasures upon the bunches of camels, to a people that shall not profit them.—v. 6.

"The beasts of the south," are the asses and camels which the prophet in vision sees on their way towards Egypt heavily laden with treasures which the ambassadors are taking to propitiate the Egyptians with.

Egypt was a land of trouble, where Israel had been in bondage, and venomous reptiles there abounded. But it is more likely that reference is here made to the country, which the ambassadors would have to pass through, and which Moses describes (Deut. 8:15) as "that great and terrible wilderness, wherein were fiery serpents and scorpions, and drought, where there was no water." By the use of the synecdoche, "lion," "viper" and "serpent" are used for those classes of animals. When the ambassadors should have encountered all those dangers, they would have gone to a people that should not profit them.

For the Egyptians shall help in vain, and to no purpose: Therefore have I cried concerning this, Their strength is to sit still.—v. 7.

Mr. Barnes renders this text, "Empty and vain is the help of Egypt! wherefore I call her 'the Blusterer that sitteth still.'" Bishop Lowth renders it, "For Egypt is mere vapor; in vain shall they help: Wherefore have I called her, Rahab the inactive." The word rendered "strength," is *Rahab*, a name several times applied to Egypt: Isa. 51:9—"Art thou it that hath cut Rahab?" &c. It is expressive of insolent boasting, and great courage; but that of the Egyptians ended in talk. Their policy was one of "masterly inactivity."

Wm. Lowth takes a different view of the last clause in this text, and gives as the sense, "I have cried to her, i. e., to Jerusalem, that their best security will be to keep quiet, and see the salvation which God will work for them"—making it parallel with the 15th v.

Now go, write it before them in a table, and note it in a book, That it may be for the time to come for ever and ever:—v. 8.

This is a direction to the prophet to commit to writing the words that follow, that they may become a permanent record, to be preserved for "the time to come," (*margin*—"the latter day.") It was to be not only for that age, but for all future time. What he was commanded to write, follows:

That this is a rebellious people, lying children, Children that will not hear the law of the Lord: Which say to the seers, See not; And to the prophets, Prophecy not unto us right things, Speak unto us smooth things, prophecy deceits: Get you out of the way, turn aside out of the path, Cause the Holy One of Israel to cease from before us:—v. 9-11

"Hear," is a substitution for regard, or giving heed to the word of God. There is a metaphor in the use of the word "smooth" to illustrate their

desire that the predictions of the prophets should accord with their own wishes. It is not probable that in words they said this; but their conduct showed their unwillingness to listen to truth, and their preference for predictions agreeable to their wishes—although deceived by them. They were impatient under the preaching of the truth and hated those who proclaimed it. When Jeremiah revealed what God had communicated respecting Jerusalem (Jer. 20:2), "Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the Lord." On another occasion, (38:6), "took they Jeremiah, and cast him into the dungeon of Malchiah, the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire." In like manner they treated Amos, (7:10-13,) and Micah, (1 Kings 22:8, 27.)

"The way" and "the path," are substitutions for the course of conduct which they wished to pursue. The prophets and seers are represented as standing in their way to induce them to cease from their iniquitous practices; but the people do not wish to be thus obstructed in their course, and desire the prophets to stand aside, i. e., to leave them to follow their own practices unmolested. By the same figure, God is also represented as standing before them to obstruct the path they would pursue. His messages by the prophets interfered with their purposes, and they desired smooth things to be spoken, instead of the warnings and threatenings of God. They wished to hear no more of God's words, prefaced with, "Thus saith the Lord," or, "Thus saith the Holy One of Israel"—the cessation of which would be a removal of God as an obstacle before them.

Wherefore thus saith the Holy One of Israel, Because ye despise this word, And trust in oppression and perverseness, and stay thereon: Therefore this iniquity shall be to you as a breach ready to fall, Swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as the breaking of the potter's vessel that is broken in pieces: He shall not spare: so that there shall not be found in the bursting of it. A sherd to take fire from the hearth, or to take water withal out of the pit.—vs. 12-14.

In wishing no longer to be interfered with by a reference to "the Holy One of Israel," they showed that they "despised" those words; but however distasteful to them such reference might be, the prophet continues to obstruct their way by keeping the words of Jehovah before them.

"Oppression," is in the margin "fraud," and Bishop Lowth renders it "obliquity." Their "perverseness" consisted in rejecting God and trusting in other means of defence. By a metaphor they are said to "stay," or rest on them, i. e., rely for safety on their hatred of the words of God, their iniquitous practices, and rebellious course.

Because of their reliance on such support, the prophet proceeds to show their folly. Instead of its being a wall to defend them, its insufficiency is illustrated by the simile of a breach in a high wall, which, when once beginning to bulge, falls down without warning. The fall of the wall illustrates their defenceless condition when they should realize that no protection was thus afforded. Its entire demolition as a means of defence, is illustrated by another simile, in which it is likened to the breaking of an earthen vessel, of which is left no fragment large enough to carry a coal of fire on, or to take water in.

For thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; In quietness and in confidence shall be your strength: and ye would not.—v. 15.

The figures in this text are the substitution in the words "returning," "rest" and "quiet," acts of the body, which are put for their again giving their hearts and confidence to God, and in resorting to no other means of defence, but to sit still and see the destruction of their enemies, as when the Lord destroyed the hosts of Sennacherib. This God besought them to as their only means of strength.

But ye said No; for we will flee upon horses; therefore shall ye flee; And, We will ride upon the swift; therefore shall they that pursue you be swift. One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: Till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.—vs. 16, 17.

God had said to Moses of the future monarch of Israel, (Deut. 17:16,) "He shall not multiply horses to himself, nor cause the people to return to Egypt to the end that he should multiply horses." Their sending to Egypt for assistance, was therefore the rejection of the help of God; and as a punishment, the prophet predicts their being put to flight and pursued by warriors, as swift as the horses whose assistance they had coveted. The condition to which they would be thus reduced, is illustrated by the simile of "a beacon in the top of a mountain," or, according to the marginal

reading, "a tree bereft of branches," or "boughs," or as "a mast," and as "an ensign on a hill"—standing solitary and alone. Thus scattered and dispersed would be the nation, standing like a tree bereft of its branches,—a beacon to warn others of the danger of despising the commands of God.

The next verse however shows that this dispersion was not immediately to be their portion; and probably it was because Hezekiah their king trusted in the Lord.

And therefore will the Lord wait, that he may be gracious unto you; And therefore will he be exalted, that he may have mercy upon you, For the Lord is a God of judgment; blessed are all they that wait for him.—v. 18.

William Lowth reads this, "Nevertheless the Lord will wait," &c. He gives them farther opportunity to turn to him, and defers the threatenings announced in verses 16th and 17th, to a future period. "Exalted,"—a term expressive of elevation in space, when applied to the Lord becomes a metaphor to illustrate his analogous elevation in the estimation of the Jews. He would dispel their confidence in their false securities, and cause them to acknowledge his power, so that he might have mercy upon them. In the person of their king, they did look to the Lord for deliverance from Sennacherib, and the Lord delivered them. To "wait" for the Lord, is here put by substitution, in the place of waiting for and expecting the deliverance which he would effect.

For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: He will be very gracious unto thee at the voice of thy cry; When he shall hear it, he will answer thee.—v. 19.

Beginning with this verse and ending with the 24th, are enumerated gracious promises of mercy, which are evidently conditional, and have respect to their temporal prosperity; after which the prophet glances forward to the unconditional and the eternal.

Sennacherib came up against Jerusalem to dispossess them of their city. By his destruction the people were still permitted to dwell in Zion at Jerusalem, and ceased to weep because of him. When Hezekiah cried unto the Lord, the Lord heard his cry, and sent him a gracious answer by Isaiah the prophet (37:32.) After so wonderful a display of God's protecting power, there seems to be extended to them another opportunity to regain his favor by complying with his requirements. And to induce them to do so, the Lord promises, while he may chasten them with adversity and affliction, to send them suitable instructors to point out the way in which they should walk. Thus he says:

And though the Lord give you the bread of adversity, And the water of affliction, Yet shall not thy teachers be removed into a corner any more, But thine eyes shall see thy teachers:—v. 21.

When God dealeth with his creatures as with children, he chastens them. Said the Saviour, (Rev. 3:19), "As many as I love, I rebuke and chasten." Heb. 12:6, 7—"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." When God thus deals with his subjects, it is for their correction and improvement; and for this purpose God would continue to visit them with adversity and affliction.

In denominating adversity "bread," and affliction "water," the figure used is the metaphor: as bread and water are given for the nourishment of the body, so would it be given them to feed on "adversity" and "affliction," as nourishment for the development of their moral growth.

"Removed into a corner," applied to teachers, is a substitution for their being in an obscure position. Thenceforth they were to be more numerous, and conspicuous. After the destruction of Sennacherib's army, prophets seem not to have been wanting till the Babylonian captivity. Besides Isaiah, Hosea and Micah prophesied in the days of Hezekiah; and Zephaniah, Jeremiah, Nahum, Habakkuk and Obadiah, all lived prior to the destruction of Jerusalem by Nebuchadnezzar. So numerous were they at this period, that God said to them by Jeremiah, (35:15,) "I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me."

By a metonymy, "eyes" are put for the mind which sees through them.

Thus was fulfilled the promises in this verse, and the verse following:

And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, When ye turn to the right hand, and when ye turn to the left.—v. 21.

By a metonymy "ears" are put for the mind

which hears through them. By the substitution, the Jews are represented as walking, and being continually directed to the right path, by a voice behind them, as shepherds direct their flocks, whenever they diverged from it. This illustrates the constant watchfulness of their teachers, their faithfulness to point out the course of conduct they should pursue, and their promptness in reproving them for all departures from the path of rectitude.

BOOK NOTICES.

"THE INFIDELITY OF THE TIMES, as connected with the Rappings and the Mesmerists, and especially as developed in the writings of Andrew Jackson Davis. By Rev. W. H. Corning. Boston: John P. Jewett & Co. Cleveland, O.: Jewett, Proctor & Worthington. 1854."—124 pp. Price, 37 cts.

This pamphlet is written by a Congregational clergyman of Connecticut, the MS. of which, by the politeness of the author, we had the perusal of before its publication; and therefore we feel prepared to speak of the work before us.

It is a very timely production; and it is deserving of a wide circulation, in its adaptation to the question at issue. The writer says:

"I purposely throw out of view the question altogether foreign to our present purpose, what these manifestations are. It is only necessary in my argument, for me to assume the theory that they are caused by the spirits of the departed, both good and bad, who take possession of the organizations of persons called mediums, and perform their workings by means of circles. This is not my theory; for I have none on the subject. But it is the theory of the skeptics who would use the manifestations against Christianity. Supposing this then to be true, I purpose to show, that the Holy Bible should in no measure be discredited when opposed by the revelations and wonderful workings of these spirits."

Thus without any belief that good spirits are engaged in these manifestations, the author comes on to the ground claimed by the mesmerists; and on their own theory he shows conclusively the unreliability of such teachings, and the folly of bartering one's faith in God's testimony for an uncertain substitute. He has attacked the strongest fortress of the new skepticism, and in our humble judgment has effectively demolished it. A wide circulation of this, would do much to relieve many minds now perplexed, and skeptically disposed by these things; and it would guard others from the snare so artfully set for them.

The work not only replies to the claims for spirits, but to those of A. J. Davis, sometime the Poughkeepsie, but now the Hartford Seer! and it notices and refutes a mass of specious, but very common objections to the Bible, by mesmerists and spiritualists.

"THE LADIES' ALMANAC for 1854. Boston: John P. Jewett & Co. Cleveland, O.: Jewett, Proctor & Worthington."

This is a perfect gem of an almanac—a 32 of 130 pages bound in muslin, gilt. Jewett & Co. know how to get up anything of this kind, and in catering for the ladies, in supplying material for this little annual, and in the style of its finish, they have exceeded themselves. Its contents, independent of its calendar pages, give notice of literary ladies, and various directions, receipts &c. of interest to the ladies.

New Year's Gift to the Herald.

To the Patrons and friends of the Advent Herald: The year draws to a close, and we shall soon open a new year and a new volume of our old, long-cherished friend and weekly visitor the *Advent Herald*. We have been cheered on our journey from week to week, with the tidings it has brought us from the four quarters of the earth; and we have also been fed by the expositions of God's Word which have come to us in its richly laden pages. To all human appearance the coming year is to be more fruitful in events of a stirring character, than any which has preceded it; events affecting the great interests of the human race, and stirring up the deep foundations of society. Although I am unable to see with some of my brethren on the prophetic times, yet I do live in constant expectation of great political changes which will usher in the day of the Lord, and give us definite data for fixing the prophetic periods. And I anticipate for the *Herald* a career of greater usefulness than ever before, and that its weekly visits will be more welcome to its readers as time rolls on. I have a great deal I wish to say through its columns, and I judge it is the same with my brethren.

Let us then make a united and vigorous effort to increase the number of subscribers to commence the new volume. If each subscriber would obtain one as a New Year's present to the office, it would place the paper on a footing where it could greatly enlarge its sphere of usefulness. We need and must have a paper, and it should be the aim of all to make it as good as possible and have its useful-

ness as widely extended as it can be. Let us then make a united effort at once, and see what can be done. I have found during the last six months a number, whom I had not before expected would subscribe who have readily done so on the first mention of the subject to them; and I doubt not others will do the same if sought out. Now is the time to be active in the work, just at the commencement of the volume.

J. LITCH.

THE WORD "MIDST."—DAN. 9:27

A CORRESPONDENT, in another column thinks that our definition of this word in a late number is contradicted by Moses Stuart. On the contrary, it will be seen that we are fully sustained by him, as we are by every scholar, past or present, whom we have had occasion to consult. The Hebrew word is never rendered "within the circle."

The word מִצְּרֵי (ghat-zee), is a noun, derived from the verb צָרַח (ghah-tzah). Any one who can find this word in a Hebrew lexicon, will see that the special signification of the verb, is to divide into two parts, i. e., to halve. It is sometimes used in a general sense, of dividing into any number of parts; but all such usage is a departure from its special use: Num. 31:27—"And divide the prey into two parts." See also Ex. 21:35; Ezek. 37:22; 2 Kings 2:8 &c. So much for the verb, from which the noun is derived.

The noun ghat-zee being derived from a verb, the special signification of which to halve, means, of course, the half. To show that such is its general signification, we will give below, the several places in the Old Testament where the Hebrew word occurs:

- Ex. 12:29—at midnight the Lord smote.
24:6—Moses took half of the blood.
—and half of the blood he sprinkled.
25:10—two cubits and a half (shall be) the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half.
17—two cubits and a half (shall be) the length thereof, and a cubit and a half.
23—a cubit and a half the height.
26:12—the half curtain that remaineth.
16—a cubit and a half (shall be) the breadth.
27:5—even to the midst of the altar.
36:21—a board one cubit and a half.
37:1—two cubits and a half (was) the length of it, and a cubit and a half the breadth of it, and a cubit and a half.
6—two cubits and a half (was) the length thereof, and one cubit and a half.
10—a cubit and a half the height thereof.
38:4—beneath unto the midst of it.
Num. 12:12—whom the flesh is half consumed.
15:9—mingled with half an hin of oil.
10—for a drink offering half an hin.
28:14—their drink offerings shall be half an hin.
32:33—and unto half the tribe of Manasseh.
34:13—and to the half tribe.
14—and half the tribe of Manasseh.
15—The two tribes and the half tribe, Deut. 3:12—and half mount Gilead.
13—gave I unto the half tribe of Manasseh.
29:8(7)—and to the half tribe of Manasseh.
Jos. 1:12—and to half the tribe of Manasseh.
4:12—and half the tribe of Manasseh.
8:33—half of them over against mount Gerizim, and half of them.
10:13—in the midst of heaven.
12:2—and from half Gilead.
5—Maachathites, and half Gilead.
6—and the half tribe of Manasseh.
13:7—and the half tribe of Manasseh.
25—and half the land of the children.
29—unto the half tribe of Manasseh.
—of the half tribe of the children of.
31—And half Gilead, and Ashtaroth.
—to the one half of the children of Machir.
14:2—and (for) the half tribe.
3—two tribes and an half tribe.
18:7—Reuben, and half the tribe of Manasseh.
21:5, 6—and out of the half tribe.
27—out of the (other) half tribe.
22:1—and the half tribe of Manasseh.
7—Now to the (one) half of the tribe.
—but unto the (other) half thereof.
9—the children of Gad and the half tribe.
10—Gad and the half tribe of Manasseh.
11—the children of Gad and the half tribe.
13, 15—and to the half tribe of Manasseh.
21—and the half tribe of Manasseh.
Jud. 16:3—Samson lay till midnight, and arose at midnight.
Ruth 3:8—it came to pass at midnight.
1 Sam. 14:14—within as it were an half acre.
2 Sam. 10:4—shaved off the one half of their beards.
—cut off their garments in the middle.
18:3—neither if half of us die.
19:40(41)—also half the people of Israel.
1 Kings 3:25—give half to the one, and half to the other.
7:31—a cubit and a half.
32—a wheel (was) a cubit and half a cubit.
35—a round compass of half a cubit.
10:7—the half was not told me.
13:8—If thou wilt give me half thine house.
16:21—Israel divided into two parts: half of the people followed Tibni.
—and half followed Omri.
1 Chron. 2:52—Haroeh, (and) half of the Manahethites.
54—and half of the Manahethites.
5:18—and half the tribe of Manasseh.
23—the children of the half tribe.
26—and the half tribe of Manasseh.
6:61(46)—(of) the half (tribe) of Manasseh.

- 71(56)—the half tribe of Manasseh.
12:31—And of the half tribe of Manasseh.
37—and of the half tribe of Manasseh.
19:4—cut off their garments in the midst.
26:32—and the half tribe of Manasseh.
27:20—of the half tribe of Manasseh.
21—Of the half (tribe) of Manasseh.
2 Chron. 9:6—the one half of the greatness of thy.
Neh. 3:9, 12, 16, 17, 18—the ruler of the half part of.
4:6(3:38)—joined together unto the half thereof.
16(10)—the half of my servants wrought in.
—(—) and the other half of them held.
21(15)—and half of them held the spears.
12:32—and half of the princes of Judah.
38—and the half of the people.
40—I, and the half of the rulers with me.
13:24—their children spake half in the.
Est. 5:3—given thee to the half of the kingdom.
6 and 7:2—to the half of the kingdom.
Psa. 102:24(25)—take me not away in the midst of my days.
Isa. 44:16—He burneth part thereof in the fire; with part thereof he eateth flesh.
19—I have burned part of it in the fire.
Jer. 17:11—shall leave them in the midst of.
Ezek. 16:51—Neither hath Samaria committed half of.
40:42—a cubit and an half long, and a cubit and an half broad.
43:17—the border about it (shall be) half a.
Dan. 9:27—and in the midst of the week.
12:7—for a time, times, and an half; (marg. or, part.)
Zech. 14:2—half of the city shall go forth.
4—shall cleave in the midst thereof.
—half of the mountain shall remove.
—and half of it toward the south.
8—half of them toward the former sea, and half of them toward the hinder sea.

From the above it will be seen that it is rendered half 106 times, out of the 123 instances of its use. Four times it is used for mid, as a part of the word midnight. In these four instances, it is used to denote between the two halves. In the 106 instances, it denotes one of the two halves. In the other thirteen places, it is used for midst, middle and part.

The question now is, whether Stuart sustains us, in rendering the word half? or does he justify its being rendered within the circle? It will be seen that no authority for the last can be derived from him. He says:

"וְהָיָה חֶמֶשׁ, and during half of the week, Acc. of time how long, again. חֶמֶשׁ does not mean, as many have interpreted it, a precise point of time, just where half of the length of the whole would reach, but one half or one division of the whole duration. So is it clearly to be taken in 12:7; and so here, because it can never be made to mean the same as חֶמֶשׁ or חֶמֶשׁ, which would designate merely the half-way point of time. Then again, חֶמֶשׁ, with its article, points to the preceding week or seven years, and shows us, that as this marks length of time, so the half or division of it must also mark the same. Lastly, facts correspond."—Stuart on Dan. p. 296.

Again he says:

"It is during the latter half of the seven, then, BEYOND ALL REASONABLE QUESTION, that the sacrifice and oblation are suspended."—ib. p. 297.

It will be seen that the question which Stuart discusses, is whether ghatzee is to be taken for the point between the two halves, or the half following that point, and that he decides for the latter. Whichever the word means, the time of the suspension of the sacrifice and oblation is unaffected; for if it denoted the half from the middle, the act of suspension must transpire as much in the middle, as if the word signified between the two halves. But half, being our definition of the word, we are fully sustained by Stuart, as we are by its usus loquendi.

How our correspondent could have so misapprehended the language of Stuart, is of course inexplicable to us, but we have no idea that he designed to do injustice to him. We make this remark because of his communications in another column, which have such an allusion.

To Correspondents.

"COMMON SENSE."—While we solicit articles from all, irrespective of our own opinions, we reserve the right to select from those received, such as we judge the more interesting and profitable to our readers. Our soliciting, is no pledge to publish.

We do not publish your article, (1), because to argue to the readers of the Herald that the world did not end at the destruction of Jerusalem, is a perfect waste of words—none of them holding that it did; (2), because an article of nine pages foils cap, on a subject not interesting to them, fills too large a space in our paper at this time; (3), because you present no thoughts in your article, that they are not already familiar with; (4), because what you do give is very blindly and confusedly put together, so that it would puzzle many of our readers, and required several readings on our part, to discover what you are contending for; and (5), because to trim your article, dress it up, and put it in shape, so as to have it read credibly to the writer, and in harmony with the signature,

would take more time than we have at command at the present moment.

INQUIRERS.—Any person wishing to make any inquiries of us, or of Berean through us, will feel at perfect liberty to write us.

A Dark Day.

At London, a few nights since, there was a fog so dense that a complete stagnation of business throughout the thoroughfares was caused. In addition to the loss of seven lives at Sturbridge, by drowning, in consequence of the darkness, several people were run over and killed in London, and the following particulars are given:

"The different omnibuses on the several lines were for some time obliged to be preceded by men carrying lighted links; but at length the vehicles were obliged to stop altogether, and by that means the greatest confusion was created, so that it was a work of no little danger for a pedestrian to cross any of the roads. The different vessels proceeding on the river with the tide had to be moored in the roads above the bridge; the watermen and lightermen, however, in several instances, being unable to see the buoys, had no alternative left but to allow their craft to drift along with the tide, and several vessels were driven against the piles of the bridges, and it is feared that some of the watermen have met with watery graves. The greatest care was obliged to be taken by the officials of the railway companies in starting the trains, and also that the London termini were kept clear for the incoming trains. At daybreak on Wednesday morning the fog still continued to hang over the metropolis, and it became denser as the hours advanced, until by 1 o'clock the whole of London was enveloped in such a cloud of darkness that traffic on the railways and the Thames was almost at a stand-still, and the business in the different shops and elsewhere could only be carried on by the aid of gas light."

Desiring the Lord's Coming.

'Twas the character of believers of the Old Testament: they waited for the consolation of Israel. 'Tis the description of the saints in the New: they love the appearance of Christ. If they longed for his coming in the flesh, though it was attended with all the circumstances of meanness and dishonor, the effects of our sins, with what ardent and impatient desires should we hasten his coming in glory, "when he shall appear the second time to them that look for him, without sin, unto salvation!" (Heb. 9:28.) Then he will put an end to all the disorders of the world, and begin the glorious state wherein holiness and righteousness shall be crowned and reign for ever. The Christian Church joins in that ardent address to our Saviour—"Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains may flow down at thy presence! As when the melting fire burneth, the fire causeth the waters to boil; to make thy name known to thine adversaries, that the nations may tremble at thy presence." (Isa. 44:1, 2.) Although the beauty and frame of this visible world shall be destroyed, yet that dreadful day shall be joyful to the saints. For then all the preparations of infinite wisdom and goodness; the things that eye hath not seen, nor ear heard, neither have entered into the heart of man, shall be the everlasting portion of those who love God. Come, Lord Jesus.—Bates' Harmony of the Divine Attributes.

BRO. HIMES:—I take this opportunity to address a few lines to you to ask for information in regard to the darkening of the sun. Some think it was universal, others think it was not. If the darkness was not universal, please state in the Herald at what place it was not darkened.

Yours with respect, F. K. WHITAKER.

The dark day of 1762 caused candles to be used in Detroit and Canada. That of 1780 was not seen out of New England, except in the north of New Jersey and the east of New York. That of 1785 was seen in Canada. And that of 1789 in Kentucky. There has never been one that was universal—unless that was which attended the crucifixion.

BRO. BLISS:—Will you, in this week's Herald insert the following notice:—Will Elder Cummings please send me the objections he offered to one or more of my articles in Providence and Exeter. Although some of those objections have been given me by those of undoubted integrity, yet I confess I can hardly give credit to them, knowing that the hearers may not always understand the speaker. If Elder Cummings will send his objections to the Herald office, the editor will forward them to my address. They will be fairly met, or the errors frankly acknowledged.

BEREAN

"AN ALLEGORY."—The article with this heading in our last number, should have been credited to the "Lesbian Wreath," a paper conducted by the young ladies attending the West Townsend Female Seminary, an institution now under the superintendence of Mrs. Sarah H. Brown, well known as a contributor to our columns. A note to this effect was prepared for insertion in connection with that article, but was accidentally omitted.

MY JOURNAL.

On my way from Detroit I had a beautiful view of the prairie fires. For many miles just at dusk, we had a magnificent view, the whole heavens were lighted up, and the earth looked like a sea of fiery waves. The weather has been very clear, warm, and dry. Fires in the woods and prairies have been very extensive and destructive. For several days in Detroit the smoke was so dense, that people and horses could hardly get about the streets. It came as near to Egyptian darkness as anything I could conceive.

At 10 o'clock I took passage in the steamer Pacific for Milwaukee, Wis. We soon found ourselves amid the foaming waves of Lake Michigan. We had a cold, rough, and dreary passage. We arrived at 8 o'clock p. m. On landing, I heard an awful shriek on the opposite side of the river, and ran with others to the place, and found that a mother, who had just left the boat, had walked off the pier into the lake, with her child in her arms. She was leading two others, who saved themselves by starting back. A rope was given to the mother and she was saved, while Mr. C. Warner sprang into the lake and handed the child to us, which we took to the cabin of the boat and restored it. The night was dark, and the air and water were very cold, and mother and child were nearly perished before they could be rescued. The little girls cried piteously for their mother and little sister. When I assured them that both were safe they were filled with ecstasies of joy and gratitude.

I then went up to the city and was kindly received by Dr. Vunk and family, formerly of Little Falls, N. Y. I found a number of brethren here who had removed from the East, who gave me a hearty greeting. "Banks Hall" was obtained for an evening service, and I gave a lecture on the 27th, to an intelligent and very attentive audience. There was much anxiety expressed for a full course of lectures. I was sad to think I could not stay and give them, in compliance with their request. My visit was designed not so much to build up a cause, as to see what could be done at a future time, if God should open the door. I did not find one, of the large number, who ten years ago professed to believe in the Advent near. All were scattered, or turned aside from the truth. Such is the fate of societies without pastors in our large cities and towns. There is some prospect now of building up an interest in this city. Dr. Vunk has become established here, is quite successful in his profession as a dentist, and his whole heart is in the cause. Brother Waite, also, a brother, of some gifts, will do what he can, with others, to sustain an Advent interest.

Oct. 28th.—Left Milwaukee at 9 o'clock p. m. in the steamer Arctic. After a boisterous passage we arrived at Sheboygan, at 2 o'clock in the morning, and put up at the Warren House, ready to take stage at an early hour for my appointment in Greenbush that day. A crowd of passengers for Fon du Lac had taken up all the seats in the three coaches, so that I had to hire a private conveyance. I arrived at Greenbush about noon, and then for want of conveyance I went on foot about five miles, and put up with brother R. Hinham. He and his kind family received me very cordially. I now learned that my appointment had not been received by Elder Sweet, the pastor, and he was absent twenty miles, at a general meeting. I at first thought to join him in that meeting, but ill health prevented. So I preached to his people in Greenbush. We had a good audience, and the deepest interest. There had been some awakening, and this was much increased. A blessed harvest will no doubt be reaped by brother Sweet. He returned on Monday evening, and heard my last discourse. He gave me his hearty approbation, and also backed up the doctrine I preached on the coming kingdom. Brother S., I find, labored many years in the Advent cause in Western New York, from 1842 and onward. He moved to this new and wild country some years since, and has, though belonging to the Christian society, fully preached the doctrine of the Advent. He is a lovely man, and useful to the cause of Christ in this destitute region. Our interview, though short, was one of much interest. He deeply regretted the mistake about my appointment; and gave me a cordial invitation to visit them again, with the assurance of open doors in all that region.

Nov. 1st.—Returned from Greenbush to Sheboygan Falls, about twenty miles, and put up with John Parker, Esq., formerly of Vergennes, Vt. This brother's family were old friends, and I had a most cordial welcome. I almost felt as though I was in old Vermont. They are very pleasantly situated, and are in health and prosperity. Here I met deacon Trowbridge, whom I had never seen till now. He is a deacon of the Baptist church in this place, as also a public teacher, preaching much in destitute neighborhoods, and with good success. He embraced the Advent faith in 1844, since which he has been a most faithful and active advocate "in season and out of season." Our interview was one of much interest. I rarely meet with one who so fully and warmly sympathizes with me, and also with the Advent cause generally. By his means the Baptist chapel was opened to me, where I preached in the evening (Nov. 1st,) to a large gathering, who gave me a most attentive hearing. Among them were four or five preachers of the Baptist and Congregationalist order, who treated me with kindness and liberality. Some were anxious for a course of lectures, but I could not remain. A door is now open however, to speak in full on the kingdom of God at hand, in this place.

At the close of the meeting I took leave of Father Trowbridge and others, and in company with brother Parker and a Congregationalist clergyman, took carriage to Sheboygan, in order to take the boat at midnight for Chicago. On the way I had conversation with the clergyman on the prospect of the world's conversion. His idea was, that the instrumentalities now in use by Protestants would ultimately overthrow "Romanism," and Paganism, and give the world to the Church. He thought the Roman hierarchy was tottering and wasting before Protestantism. I told him I thought very different on that subject, and that he was in my opinion mistaken as to the character and strength of that power. And besides, the prophetic word assured us that that power would "make war and prevail, until the time come for the saints to possess the kingdom." On parting gave him some tracts on "Romanism," and a variety of other topics, which I hope may give him light on the speedy personal return and reign of our Lord.

On our arrival, I put up at the Temperance House till the arrival of the boat. Here I took leave of my friend Parker, who had kindly conveyed me here, for which he has my thanks. I had been greatly afflicted with ague in my face, with toothache. My head was so affected that it was difficult for me to collect my thoughts to speak. My face was badly swollen, and I had spoken at the Falls that evening under very painful circumstances to myself. And I suppose I looked about as much like myself as I felt. I had made up my mind under my sufferings, that if I could find a dentist that night, I should seek relief. A friend was kind enough to show me to the office of a skillful dentist, who on being awakened from his slumbers soon relieved me. We had a pleasant talk on the soon coming of the King, and gave him a bundle of tracts, and we parted, but not without an inquiry on his part whether I could not remain and give them some lectures on the coming of the Saviour.

The regular boat not arriving, I took the "Propeller" for Milwaukee, at two o'clock in the morning. I got a few hours' rest. We arrived at Milwaukee in the afternoon, with health a little improved, and put up with Dr. Vank, from whom I received every attention. Finding that no boat was going to Chicago, and that I could not get to my next appointment at Rockford, Ill., that way, I took the cars to Janesville, Wis., thence by stage forty miles, where I arrived at 9 o'clock P. M. I suffered much this day with an awful sick headache; I was indeed sick, weary and sad. The promised rest never looked more sweet and desirable. May it be hastened. I called upon brother and sister J. Backus, late of Newark, N. J., a few moments, and got some refreshment, after which I went to brother N. M. Adams', late of Worcester, Mass., who had arranged for me to make my home with them during my stay. It was most cheering to meet these old friends from different parts of the East, and receive their hearty welcome.

REPLY TO "BEREAN."

In examining the last article of Berean, I find some few things which I desire to notice. First, he calls the difference of opinion between the learned chronological and critical historians, slight, trivial, &c.; is not their difference as wide as ours? and might not these men honestly differ, and if so is it not possible for us to differ from them and be honest? [1.]

The question is not whether it is satisfactory to us, but whether it is according to truth. It does not therefore make out an *ipse facto* demonstration, to

fall back upon the deductions of others notwithstanding they may be wise men.

I have examined the productions of these men, and I am not satisfied with them, and I therefore claim a right to differ without having my motives impugned. Berean says:

The most superficial reader should be aware of the fact that after Western Rome was divided, a list of ten kingdoms could be furnished for almost any given year. Now I deny the assertion, and call for the proof. [2.] It is true, there has been times when ten kingdoms existed part in the Empire and part out of it. There has been a time when I could find eleven or twelve, out and in the Empire. It is not important how many kingdoms have existed in the different periods of its change, but at what time, and among what ten kingdoms came up the little horn. And now will brother B. take his position, and stand to it, or must he have all the range of kingdoms consecutively existing, from Romulus to Bonaparte, so that he can say it may mean this, and it may mean something else. *It is easy to tell what is not.* Walk up and tell the church what does fulfil it. [3.]

* He says that although the existence of just ten kingdoms is associated with the existence of another, still to many who have embraced time or have become favorable to it, it is a matter of importance and interest that just ten did exist at the time named. Now permit thus much of that sophistical theory to rest very lightly on the mind, for just ten kingdoms can be reckoned up before 519 and since 519, as the most learned have shown, to have existed prior to that date. Now three original kingdoms are discarded in that scheme, because, as the editor of the *Herald* pointedly said, it would be fatal to their theory. * Now I consider this an uncalled for charge, and not true. We do not reject the original Kingdoms three of which were plucked up by the Little Horn. I challenge proof that there were ten Kingdoms in the Roman Empire during the existence of the Heruli. [4.] the Heruli were destroyed by Theodoric in 493, and he and his Kingdom were Pagans. [5.] Argo that the Heruli being one of the ten plucked up by the Goths, therefore the Pagan Goths are the Little Horn or say, the Pagan Goths did it for the Little Horn. Now you cannot make a school boy believe that. [6.] Again will you look at your ten Kingdoms two of which Heruli and Lombards, I say that Heruli and Lombards did not exist in the Roman Empire at one and the same time. The Heruli were destroyed in 493, the Lombards were not in the Empire at that time, their seat of government and possessions, were on the east of the Danube in Germany, they did not come into the empire until after the Vandals were plucked up in 534, therefore they could not constitute one of the ten. Now I call upon you either to find the Lombards in the Empire existing at the same time, with Heruli or give up that point, let us have facts and they will stand. [7.] Then I want you to tell the readers of the *Herald*, what were the nine other Kingdoms at the time of Heruli, when this is done, I shall read with better relish tearing down arguments against our time scheme. [8.] Now mark the point, and tell us were the Heruli plucked up by or for the Little Horn in any sense, or so tell us how, we would like to meet that point. Daniel does not see or speak of the ten Kingdoms until the Little Horn is to be developed, who was to destroy three of the ten he saw 12. he did not see them in consecutive order, but simultaneous, if consecutive, he might have seen 50 as well as ten. Now if the principle of interpretation adopted which makes ten horns signify ten Kingdoms is correct then the Little Horn is a kingdom, and I challenge you to find it in the Pope, or Catholic Church, until after the days of PEREN, 700 years after Christ. Lastly the reference to the Britains demands a little notice. He says that they did not settle in Wales until the year 600. Now I ask what has that to do with the question the Britons were an independent Nation from the time they invited the Saxons among them until by them driven to settle in Wales, so that during all the hundred and fifty years wars they were a Kingdom independent within the Empire. What if the Romans did not travel all over the Mountains of Wales, did not that territory belong to Rome, I ask did Julius Caesar go all over Gall, when he added it to Rome, did the soldiers of the United States, go all over California when we took possession of it. It was too small Daniel don't tell, how large either of them were, or whether they were white or black, neither does it make any difference, the question is were they a Kingdom in 519, ANS, THEY WERE, and the best evidence of the fact, is they were fighting every inch of their way as they retreated, finally I ask did they cease to be a nation at any time from 490 to 600 if they did will Bro. B., tell us at what point of time they lost their independence. I can find them fighting all of

150 years, so I think they were a nation and if a kingdom in the Empire they must be a Horn on Daniel's fourth Beast. Again did not the Roman territory extend as far north as the wall of Antonius. All this talk about its being small and insignificant amounts to nothing if they were a Kingdom in the Empire at a time when there was nine others I do hope that Brethren will be very calm, and look this thing in the face. As to his reference to ODOACER King of Heruli in his last remarks, I shall make no reply, ONLY REQUEST that the next time he speaks of this Kingdom he will tell the readers of the *Herald*, 1st what other nine Kingdoms existed when that did, 2d how the LITTLE Horn plucked it up, 3d which were the other two Kingdoms plucked up by the same power which plucked up Heruli. And lastly I do hope that such insinuations about discarding one kingdom and taking another simply because it suits our theory best will be left off, it is very unkind and uncourteous and will tend to separate instead of unite. let us love as Brethren the Lord is at hand, the evidences thicken and He for whom we look, is coming at last. Oh let us arise, and have our loins girt about with truth and our lights burning. [9.]

ISAAC ADRIAN.

Winchester Centre, Nov. 29, 1853.

REMARKS.

1. We believe there has been no impeachment of motives in our columns. We have the same right to feel that our motives are impeached when our views are dissented from, as those have from whom we dissent. We trust that brethren may be permitted to show wherein assertions are not sustained by facts, without its being felt that motives are impeached. Those who are conscious of being honest, need only feel that they are shown to be mistaken. And who is there, who is guilty of mistakes?

2. The proof of this will be shortly given in the *Herald*.

3. Our position is taken in the "Chronological Table;" whether "Berean" agrees with it we do not know.

4. The proof of this has been given in the Chronological Table, and in reply to "F. H. B."

5. A mistake. They were not Pagans; they called themselves Christians, but were Arians. (See "Chronological Table" under A. D. 493.)

6. Gibbon gives in full the petition of Theodoric to Zeno for liberty to pluck up the Heruli. (See "Chronological Table" under 493.)

7. The evidence for this was given in the "Chronological Table" under A. D. 453, from Grotius, Warnefrid, and Procopi.

8. These are all given in Herald of 21st of Oct. 1st p., 4th col., and in the "Chronological Table" in the order of their rise.

9. If it is uncourteous to show a writer mistaken, when his declarations are not sustained by history, then we, and we presume Berean, will plead guilty. It has been very painful to us to point out the various errors we have enumerated, but we saw no help for it; for had we failed to do so, we should have been justly regarded by our readers as knowing no better ourselves, and been held responsible for not showing the mistakes. When an opinion is given, we care little about dissenting from it, however far it may be from our own; but when a thing is stated as a fact,—like that that the Goths were Pagans,—our readers expect of us a correction.

There are other things in this, that probably "Berean" will notice.—Ed.

LETTER FROM I. ADRIAN.

Bro. BLISS:—Your remarks in the last *Herald*, under 21, on the 2300 days, I discover a few mistakes.

May the midst of the week refer to any time within the circle of the week? You say there is no warrant whatever for such a use of the word. I trust you do not mean to disguise the fact, that some of the ancient critics as well as some of the best modern scholars so render it. You say that no scholar ever renders it within the circle. And now brother B., I dare take just such a position in reference to this text. If I understand what Mr. Ferguson and Orton mean, it is not absolutely middle of the week, but dividing of the week into two parts. And now to convince you that a scholar has given this rendering of this text, I refer you to Moses Stuart's Commentary on Daniel. Stuart was one of the best of the Hebrew scholars of this land, or I might say of any country in modern times. * Page 295. I will give you his translation of the 27th verse: And he shall firmly covenant with many, for one week, and during half of the week shall he cause the sacrifice and oblation to cease, and a waster shall be over a winged fowl of abominations, but unto destruction even that which is decreed shall there be an outpouring upon him who

is to be destroyed. MARK HE SAYS DURING. [1.] On Page 296 he says * and during half of the week Acc. of time how long does not mean as many have interpreted it, a PRECISE POINT of time just where half of the length of the * whole would reach, but one half or one division of the whole duration.* * Again on Page 304 He says, According to v. 25, an anointed one is to be cut off at the close of the sixty-two weeks, and of course at the beginning of the one week i. e. SEVEN. [2.] It does seem to me that this is the true import of the text. And I do hope that Brethren, (though they may not be *Moses Stuarts*;) will be respected in their opinions. [3.] A few lines in relation to building Jerusalem. It does seem to me you are mistaken on that point.* Says Stuart, to re-build, or to restore and build, which amounts to the same thing, the obvious idea at all events is that of re-building.*

And lastly, in relation to the time Christ was in the grave you say you was horrified at the expression of such a conception for my life I cannot see anything so awful in the idea that the Saviour should be three days and three nights in the heart of the earth, if he was crucified on Thursday in the afternoon and laid in the grave about six, when their preparation day, for the Sabbath began he would have been three days and nights in the earth, but if he died on Friday then he was not even PART of the third night in the earth. I cannot see why it is calling in question the words of the Saviour to say his words were fulfilled in his burial. Those who make him but one day and part of two and but two nights and no part of the third are those who question his veracity. [4.]

I. ADRIAN.

Winchester, Nov. 11th, 1853.

REMARKS.

1. True, he says "during;" but he says it is during half, reckoning from the centre to the end of the week. If the sacrifice was suspended during that half of the week, its suspension occurred in the centre of the week; so that here is the *opposite* of authority for defining it anywhere "within the circle."

2. Had you quoted farther on the 304th page, you would have given Stuart's admission, beginning on the next line to that where you stopped: "But it is quite plain, that it is during the remainder of the week, i. e. during the next and latter three and a half years, that our text makes the principal desolations of the city and sanctuary to take place."

It should be added that Stuart applies this to the times of Antiochus, and not to that of Christ, so that as an interpreter, he is of no authority except as he acts the part of a lexicographer.

3. See article in editorial on the word "midst." It will be seen that Stuart fully sustains our definition of the word "midst."

4. In the article replied to, those who place the crucifixion on the day before the Sabbath, and his resurrection on the day after, were accused of "making the Son of God a liar." That is what we were horrified at, and not as you make it at his laying in the grave three days and three nights. We then showed that in nine places, are recorded the words of Christ, that he should rise on the third day. We then showed from the oriental forms of expression, that his one declaration that his burial would continue for three days and three nights, was in perfect harmony with the others, was an Hebrew expression for the whole or any part of three days, and that the proof that he rose on the third day, does not impeach his words in Matthew—does not call in question his veracity. We regret that such an expression should be used in connection with Christ's name, or that you should feel justified in repeating the accusation.—Ed.

THE 2300 DAYS.

DEAR BRO. BLISS:—In reading your remarks on the 2300 days, in the last *Herald*, I did not see the harmony between those "remarks" and your former writings, showing the connection between the 8th and 9th chapters of Daniel. [1.] Now, in your first section of that article you say, "The vision of the 8th of Daniel, and the vision of the 9th," as though there was no particular connection between those chapters. Now, if there is no such connection, from what period are the 70 weeks cut off from? If not from the 2300 days, is it from time in general? [2.] The angel says in the 9th chap. 22d and 23d verses, "I am now come forth to give thee skill and understanding—to show thee—therefore understand the matter, and consider the vision," implying that he had not finished the explanation which he was commanded to give in the 8th chapter. [3.] In the last verse of the same chapter, Daniel says "that he was astonished at the vision, but no one explained it." (*Whiting's trans. Adv. Shield*, p. 176.) Now in sec. 2d of your article,

you say that Gabriel explained the vision; where as Daniel says it was *not* explained. [4.]

You say, sec. 3d, "that Daniel was commanded to 'shut up' that vision. It was given for him alone of that age, and not for the understanding of others: but was to be preserved for a future time."—"Gabriel would hardly have been so remiss in obedience to the command to make him understand the vision, as to have left him in that condition for sixteen years." You say again, in sec. 6th, Did the angel refer to the same vision when he told Daniel "to consider the vision," in v. 23d? Had he done so, it is singular that he did not call it the vision at the beginning, as Daniel did the vision of the ram, he-goat, &c., or of the 2300 days. Now, if Gabriel had expressly said to Daniel, that what he was communicating to him had reference to the 2300 days, or the vision of the ram and he-goat, how could the vision have been shut up for a future time? Had the angel been so precise, as you seem to think he ought to have been, in order for us to understand that he had reference to the vision of the 8th chapter, there would have been no veil thrown over the matter; and thus the church in every age would have been able to have computed the time of the 2300 days, as well as those of the last age. [5.] The above are only a few points, in your article, of which I should like an explanation. Yours truly, L. T. CUNNINGHAM.

Newton U. Falls, Nov. 8th, 1853.

REMARKS.

1. The harmony consists in a candid admission of error, in taking ground on that point, in opposition to the sense of all who wrote previous to Hans Wood of Ross Mead. We argued their connection as evidence that the longer period would expire in 1843-4. If those periods commence at a common epoch, it can no more be denied that the longer one ended at the time named, than it can that the sun rose this morning. But the event predicted to follow at that end, not having transpired, it follows that the supposition of their connection was an error. It is therefore in perfect harmony with our avowed principles to point out the defects of our former arguments.

2. It is properly rendered in our version "determined." To determine a precise definite number of weeks, for a specific purpose, is most beautifully expressed in the oriental idiom by the idea of cutting off, or cutting out, as it is variously rendered, such a period. The passing of ten years has demonstrated that it was not cut off from the 2300; and therefore the supposition that it was, has been disproved as sophistical.

3. So we formerly reasoned: but if such was the case why did the angel use a word for *vision*, which is oftener rendered something besides vision, when the word for vision which Daniel used, is never rendered anything but vision? Daniel has left on record that he was praying respecting the 70 years of Jeremiah. And when the angel comes to give him skill and understanding, it is altogether more probable that he refers to the subject of Daniel's prayer, than to what transpired sixteen years before.

4. Because none of Daniel's associates explained the vision, it does not follow it was unexplained by the divine messenger who had been commissioned for that purpose, and whose explanation of each separate appearance in it, is a matter of inspired record. Daniel was not told when the 2300 days would begin; nor was he told in the previous vision (7th chap) when the three and one-half times would commence; yet he says that *that* vision was explained.

5. It seems then that you admit that the angel was not sufficiently specific in his language to leave no doubt respecting a reference to the vision of the 8th chap. When there is room for doubt, there is no room for positiveness, but great room for modesty in the expression of opinions respecting it. We trust that we have learned a lesson on this subject which will not be lost on us.—Ed.

LETTER FROM HALLOWELL, Me.

DEAR BRETHREN AND SISTERS:—It has been apparent to my mind for some time, that the truth which has distinguished us from others, has lost its power, and ceased to have a saving influence on the minds of very many. That faith in the immediate coming of Christ has become greatly weakened, and in too many hearts, become merely a sectarian principle.

Evidences of the truth of this abound. Why does this brother build a nice house, furnish it expensively, ornament his grounds, and plant his fruit trees? Ah, he thinks time may roll on five, ten, or fifteen years yet, and he wants things comfortable and pleasant about him. Why does that good brother, who has been blest with a liberal portion in this life, and who once gave so cheerfully and bountifully to sustain the cause which was dear to his heart, now hoard up his wealth,

and devote himself arduously to gain more, that he can hardly spend an hour in the day, to study the Bible, which once afforded him so much delight, and to pray for the blessing of God upon himself and others? Is it not evident that he is saying in his heart, "My Lord delayeth his coming!"

Some are seeking to be popular—to gain that honor which cometh from man, and are very much afraid of being deemed singular, or fanatical. Conformity to the world, its customs, fashions, and spirit, is greatly on the increase among us. Greatly has my heart been pained, while I have seen my Advent sisters adorning their persons with forbidden ornaments and costly attire.

Not long since I was introduced to one who had quite recently embraced the hope of the gospel. She had a variety of golden ornaments upon her person, and while it grieved me to see them, charity suggested, "she is a young convert, and probably is not aware that the Bible condemns these things." When a fitting opportunity was afforded, I called her attention to 1 Tim. 2:9, and 1 Peter 3:3, 4, remarking that there was a portion of the discipline perhaps she had not seen. She read it, and to my disappointment replied, that she had read it before. I then alluded to the jewellery she wore. She remarked that she did not consider it wrong, if a person had them, to wear them, if they took no pride in them. "Is not the command, to which I have already called your attention, as binding upon us, as any other?" "Yes, I suppose it is," was her reply. Then why not obey? said I. The fact that God forbids our wearing them is reason sufficient why they should be laid aside; and if our hearts are not set upon them, or care nothing about them, it will be no self-denial to lay them aside; but if we are reluctant to do it, we may be assured we have pride in wearing them; besides, the influence over others is injurious both to ourselves and them.

I will add, that this sister saw her fault, and immediately took off her ornaments. I would that all the sisters might do likewise; and if they have due respect for the precepts of the gospel, I hesitate not to say, they will do so. There are many other decorations, such as artificial flowers, bows, curls, &c., which are unbecoming to the humble Christian. Our dress should be plain and simple. Some will cry out, "Fastidiousness," "Too much anxiety about trifles;" but with the word of God, and the example of the devoted in all ages to sustain me, I fear not what may be said. Well I know that the "lust of the eye, and the pride of life," have ruined thousands. We should wear nothing that we would not like to have on when Jesus comes, neither be engaged in any pursuit that we should wish not to be found in at the last day. That time is near. I hesitate not to confess my faith in seeing Christ *next year*.

For about four months the evidence has been to my mind conclusive in relation to this matter. It was not during the excitement of a meeting that I believed; but while looking the subject over alone in my own quiet chamber. When my judgment was convinced, a thrill of joy pervaded my whole being, and I shouted aloud, Glory to God! I found I loved the coming of Jesus more than I was aware of. I have no doubt but there are many who are not convinced as yet of its truthfulness, that would rejoice could they be satisfied that it was so. I cannot consider all as backsliders, who do not see as we do in relation to definite time, but I think it is the duty of all to investigate and candidly weigh the subject in their minds, who have an opportunity of so doing, and none should hesitate to believe through fear of reproach, neither should any one hastily embrace it as truth, through fear of being lost if they do not. We ought to seek a solid basis for our faith, and be able to give *understandingly* "a reason of our hope, with meekness and fear," not with a dogmatical, overbearing, and censorious spirit.

There is one thing I know not how to reconcile with consistency. To hear persons say they are looking for the Lord every day, and yet speak about the sad results which will most certainly follow the passing of the time. I find there are quite a number who are quite sure Christ will not come next year. There are many other things I would like to refer to, but my full sheet admonishes me to close. I will just add, that the tent meeting held at Bodoingham was very interesting and good, with some few exceptions. The evidence there brought forward from history, to establish the commencement of the 1335 days, was far more weighty than anything that has ever been published. The strength of the argument has not been fully written out. Yours, M. D. WELLCOME.

Letter from Clarenceville, C. E.

BRO. BLISS:—The last Sabbath in August I returned to this place and commenced a series of

meetings, and the Lord was in the word spoken. Night after night was seen the deeply convicted sinner, and the repenting backslider, pleading for mercy. The Lord did hear the prayers of his children in behalf of the penitent, and many were made to rejoice in "hope of the glory of God." To him be all the praise.

On Monday we went to the brick school house in brother S. Quincy's neighborhood, and continued our meetings there; the Lord was with us of a truth, the youth were especially interested and quite a number were hopefully converted to God, and are now rejoicing in prospect of soon seeing "the King in his beauty," and of having an inheritance in the "kingdom of God." Since I have been in this place I have baptized twenty-eight, in obedience to the commands of our "Master."

At the request of the brethren and sisters, I preached to them on the subject of the gospel order, in which I pointed out the benefit, and also the duty of observing the gospel rule. At a subsequent meeting, they engaged to adopt the "covenant" of the church at Waterloo, C. E. We are united in the great truths of the Bible, and our prayer is, that we may be bound together in love, live in peace, grow in grace, increase in knowledge, and be ready when "the Master appears."

We have a very interesting Sabbath school numbering about forty scholars, which is doing well. They are much pleased with the Sabbath School Library and Question, books you sent them last summer. We hope to be remembered in the prayers of the household of faith. I remain as ever yours in the hope of the gospel.

Nov. 18th, 1853.

BENJAMIN WEBB.

BRO. D. CAMPBELL writes from Smithville, C. E., Nov. 4th, 1853:—"I am on my return from a tour of three hundred miles. The harvest truly is great and the laborers are few. Let us pray the Lord of the harvest to send forth more laborers to his vineyard. For the sake of Christ and souls, let some brother come over and help us. The brethren in a number of places are desirous to have some brother come. One having the approval of the Adventists would be acceptable, and would be helped after a godly sort. We stand in need of living faith to be able to withstand in the evil day, and having done all things to stand. I have removed to Dunnwich, C. W. I want an interest in the prayers of those of like precious faith. I hope to have the aid of brethren John Pearce, and Crandell, and Benson, part of the time.

"My address is Dunnwich, Tryconel, C. W."

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25, 26.

DIED, in Salem, Mass., November 16th, 1853, JAMES W., only son of James and Alta E. Pottle, aged 8 months 29 days, after an illness of six weeks with whooping cough and lung fever. Too bright and beautiful for earth his stay was short, but—

Why should we mourn this faded flower
From this low vale removed,
To bloom afresh in angel's bowers,
By them and Christ beloved.

Thus severed from his parents' arms,
Our babe has gone before,
That our fond hearts may follow him
To that immortal shore.

We have laid our babe in the cold ground to wait until the morning of the resurrection, when we shall see him come forth, clothed in immortality, to die no more; and with him we expect to eat of the tree of life and dwell for ever with our Lord.

JAMES POTTLE.

MR. HIMES—DEAR SIR:—It has become my painful duty to inform you of the sudden death of my father, A. Curtis. He died Nov. 9, of consumption. He had been very much out of health for seven years, and for the past year his health had been rapidly declining, but for the last month we thought him better, for his cough was not as hard as it had been and his countenance looked better, but he was much troubled for breath, and the morning before he died we thought him as well as he had been for a week past. About eleven o'clock, he left home to go to the store, a distance of half a mile; he said as he went out of the door, he must go where he could get more air. Some one that saw him at the store said that he left about quarter past two and remarked as he went out of the door, that he must be getting towards home for he felt as if he was going to have a coughing spell. It was not far from three o'clock when he reached home; I saw him as he came on to the piazza, but did not observe anything unusual in his appearance until he opened the door. The blood was streaming out of his mouth and his tongue was greatly swollen. He looked up at me,

and said faintly "salt and water," and sunk down in a chair and expired without a struggle or groan. O it was hard for us to give him up without one word; it seemed as if it could not be possible that my father lay before me a corpse, only an hour or two before, he was with us, and for aught we knew might live for years. O how uncertain is life. We had an examination the next day, for it was his request that when he died, he wanted that his friends might see and know how much he had suffered, for he would very often exclaim, "None but my God knows what I suffer." But his sufferings are over now and we trust he sleeps in Jesus. It has been his prayer for years that he might live if it was his Father's will, to witness the coming of our Lord, but he would often say, "It matters but a little, for I shall only sleep a little while; it will be but a short time whether dead or alive before I shall hear the last trump, and I long for the time to come." My father has been a reader of the *Herald* for years, and he prized it next his Bible, a great part of his time was spent reading them.

Yours in deep affliction,

AMELIA A. CURTIS.

New Britain, Nov. 21st, 1853.

New Works.—Just Published.

"MEMOIRS OF WILLIAM MILLER."—430 pp. 12 mo
Price, in plain binding, \$1.00
Postage, when sent by mail, if pre-paid, 20 cts.

"PHENOMENA OF THE RAPPING SPIRITS."—With this title, we shall issue in a tract form the thirty-two pages of the *Commentary on the Apocalypse*,—from p. 254 to 286—which treats of the "Unclean Spirits" of Rev. 16:13, 14. It comprises only what was given in the former pamphlet with this title from pages 22 to 54, which is all that was essential to the argument then given, and will be sent by mail and postage pre-paid 100 copies for \$3, 30 for \$1. Without paying postage, we will send 100 copies for \$2.50, or 36 for \$1. Single copies 4 cts.

A NEW TRACT ON THE "TIME OF THE ADVENT."—This tract is now ready. It contains resolutions of the General Conference of Adventists at Salem, and also of Canada East on the question of time, together with an article on knowing the time, and the duty of watchfulness. A very important tract for circulation at this time. \$1.50 per hundred, two cts. single. Send in your orders without delay. Let it be circulated.

"THE MOTIVE TO CHRISTIAN DUTIES, IN THE PROSPECT OF THE LORD'S COMING."—This is an article published some time since in the *Herald*—now issued in eight page tract form. 75 cts. per 100.



AYER'S PILLS.

For all the Purposes of a Family Physic.

THERE has long existed a public demand for an effective purgative pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical pill, but not easy to make the best of all pills—one which should have none of the objections, but all the advantages, of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfailingly successful for the patient hitherto, that almost every purgative medicine is dangerous and irritating to the bowels. This is not. Many of them produce so much gripping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These pills produce no irritation or pain, unless it arise from a previously-existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the box. Among the complaints which have been speedily cured by them, we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Languor and Loss of Appetite, Listlessness, Irritability, Bilious Headache, Bilious Fever, Fever and Ague, Pain in the Side and Loins; for, in truth, all these are but the consequence of diseased action in the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scurvy, Colds with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach and bowels into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous, even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of every body; and it is confidently believed this pill will answer a better purpose than anything which has hitherto been available to mankind. When their virtues are once known, the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

Ayer's Cherry Pectoral.

For the rapid cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-cough, Croup, Asthma, and Consumption.

This remedy has won for itself such notoriety from its cures of every variety of pulmonary disease, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Coughs, Hoarseness, &c.; and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been, and that the genuine article is sold by J. BARNES, Boston, and by all Druggists everywhere. [d. 10-6m.]

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ADVENT HERALD.

BOSTON, DECEMBER 17, 1853.

"ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the numbers of the Hebrew text vindicated." By S. Bliss. Published at this office.

We find the following unsolicited notice of this work, from the pen of a clergyman in Hartford, Ct., in the *Religious Herald*, published in that city. The book was prepared for just such an emergency as the present, and an extensive circulation of it at this time, would be a help to many who for the want of a little chronological information are liable to be deceived by false and specious pretences.

"This is a very valuable contribution to our list of works to aid in the study of the Scriptures, by our former fellow-citizen. No subject is less understood, or more necessary to a proper understanding of the sacred text, than this of Chronology. We commend the work to all ministers, Bible-Class teachers, and whoever desires to study the Bible. Mr. Bliss has here abridged into a small compass all the more valuable results of the larger works of Hales, Usher and others. With admirable skill he has examined, compared, and chosen from the great writers upon Scripture Chronology. There is moreover, in a small compass a great amount of original study. In such a book a man's labors are not appreciated. It is a little treatise you can get for thirty-seven and a half cents and it is worth six months' study—cheap reading for so long a time."

The *New York Evangelist* denominated it, "a succinct arrangement of Bible history, according to the chronology of Dr. Hales, and well adapted to give clearness to its incomparable narratives. The plan of the work strikes us as ingenious—as most assuredly its object is excellent."

(From the *Congregationalist*.)

"The object of this work, is to arrange the Chronology of Scripture events, so that the subject may be easily studied. In the language of the preface 'an original feature of this analysis is the presenting in full, and in chronological order, the words of inspiration, which have a bearing on the time of the events and predictions therein recorded.' The work bears evidence of much labor, and may be used with much profit by the student of the Bible."

(From *Zion's Herald*.)

"It is a brief but thorough outline of the science—defining all its technicalities, and introducing the unlearned reader to quite a comprehensive view of it."

(From *Lord's Literary and Theological Journal*.)

"This brief epitome of the Chronology of the Scriptures, furnishes a large amount of useful information in respect to the times of the persons and occurrences that are mentioned in the Bible."

FOREIGN NEWS.

Letters from Constantinople, dated 10th ult., give some details with respect to the plans of Omar Pasha, which do not leave a doubt of the fact that the operations at Oltenitza were a mere feigned attack, intended to deceive Prince Gortschakoff as to his real intentions. The plan has perfectly succeeded; for while the Russian general has concentrated his troops round Bucharest, thinking that that was the point threatened, Omar Pasha has very different objects in view. It is believed that he was combining his troops, so as to attack the division of General Liders in Bessarabia; and it is also believed that the object of the Ottoman government in sending its fleet into the Black Sea is to co-operate with the land forces in that attack.

It appears that the first successes of Omar Pasha have added immensely to the hopes of the Turkish government. With their successes the courage of the Turks rises, and it would now be more difficult to bring them to terms than it would have been a month ago. They not only declare their full determination to run all the chances of the war, but speak of the terms which they were lately ready to grant to Russia, as now being out of the question. So confident does the whole nation now feel of success that it would require nothing less than a complete and irretrievable disaster to induce them to accede to peace on any more mild terms than an indemnity from Russia, and the revision of all the treaties that have been concluded between Russia and Turkey for the last century—treaties which they consider as the primary causes of all their misfortunes.

A letter from Vienna announces that it is the intention of the Russians to attempt a great operation on the Danube, by crossing the river at Rustchuk and Silistria. The road from those towns joins that which leads to Shumla, which is, with Adrianople, one of the boulevards of Constantino-

ple. The news may be considered as indicating an intention on the part of the Russians to attack Constantinople directly.

A telegraphic despatch has been received from Constantinople, dated the 17th, stating that the Russian forces had attacked St. Nicholas, in Asia, by land and sea. They were repulsed five times by the Turks, who held the fortress. A Russian steamer, with eighteen hundred persons on board, was stranded, and twenty-five of the crew were saved, and brought by the Turks to Constantinople as prisoners of war.

Letters from Bucharest to the 17th state that the city was tranquil, and that the Russians had taken positions to effectually protect the city from the accidents of war.

On the 18th ult. renewed attempts were made by the Turkish forces to cross the Danube, at Nikopoli and Siston, but in which, however, they were unsuccessful.

Wilmer & Smith's European Times has the following resume of affairs, which gives the most definite information that has come to hand:

"A very important change has taken place in the position of the armies of the belligerent powers during the week. Our readers will remember that the troops of Omar Pasha had passed the Danube, and more or less succeeded in fortifying themselves in advantageous positions at Kalafat, Giurgevo, Oltenitza, and Kalarach. At the passage opposite Giurgevo they encountered the most successful resistance by the Russians, whilst at Oltenitza a series of encounters, which lasted many days, attested the resolute bravery with which the Turks attacked the enemy.

"To this authentic statement we added a rumor, then credibly put forth, that the Turks had even captured Bucharest, after a severe bombardment, and that the Russians had fled over the mountains into the Austrian province of Transylvania. This report has proved altogether incorrect. The precise course of events it is impossible to trace with any degree of certainty, but we know that the troops of Omar Pasha have re-crossed the river to the right bank, merely retaining possession of one or two points of vantage to keep the Russians in check. The precise reason which has induced Omar Pasha to take this retrograde step is not known, but military men seem to approve it. It is said that the Russian forces were approaching the scene of action from Moldavia, in such overwhelming numbers that Omar Pasha prudently declined battle at any of the points so low down the river.

"However, it is beyond doubt that the Turkish General maintains his position at and near Kalafat, and we have very positive assurances that a detachment of this division of the army has defeated the Russians, and has taken the strongly fortified town of Krajova, the capital of Lesser Wallachia. This important advantage is reported to have been gained by the troops of Ismael Pasha, after a smart engagement with the Russian division under General Fischbock. The Turks were expected to fortify themselves strongly in the triangle comprised between Kalafat, Krajova, and Naracat (query—Kalarach!) all on the left bank of the river, thereby securing their communications with both banks of the river, and establishing a base of operations to act in Lesser Wallachia.

"Prince Gortschakoff was at Bucharest on the 14th inst., and it was said that he would march to attack Omar Pasha in his position near Widdin, as the Czar had given orders to prosecute the war with energy and perseverance. But, as with all the efforts of the Russians, it now appears that Ostensacken's corps cannot reach Jassy before the 10th of December, the Turks may keep their position in Lesser Wallachia until the close of the campaign. The weather is becoming very cold at the seat of war, and soldiers are taken with their toes frost-bitten into the hospitals, which are filled to repletion. In Asia the Turks have evidently gained considerable advantages, but these can have but slender effect upon the issue of the war. In truth, it has appeared that in all the encounters the Turks have manifested quite as much bravery as the Russians, but they have not succeeded in breaking the Russian lines.

"The Servians, after some vacillation, have declared in favor of the Porte, and seem disposed to aid the Sultan effectually. As regards any negotiations for peace, we are still quite in the dark. Count Walewski, the French ambassador in London, has made a secret and rapid visit to Paris, but returned immediately. Of course there are many versions respecting the object of this visit; our own is, that a secret treaty is on the tapis, or has been concluded, between the French and English governments, to regulate the precise conditions upon which the two nations propose to interfere with the belligerents to secure an honorable peace; and that this is the case, is proved by the os-

tentatious way in which the French authorities at Constantinople have advertised for supplies for the vessels in the Black Sea throughout the winter, which plainly indicates that the fleets will remain in that quarter until peace is definitely signed.

"As the campaign must of necessity soon close, it remains to be seen whether diplomacy can now take up the unravelled skein of events, or whether the Gordian knot must be cut by the sword when the spring arrives. We are more than ever convinced that the Czar will never yield until he is satisfied that England and France will strike at him unless he gives up the principalities; but when he finds both nations in downright earnest to support the Turks, he has no choice but to yield. We hear that military executions by the Russians are of daily occurrence in Bucharest. In fact the whole Russian system is one of terror."

The *London Morning Advertiser* states that it received information last night that the English Government had received a telegraphic despatch announcing the entrance of the English and French squadrons into the Black Sea.

All the Russian residents in Paris have received orders from St. Petersburg to settle their affairs, and to hold themselves in readiness to leave France at any moment, should it become necessary for them to do so.

The following is a summary of the Russian bulletin of the battle of Oltenitza:

"On the 2d, the Turks took possession of the quarantine building, which is of stone, and the first brigade of the 11th infantry division, with two batteries, six squadrons of lancers, with two guns and three hundred Cossacks, received orders to attack them from the side of the village of Mitreni Foudeni.

"On the 4th, at one o'clock, General Dannenberg advanced against the enemy, 'who had had time to fortify his position,' of which the quarantine was the centre. His left flank rested on the river Argish, his right on the Danube, and in front were palisades. The right flank was further protected from the right bank of the Danube, which is here only 212 toises (424 yards) broad, by three batteries. The only flank was also protected by batteries planted on the island in the Danube.

"Two of the Russian batteries advanced to within nine hundred yards of the Turkish position, and the engagement began. In spite of the 'murderous' fire of the Turks, the Russians forced their way into the trenches, and this bold attack threw the Turks into confusion. The cavalry first took to flight, and rushed into the Danube. As the Russian missiles had caused two explosions in the quarantine building, the Turks lost no time in removing their artillery from it, and hurried in disorder to the steep descent leading to the stream.

"As General Dannenberg had succeeded in preventing the Turks fortifying themselves in their position, he was of opinion that the advantage to be gained by completing the defeat of the Turkish detachment would not be equivalent to the loss our troops would suffer from the fire of the 40 guns on the right bank of the Danube. As our loss was, besides, pretty considerable, he resolved to take up his former position. The Turkish troops did not attempt to impede his movements."

CORRECTION.—In the obituary of sister Smith's little boy, in the *Herald* of the 3d, the name was incorrectly given as "Harry;" it should have been Harvey.

MARRIED, Dec. 1st, in Canandaigua, N. Y., by Elder William Ingmire, of Auburn, Dr. J. Richmond Pratt, to Miss Mary L. eldest daughter of Dr. F. B. Hahn.

"Youth's Guide."

The "Youth's Guide" is published the first week in each month at this office. Terms (in advance)—Single copy, 25 cents a year; twenty-five copies, \$5; fifty copies, \$9; Canada subscribers (with postage pre-paid), 31 cts.; English subscribers, 2s.

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J. M. ORROCK will preach in Lawrenceville, C. E., Dec. 26th; Melbourne, 31st, and Sunday, Jan. 1st; Brompton, 4th; and West Hatley, 5th. Evening meetings at 6 o'clock.

BENJ. WEBB will preach in Stanbridge (Stone settlement), C. E., Dec. 24th, and remain over the Sabbath. Meeting to commence at 10 A. M. Let there be a general rally.

PLEASE publish in the *Herald* the following notice:—Edwin Burnham will commence a meeting at Alton Centre, N. H., on Thursday, Dec. 29th, and continue over the Sabbath.—CHAS. BOLLINS.

N. BILLINGS will preach at Albany, N. Y., Sabbath, Dec. 18th, and at Truro, Mass., the first Sabbath in January.

P. HAWKES will preach in Templeton Sunday, Dec. 18th, and in Worcester, Sunday, 25th.

B. S. REYNOLDS will preach in North Troy Dec. 23d.

This semi-annual Conference of Adventists of Northern Illinois will be held (Providence permitting) with the church in Clinton, De Kalb county, in the school-house four miles north-east of Shabona Grove P. O., commencing Friday, Dec. 26th, and hold over the following Sabbath. Elders Chapman, Cummins, and others are expected to break to us the bread of life. Come, brethren and sisters, in the name of our soon coming King, to this feast of tabernacles, praying for the outpouring of the Holy Spirit upon us. Provision will be made for all who come. There will be a supply of Harps and other Advent publications at the conference. In behalf of the committee. N. W. SPENCER, Sec'y.

The General Conference for Central New York, Providence permitting, will be held in the Second Advent chapel in Homer, commencing Wednesday evening, Jan. 4th next, and continuing over the Sabbath. Meetings for conference, preaching, and divine services generally, of especial interest to all who "love the appearing" of our Lord and Saviour Jesus Christ, every forenoon, afternoon, and evening. Elder D. I. Robinson is engaged to be present. We trust that Advent friends in Central New York and elsewhere, as far as convenient, will attend. The services will continue after the 8th, as the interest may require. Homes for strangers.—H. H. GROSS.

I WILL hold protracted meetings at the following places, each commencing on Thursday, at 6 o'clock P. M., and holding over the Sabbath, viz.—At Woodstock, Vt., Jan. 15th; Caldwell's Manor, Jan. 22d; Isle La Motte, Jan. 29th; Champlain, Feb. 5th. Brethren west of Champlain wishing me to visit them, will address me at Champlain, N. Y., until Feb. 8th.—I. ADRIAN.

PROVIDENCE permitting, I expect to attend a meeting at New Hampton, N. H., the first Sabbath in January. The meeting will be held at brother E. Pike's, unless he can obtain a more convenient place. The second Sabbath in January I expect to hold a meeting at the Baptist meeting-house in Danbury, N. H.—T. M. FREDER.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Mrs. J. Harwood, \$3.—Have sent book and Y. G.'s, and credit 50 cents on *Herald* to No. 723.

J. M. Orrock.—Have credited you \$2.26 to 710 for the consideration you name, and thank you besides.

John Clark.—Have credited N. Call to No. 684.

A. Stone.—Cannot supply back numbers of G.

B. C. Smith.—We have sent you six copies of each notice. We sent you the last copy we had of that of H. L. S.

Betsy Loomis.—It was received and paid to No. 658. It was acknowledged in the *Herald* of Nov. 12th; but by mistake the B. was printed Z.

M. S. Wicher, \$1.—Cannot supply back numbers of the G. It always stops at the time to which it is paid for; and the only way to secure full sets, is to keep paid in advance. We are entirely out of two numbers, and so begin at middle of volume. Have credited you the balance on *Herald* to 680.

A. Andrews.—The G. for November was not mailed till last week; but have sent another copy. It is paid to No. 844. Have credited \$1 on *Herald* to 658.

J. W. Daniels.—Sent you books to Trenton the 9th by Adams & Co.

H. L. Hastings.—Sent you books to N. Y. the 8th.

B. S. Reynolds, \$1.—Sent tracts the 10th by express. On the 2d of Sept. we credited you \$8.

E. Lloyd.—S. Crane owes \$5.77—none received last spring.

O. R. Fassett.—Sent the books to E. R. P., and your note to P. B. M.

L. S. Phares, \$2.—You are paid to 666, so we credit it to M. G. to 684.

B. F. Beals.—If you will tell us what numbers failed to come, we will send if we have them.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY.

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(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi-annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

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POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 25 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the *Herald* therefore \$5 a year, or \$2.50 for six months.

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RECEIPTS.

The *No. appended to each name is that of the HERALD to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 655 is to the close of 1853.*

Lucia Robinson, 684; Dr. G. O. Somers, 714; L. Nichols, 664; F. D. Atwood, 665, and G. S. Fellows, 677; S. A. Warr, 684; P. T. Swan, 684; S. Case, 684; H. Moulton, 658; E. A. Whittier, 710; W. A. Chase, on old acct.—\$3 due Jan. 1st; N. Weston, 690; A. Crockett, 664; F. E. Bigelow, 684; B. Colby, 684—each \$1.
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J. W. Dimick, 664—\$3. W. F. Stratton, on acct. *Herald* to Jan. 1st, and \$1.07 due—\$5. J. Woodworth, of N. S. 710—\$1.13. B. T. Morrill, 684—\$1.77. G. W. Boyer, 690—\$6. Louis Etanau, 710—\$3.25.



Luke 9:28-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 658.

BOSTON, SATURDAY, DECEMBER 24, 1853.

VOLUME XII. NO. 26.

Moral Epidemics.

Rev. Dr. BERG, pastor of the Second Reformed Dutch church of Philadelphia, and the accomplished editor of the *Quarterly Review*, delivered, not long since, a highly instructive lecture on the subject above named. An extract is presented to our readers:

"There has not been an age since the beginning of the Christian era in which the minds of sincere and well-disposed people have not been disturbed by prophecies respecting the immediate destruction of the world. The extent of the delusion has varied according to circumstances, but the theme, which all admit is a most momentous subject, is constantly seized by persons who, either from design or in ignorant sincerity, frame theories and schemes of their own, by which, without any real claims to theological science, they undertake the interpretation of prophecies, and arrive at any results which they find desirable. One of the most remarkable of these religious epidemics occurred about the middle of the tenth century. In France, Germany, and Italy, a host of fanatical preachers proclaimed that the thousand years described in the Apocalypse were about to expire, and that the end of the world was at hand. One year before the expiration of the time, the number of pilgrims proceeding to Jerusalem, at which the scene of the last judgment was to be held, was prodigious, and resembled the advance of a desolating army. Thousands sold their possessions and lived upon the proceeds in the Holy Land. The ordinary duties of life were neglected, and every branch of industry suffered from the blight. During the thousandth year the terror increased. The appearance of a shooting star in the firmament was sufficient to bring the whole population into the streets of Jerusalem, in awe-struck expectancy of the final catastrophe. In short, every country has had its prophets: Greece its Cassandra, Rome its Sybils, England its Nixon, Wales its Robin Dhu, the Highlanders their Kenneah Oaur, the Yankees their Joe Smith.

"Speaking of fanatics of this description, Dean Swift remarks:—Formerly, the apostles received the gift of speaking several languages; a knowledge so remote from our dealers in this art, that they neither understand propriety of words nor phrases of their own, much less the gift of tongues. This is an observation which applies with great force to the whole race of fanatical prophets. They usually display a most deplorable want of information, and, what is worse, not unfrequently glory in their ignorance, as though it were the broad seal of Heaven attesting their apostolic commission. The Picardists of the twelfth century, so called from Picard, the founder of the sect, practised the most abominable licentiousness; and yet this Picard styled himself the Son of God, and was honored as such by his followers. This epidemic broke out again in the fifteenth century. A hundred years later, we have Theodoret Sarter setting up his claims to inspiration, and John of Leyden doing the same thing; sending out his twelve apostles to proclaim him king, and, like another Brigham Young, marrying ten wives. He possessed a sturdy impudence which nothing could daunt. When taken prisoner with arms in his hands, he was asked by the bishop how he dared to set up for a king. He asked in turn, 'What right has a bishop to set up for a temporal lord?' 'I was elected,' said Waldeck, 'by the chapter.' 'And I by God himself,' retorted the impostor. In the year 1524, John Stofferous, a mathematician and astrologer of Suabia, predicted that a great deluge would occur, and all Europe was thrown into consternation. The highest ranks were smitten by the epidemic terror as severely as the lowest. They set about devising means of escape. Those who lived near the sea sold their landed property at a great loss. Surveyors were appointed to mark out the places where men and cattle in the different provinces would be least exposed to the flood. In France, the terror was so great that many lost their reason. President Auriol, of Toulouse, determined at all events to be even

with the deluge. He had four pillars erected, and on the top of these he had a boat deposited; but the exceeding fine and uncommonly dry weather which prevailed during the whole period of the predicted deluge, rendered this ingenious precaution of no practical use. A certain Michael Stifel, or Stifelius, revived the panic, to a partial extent only, however, by predicting a similar calamity, for which he set the day; and so it was, that while the prophet was holding forth a violent storm arose, and the good people, supposing that Michael was indeed a true prophet, were thrown into the utmost consternation; but no sooner had the tempest subsided than, by way of compensating the preacher for the alarm which he had given them, they took him out of the pulpit and drubbed him soundly. It is worthy of remark that in a large majority of cases of this description, the fanatics represent themselves as coming from the Lord. Chief Justice Holt on one occasion committed some troublesome vagrants of this description to prison. The next day, a certain Lacy, one of their patriarchs, went to the Judge's house, and told the porter he must see his master. The porter answered he was indisposed, and could not receive calls that day. Lacy insisted that he must speak with him, for he was sent to him by the Lord. When this message was delivered he obtained admittance. 'I come,' said the mountebank, 'from the Lord, commanding thee to grant a *nolle prosequi* to his faithful servants, whom thou hast unjustly committed to prison.' Holt eyed the fellow for a moment, and then coolly replied: 'Thou canst not certainly have come from the Lord, for he would have sent thee to the proper officer, the Attorney General, knowing very well that it is not in my province to grant thy demand; therefore thou art a false prophet, and shalt go and keep thy friends company.' The last century was most prolific in such epidemics. John Wesley was frequently visited by fanatics of this description, connected with certain French prophets. Two of this class paid him a visit at the foundry; they said they were sent from God to inform him that very shortly he would be, as they said, *bornd* again; and they added, they would stay in the house till it was done, unless he turned them out. Wesley had had considerable experience in this way, and knew how to deal with such prophets. He assured them he would not turn them out, showed them into the society room, and left them to themselves. 'It was tolerably cold,' he says, 'and they had neither meat nor drink.' There, however, they sat from morning till night, and then quietly walked off, troubling him with their prophetic illuminations no more.

"Some of the most singular phenomena on record are found in the history of the French Convulsionnaires, in the year 1759. These were women who pretended that they received visitations from the Holy Spirit, and courted the most painful bodily inflictions, such as scourging, and actual crucifixion. The epidemic continued for twenty years in the heart of Paris, and was finally cured by the exhibition of severe legal remedies. These fanatics pretended to work miracles, and they found believers in every grade of society. An author of some note, Carre de Montgeron, a counsellor of Parliament, went and delivered to the king a collection in quarto, of all their miracles, attested by a thousand witnesses. They had their 'spiritual circles.' Sister Rose, Sister Illumined, Sister Promised, Sister Devout, and more sisters of the same sort, were perpetually sent for to people's houses. They used to have themselves whipped, and no marks were to be seen of the whipping next day; they let themselves be beaten on the breast with sticks, and felt no pain; they even submitted to be pierced with swords, and went through all sorts of fantastic tricks—if the record is to be believed—evidently such as the magnetizers of our day can perform whenever occasion requires. Our own century has been fruitful enough in epidemics of the rhapsodical order, always under the captaincy of some ignorant expounder of prophecy, who has not even wit enough to see his blunders when

they are pointed out, or to understand the plainest exposition.

"The moral of all these facts is a practical admonition against the undue supremacy of any article, even of religious belief, which has reference to the temporal interests of mankind. Human selfishness needs no morbid stimulus. It will take care of itself without any foreign aid. We might illustrate the same principles, which have been under review by an array of facts which would tire patience herself; but we forbear. The South Sea Bubble, the Mississippi Scheme, the Poisoning Mania, the Alchemists, the Crusades, and many other epidemics, exciting malignant passions, or stimulating the inordinate lust of gain to a paroxysm of insane folly, might be adduced as corroborating the same truth; but we have cited enough to answer our present purpose. There is no safety in discarding established principles whose verity has been attested by the long experience of centuries. Nothing but shame, confusion and contempt can be earned by the simple souls that are ready, with itching ears, to give heed to seducing spirits and doctrines of new revelations, involving the abandonment of the sacred truths which God has fixed, like the bright galaxy in the firmament, to guide the pilgrim through the darkness and the dim twilight of a transitory state, to the joys of perfect, glorious, and eternal day.

I Say unto You, Watch.

BRO. BATCHELDER:—In an extract from a sermon, delivered before the General Association of Indiana, by the Rev. A. Tucker of Lafayette, I read the following sentence: "Millerites had better be sawing wood, digging potatoes, or selling behind the counter, than watching for the time when Christ shall come."

Shall the watchman upon the walls of Zion say that the bride must not watch for the Bridegroom? Does he look from that high tower which he occupies, that station of deep responsibility, and mark the path of her pilgrimage from the time she commenced her sojourn upon earth in the garden of Eden, down to the present day, and then say to her, watch not for thy Beloved? If so, I would ask him to take with me a flying, bird's eye glance of this path of hers, and I would request him to observe some of the memorials on the way, set up as being commemorative of the difficulties she has encountered, the enemies she has had to conflict with, and the disappointments she has been subjected to.

First, we behold her in beautiful purity, fresh from the hand of her God in paradise. But how soon is the immaculate and transparent robe that adorned her, defiled by the touch of the old serpent. Next we see her outside of the garden of God, amid scenes of rural beauty, beside an altar upon which her sacrifice is laid. Her God has accepted it, and already his swift messenger of flame is bearing it heavenward like the sweet incense of prayer arising from a pure heart, when the seed of the serpent aims as he deems a deadly blow upon the bride of heaven, the infant Church. But we see her rising and tottering amidst a thousand dangers. By and by we behold her upon the face of the great deep; no green spot of earth appears, no sunny gleam from heaven, lights down upon that lone bark that bears her! Deep, deep beneath the waters slumbers the baptized earth, and then she stands, upheld by God through the tremendous crash of nature.

Again we look. We see her on the fresh green earth; above is spread a glorious canopy of clouds, and the bride stands up beneath the gorgeous bow set in the heavens a token of the covenant God then made with her, that no more should the type of death in overwhelming waters spread itself over the chosen home, when, by and by, her Lord should come to celebrate with her his own espousals. Here we would love to linger, and to look the fair bride all full of faith and love and hope amidst sweet nature's freshness, but time rolls on—on—on, and by and by we see her, a lonely wanderer from

Chaldea seeking her Lord and watching for him; then again we find her on the bank of Egypt's river, bound in slavish chains, dispirited and faint, aye, almost hopeless that her Lord would e'er deliver; but as she sighs, and heavenward looks, we see the bright cloud sinking low, and spreading round her its gentle halo. Glorious renewal of heaven's covenant! But onward still she wanders a weary pilgrim. Her gaze is always heavenward. Suddenly she breaks forth into a cry of joy, and a song of praise; the gates of heaven seem opened, and from thence come trooping myriads of angels, saying, Glory to God in the highest, and on earth, peace and good will to men, and to the bride the congratulation is, "Tidings of great joy, behold, the Lord has come." Here, let us pause. Let us look in this moment of extatic bliss upon the beautiful bride! The betrothed has come! The hope is fruition! Her joy is full! full! full! All is glory! But what words of sadness are those he utters? Not yet, beloved, not yet, the time is not fulfilled; not yet, beloved. And then, he tells the scenes of sorrow he must yet pass through, before God's kingdom can be set on earth, and the mansions all prepared for that magnificent metropolis that shall descend from heaven where the marriage supper shall be celebrated. But he speaks the words of consolation, that he would send her a comforter that should strengthen her on her way of sorrow until his coming, for which she was bidden to watch. Was it strange that in that moment of hope deferred, it should be said to the bridegroom, be it far from thee, Lord?

But let us follow the disappointed bride to the heights of Calvary. Behold thee, her Lord nailed to a cross! Behold him with his kingly brow pierced with thorns! Behold the blood and the water gushing from his wounded side, and hands and feet! Behold him in the moment of his agony, drinking the last dregs of his cup of misery in the vinegar and the gall! Then listen to the cry, Eloi, Eloi, lama sabachthani! Again, listen! The earth is rumbling! The rocks are crashing! Behold! Behold! Darkness is spread over the earth! All nature shrieks!! The dead, the dead are coming out of their graves! O, God of heaven, where art thou! O, God of Israel, look in pity on the creatures thou hast made! Where now is the Bride? Prostrate she lies beneath the cross of her beloved! Crushed! crushed! But look yonder, a gleam of light is stealing through the dark clouds. A messenger from heaven comes, and pours the balm of consolation into the broken heart of the fallen bride. She wanders away from the scene of horror, and seats herself beside the tomb of Joseph of Arimathea.

Two days of sorrowing gloom have past; three nights of darkness. The dawn of the third day is breaking; an angel appears and says, your Lord is not here, he has arisen. Glorious acclamation! The bride again and again beholds him. The heart burns within her, and she joys again in chastened hope. He recalls to her bewildered mind the promises that by and by he would again come. He recalls to her memory the emphatic command he had so often given, for her to watch for his coming, because that coming would be sudden, unexpected, unlooked for, even as the lightning cometh from the east and flasheth to the west; therefore was she bidden to watch and pray always. She now beheld him for the last time, until the restitution of all things shall return him to her embrace. Still, heavenward was her gaze, and as he left her alone, rising up—up, angels renewed the promise that in like manner as he ascended, so should he again descend to earth. Glorious promise! glorious hope!

Almost two thousand years have past since this ascension, and the weary bride still hopes and watches. She has been driven into the wilderness; she has been persecuted by the dragon and the harlot, but she knows that deliverance is at hand. She knows by the tokens given that he will come quickly, even as she knoweth when the fig tree putteth forth its blossoms, that the summer is at hand. She is now watching and

listening for the voice of the great multitude, as the voice of many waters, and as the voice of mighty thunderings, saying, Hallelujah, for the Lord omnipotent reigneth. Let us rejoice and give honor to him for the marriage of the Lamb is come, and his wife hath made herself ready. Amen. Even so, come Lord Jesus. L. H. S. Journal and Messenger.

(Continued from our last.)

Chronological Table

OF EVENTS CONNECTED WITH THE PAPACY.

551.—The Emperor saw that he had been overreached by the Pope, and issued a new edict against the "three chapters," and anathematizing all who defended them. The Pope and Western bishops protested against the edict; and the Emperor "ordered the prætor, whose province it was to apprehend thieves, robbers, murderers, and such like criminals, to seize on Vigilius even in the church, and drag him, as a common malefactor, from the altar itself, should he there take sanctuary, to the public gaol." But the prætor was not able to effect it; and the Pope crossed over from Constantinople to Chalcædon and took refuge in a church.—*Bower*, v. 1, p. 358.

552.—The Emperor in compliance with the Pope's wishes, revoked his edict, and the Pope returned to Constantinople.—*Id.* p. 359.

553.—"Vigilius consents to the assembling of a council, and promises to assist at it in person. He proposes to the Emperor the deciding of the controversy by an equal number of Greek and Latin bishops; which the Emperor agrees to. The Eastern bishops refuse to stand to that agreement. The Emperor, without any regard to that agreement, orders the council to meet."—*Id.* p. 360.

The Pope absented himself from the council, on account of the small number of Western bishops in it; but finding his absence did not prevent its action, he sent a lengthy defence of the "three chapters." The Emperor opposed Vigilius by Vigilius, and sent to the council the Pope's former condemnation of what he now defended; and the council decided against the Pope.—*Id.* p. 364.

After this decision of the council, the Emperor let the Pope "know that he must either agree with his brethren, and condemn what they had condemned, or forfeit his see and be sent into exile. The Pope answered that the Emperor might dispose of him as he thought fit," but that "he could not sign the acts and decrees of the council."—*Id.* p. 366.

"This answer was no sooner known to the Emperor than he caused the Pope to be seized, and conveyed, under a strong guard, to Proconnesus, an inhospitable island in the Propontis. The other bishops in the West," who refused compliance with the Emperor's wishes were "all driven from their sees and sent into different exiles."—*Id.* p. 366.

554.—The Pope had already changed his opinion three times, and now to regain his liberty, he changes it a fourth time, and is restored by the Emperor to his see.—*Id.* p. 368.

"The whole Church was at this time 'rent,' as Justinian expresses it, from East to West; that is, it was divided into two opposite parties, the one condemning the 'three chapters.' But by neither was the Pope acknowledged for an infallible judge in the dispute, that occasioned this division."—*Id.* p. 369.

555.—Pope Vigilius died, without returning to Rome, and was succeeded by Pelagius, who had adhered to Vigilius in all his changes of opinion respecting the "three chapters." The Emperor had promised to raise him to the papal dignity if he survived Vigilius, on whose death in the island of Sicily, he hastened to Rome and claimed the office. The people of Italy were so incensed against him for his final condemnation of the "three chapters," that they withdrew from his communion. He appeals to the Emperor, who commanded Narses, now the governor of Italy, "to support the new Pope with all his interest and power. In compliance with the Emperor's command Narses spared no pains to reconcile the people of Rome with their bishop, and succeeded therein so far as to gain over, in a very short time, the greater part of the nobility and clergy."—*Id.* p. 371.

556.—The bishops of Tuscany still opposed the Pope, and Pelagius addressed them a conciliatory letter; but he is "abandoned by almost all the bishops of the West."—*Id.* p. 372.

557.—"The bishops of Istria separate themselves from the communion of the Pope, and excommunicate Narses."—*Id.* p. 373.

The Pope "had the mortification to see the authority of the Roman Church universally disregarded, and brought to the lowest ebb, even in the West, the bishops of Gaul, Spain, Africa, Ireland, and Italy, continuing, in spite of all his efforts, of his repeated protestations and decisions, to condemn and reject a council, which he had approved and received; nay and to sus-

pect the orthodoxy of his faith because he received it."—*Id.* p. 374.

560.—Pope Pelagius died, and is succeeded by John, the third of the name.

Bower says of Pope John, "He held the see thirteen years, wanting a few days; and yet I find nothing recorded of him by the contemporary writers, that is worthy of notice. In the West, affairs continued in the same situation, in which his predecessor had left them."—*Id.* p. 375.

565.—Justinian issued an edict declaring the body of Christ, from its conception, to have been incorruptible. It is opposed by the greater part of the Catholic bishops; and Eutychius of Constantinople is seized and deposed by the Emperor, for opposing his edict.—*Id.* p. 377.

Justinian "acted in every respect, as the supreme head and governor of the Church; and the laws he enacted as such, were received both in the East and the West, by the bishops of Constantinople as well as by those of Rome."—*Id.* p. 372.

Among the magnificent edifices erected by Justinian, was one for the worship of the Virgin Mary at Jerusalem. "The Virgin of Jerusalem might exult in the temple erected by her imperial votary on a most ungrateful spot, which afforded neither ground nor materials to the architect. A level was formed, by raising part of a deep valley to the height of the mountain. The stones of a neighboring quarry were hewn into regular forms; each block was fixed on a peculiar carriage drawn by forty of the strongest oxen, and the roads were widened for the passage of such enormous weights. Lebanon furnished her loftiest cedars for the timbers of the church; and the seasonable discovery of a vein of red marble, supplied its beautiful columns, two of which, the supporters of the exterior portico, were esteemed the largest in the world. The pious munificence of the Emperor was diffused over the Holy Land."—*Gibbon*, v. 3, p. 44.

565 (Nov. 14th).—The Emperor Justinian died, and was succeeded by his nephew, Justin the younger.

"As the bishops and clergy were, at the time of his accession, everywhere at variance in the East, about the corruptibility and incorruptibility of the body of Christ; in the West, about the 'three chapters;' and the Church was reduced, by their disagreements and feuds to a most deplorable condition, the pastors being more intent on cursing each other than instructing their flocks, the first care of the new Emperor was to reconcile them, if possible."—*Bower*, v. 1, p. 378.

566.—With this view, he publishes an edict, which restored peace in the East.—*Id.* p. 379.

568.—Narses being recalled by the Emperor Justin, instead of repairing to Constantinople, invited the Lombards from Pannonia into Italy, which they entered without opposition.—*Id.* p. 381.

569.—The Lombards made extensive conquests in Italy.

570.—Upon the reduction of Liguria, "Alboinus was, with loud acclamations, proclaimed king of Italy by the Lombards, and the whole army; and from that year, the year 570, historians date the beginning of the kingdom of the Lombards in that country."—*Id.* p. 382.

Mahomet, the impostor, is born on the 5th of our May.

573.—Gregory, afterwards, in 590, Pope Gregory the Great, having distinguished himself in the senate, was raised by the Emperor Justin "to the high post of Governor of Rome, as the person the best qualified, at that time, to govern, defend, and relieve the city, surrounded on all sides by a victorious and implacable enemy."—*Id.* p. 390.

573.—Pope John III. died.

574.—He was succeeded by Pope Benedict, after a vacancy of ten months and twenty-one days.

The Emperor Justin abdicates the throne of Constantinople, and Tiberius is associated in the Empire.—*Gibbon*, v. 3, p. 198.

578.—Pope Benedict died of grief in seeing the success of the Lombards, and was succeeded by Pope Pelagius II. "The Lombards were at this time, masters of the far greater part of Italy, and kept Rome itself closely besieged."—*Bower*, v. 1, p. 382.

"Pelagius had the misfortune to govern the Church in the most calamitous times Italy had yet seen. The Lombards committed everywhere such dreadful ravages, spread everywhere such desolation and terror, that they were generally looked upon, by the holy men of those days, as the instruments of divine vengeance employed by provoked justice to depopulate Italy, and there extirpate the whole race of mankind; nay, it was revealed to some saints, if they or Pope Gregory may be credited, that the Lombards were the forerunners of the last day, and that the end of the world was at hand. Gregory himself saw swords, and spears, and armies, and

battles in the air, and the whole heaven streaming with human blood. By these dreams and visions of saints, the credulous multitude were terrified to such a degree, that, instead of uniting against the common enemy, in their mutual defence, they abandoned themselves to despair, and let the barbarians plunder, burn, and destroy, without restraint or control.

"Such was, at this time, the state of the Empire in the West; and that of the Church was not much better."—*Id.* pp. 382, 383.

579.—Gregory, late governor of Rome, was ordained deacon,—having retired from the pomp and vanity of temporal affairs—and was sent to Constantinople as the Pope's nuncio.—*Id.* p. 391.

581.—"The Lombards pursued the conquest of Italy without interruption;" and the Pope, expecting daily to see them again at the gates of Rome, solicited help from the Emperor Tiberius. The Emperor could render no assistance.—*Id.* p. 384.

582.—The Emperor Tiberius dies, and his son-in-law Mauricius is raised to the Empire.—*Id.* p. 384.

583.—The Pope applied to the new Emperor for aid against the Lombards, and an army was sent into Italy.—*Id.* p. 384.

584.—This year witnessed a truce between the Greek troops, and the Lombards.—*Id.* p. 385.

586.—Recared, the first Catholic king in Spain, renounced Arianism in 586; and it was through his means that "the whole body of the Visigoths and Suevi were allured or driven into the pale of the Catholic communion."—*Gibbon*, v. 2, p. 405.

588.—In this year, the title of "UNIVERSAL BISHOP," was confirmed to John, the Patriarch of Constantinople, by a great council, which the Emperor assembled in that city.—*Bower*, v. 1, p. 388.

Pelagius, the Pope, in a letter to the patriarch, "reproached him in very sharp terms with pride and ambition, styling his attempt wicked, detestable, diabolical, and threatening to separate himself from his communion, if he did not forthwith relinquish the anti-Christian title he had impiously assumed."—*Id.* p. 389.

589.—"The Goths in Spain, who having professed the doctrine of Arius for the space of 213 years, were at last, in that year, induced by their king Recaredus, to renounce that doctrine, and embrace the Catholic faith. On so remarkable an occasion the king assembled a council, the third of Toledo, consisting of seventy-three bishops; and being present in person, ordered, after a short harangue, his confession of faith to be read, signed by him and his queen; and likewise the confession of the bishops, and other ecclesiastics of the Gothic nation; receiving the three general Councils of Nice, Constantinople and Chalcedon; and anathematizing the doctrine of Arius, and all who maintained or professed it. This was matter of great triumph to the Catholic party."—*Id.* p. 389.

"Seventy bishops, assembled in the Council of Toledo, received the submission of their conquerors; and the zeal of the Spaniards improved the Nicene creed, by declaring the procession of the Holy Ghost, from the Son, as well as from the Father; a weighty point of doctrine, which produced long afterward, the schism of the Greek and Latin churches."—*Gibbon*, v. 2, p. 405.

590 (Feb. 8th).—Pope Pelagius died. Gregory, commonly surnamed the Great, was elected Pope. The election of Gregory was received with loud acclamations by all except Gregory himself, who thunderstruck at the news, and not able to prevail on the electors to name any other, wrote, without loss of time, to the Emperor Mauricius, earnestly entreating him, as he would answer at the last day, not to confirm his election."—*Bower*, v. 1, p. 392.

Gregory's letter to the Emperor was intercepted by the governor of Rome, who sent in its stead a letter begging the Emperor to confirm him, who did so. When Gregory learned the result, he fled in disguise to a cave in the forest, where he concealed himself; but he was soon discovered, and carried back in triumph by the people and ordained.—*Id.* p. 393.

The first act of the new Pope was to send a confession of his faith to all the bishops; and he "undertook, in the next place, to heal the divisions that still reigned in the Church, on account of the 'three chapters.' Several bishops in Italy, and some in Spain and Gaul, had in the end, been persuaded to condemn those chapters, or at least, for the sake of concord and peace, to communicate with those who condemned them. But the bishops of Istria had not yet been prevailed upon to do either. They all, to a man, still continued to maintain that cause with more zeal and resolution than ever."—*Id.* p. 393.

The Pope appointed a council to meet at Rome, and obtained an order from the Emperor commanding the Istrian bishops to attend it; but they refused compliance with it.—*Id.* p. 393.

The Emperor "apprehending that violence of any kind, at this juncture, might incline those prelates to favor the Lombards, . . . revoked his former order; and at the same time wrote to Gregory, notifying it to him in the following terms: 'As your holiness is well acquainted with the present state and confusion of affairs in Italy, and sensible, that we must, in prudence, comply with the times, we command your holiness to give no farther trouble to the Istrian bishops, but allow them to live undisturbed, till it shall please God to settle these parts in peace and tranquillity.'"—*Id.* p. 394.

"Thus were the measures, which Gregory had concerted for the re-union of those bishops, all at once utterly defeated."—*Id.* p. 394.

591.—"The conversion of the Lombards, which happened this year, proved of no small comfort and relief to the Pope, amidst his cares and anxiety for the welfare of the Church."—*Id.* p. 398.

592.—The Pope opposed the election of Maximus, a new Bishop of Salona; but a decree from the Emperor confirmed the election of the bishop. The Pope then summoned Maximus to Rome to give an account of his ordination; but the bishop paid no regard to the Pope's summons, and obtained "an order from the Emperor, commanding the Pope, to give no farther trouble to the Bishop of Salona concerning his ordination." When the Pope "found the Emperor was not to be moved by any exhortations, entreaties, or reasons, he acquiesced in his will, and thenceforth never once mentioned the ordination of Maximus."—*Id.* p. 401.

Soon after Gregory summoned Maximus to Rome, to answer to the charge of simony. The bishop paid no more regard to this than the former order. The Pope excommunicated him for disregarding the summons; but, afterwards, by the interference of the Emperor, was reconciled with him."—*Id.* p. 402.

593.—Two presbyters were tried for heresy at Constantinople, and beaten with cudgels, which called forth a remonstrance from Gregory, to the patriarch of that city.—*Id.* p. 403.

594.—The Emperor issued an order prohibiting soldiers from turning monks. The Pope remonstrated with the Emperor, in which he said: "It is indeed matter of great grief and sorrow, that men should be withheld from leaving the world, when the end of the world is at hand. For the heavens and the earth will be soon involved in a general conflagration, the elements will soon be dissolved, and the tremendous Judge will appear, attended by the whole heavenly host. I therefore earnestly beg and entreat you, by the same tremendous Judge, that you will, at least, mitigate the rigor of your law, lest the many tears, fasts, alms of my lord, should, in the end, lose both their merit and reward."—*Id.* p. 405.

595.—The Pope Gregory, wrote to his nuncio at Constantinople, to persuade the patriarch of that city to discontinue the title of Universal Bishop—effecting nothing. The Pope then wrote directly to the patriarch, "loading the title of 'universal patriarch' or 'bishop' with all the names of reproach and ignominy he could think of; calling it 'vain, ambitious, profane, impious, infernal, diabolical;' and applying to him who assumed it what was said by the prophet Isaiah of Lucifer (Isa. 14:12, 13). . . said, This is the time which Christ himself foretold; the earth is now laid waste and destroyed with the plague, and the sword; all things, that have been predicted, are now accomplished; the king of pride (that is), anti-Christ, is at hand; and what I dread to say, an army of priests is ready to receive him."—*Id.* p. 409.

596.—John Bishop of Constantinople died, and Cyriacus was ordained in his place,—retaining the title of universal bishop.

Gregory now opposed that proud title, by styling himself "Servant of servants."—*Id.* p. 413.

600.—A new colony of monks was sent into England for the conversion of the Anglo-Saxons. In his letter to Austin the missionary the Pope thus wrote: "Whereas it is a custom among the Saxons, to slay abundance of oxen, and sacrifice them to the devil; you must not abolish that custom, but appoint a new festival to be kept either on the day of the consecration of the churches, or on the birth-day of the saints whose reliques are deposited there; and on these days the Saxons may be allowed to make arbors round the temples changed into churches, to kill their oxen, and to feast as they did while they were still pagans; only they shall offer their thanks and praises, not to the devil, but to God."—*Id.* p. 416.

602.—Phocas with the army, revolted from the Emperor Mauricius, deposed him, usurped his authority, and was proclaimed Emperor in his room, and afterwards murdered him and his family. The Pope Gregory "wrote letters to the new Emperor, congratulating him on his accession to the imperial crown."—*Id.* p. 420.

605.—Pope Gregory died, and was succeeded by Pope Sabinian.

607.—Sabinian died, and was succeeded by Pope Boniface III.

Boniface "no sooner found himself vested with the papal dignity, than, taking advantage of the partiality, and favor of Phocas to him . . . he not only prevailed on the tyrant to revoke the decree settling the title of 'universal bishop' on the bishop of the imperial city; but obtained, what no man would believe could have ever come into the thoughts of a successor of Gregory to demand, were it not vouched by all historians to a man; but obtained, I say a new decree, settling on himself, and his successors, that very title."—*ib.* p. 426.

"When Pope Boniface was invested, by the Emperor Phocas, with supreme authority over all the churches of the empire, in the way we have seen, he not only adopted all the pagan ceremonies that had previously, in various places, been incorporated into Christian worship, but speedily issued his sovereign decrees, enjoining uniformity of worship, and thus rendered these heathen rites binding upon all who were desirous of continuing in fellowship with the Romish Church, or, as it now was called, the Holy Catholic Church. Thus incorporated, they became a constituent element of the anti-Christian Apostacy, and have so continued to the present day."—*Dowling's Hist. of Popes*, p. 112.

"Boniface had scarce obtained it, when he took upon him to exercise an unanswerable jurisdiction and power to that time unknown and unheard of in the Catholic Church. For no sooner was the imperial edict, vesting him with the title of universal bishop, and declaring him 'head of the church,' brought to Rome, than, assembling a council in the basilic of St. Peter, consisting of seventy-two bishops, thirty-four presbyters, and all the deacons and inferior clergy of that city, he acted there as if he had not been vested with the title alone, though Phocas probably meant to grant him no more, but with all the power of an universal bishop, with all the authority of a supreme head, or rather absolute monarch of the Church."—*Bower*, p. 426.

607 (Nov. 20th).—Pope Boniface III. died.

608 (Aug. 25th).—Boniface IV. was chosen Pope.

The new Pope begged the famous Pantheon, of Phocas, who gave it to him. "He changed it into a church, substituting the Mother of God to the mother of the gods, and the Christian martyrs to the other pagan deities, adored there before; so that only the names of the idols were altered."—*ib.* p. 428.

614.—Jerusalem was conquered from the Romans by Chosroes, the monarch of Persia; and the Holy Land was overspread "by the worship of fire, and the impious doctrine of the two principles—inculcated by the Magi, the priests of the religion of Zoroaster.

"The ruin of the proudest monument of Christianity was vehemently urged by the intolerant spirit of the Magi . . . Jerusalem was taken by assault. The sepulchre of Christ and the stately churches of Helena and Constantine were consumed, or at least damaged, by the flames; the devout offerings of three hundred years were rifled in one sacrilegious day; the patriarch Zachariah, and the true cross, were transported into Persia; and the massacre of ninety thousand Christians is imputed to the Jews and Arabs who swelled the disorder of the Persian march."—*Gibbon*, v. 3, p. 229.

615.—Boniface IV. died, and was succeeded by Deusdedit.

619.—Deusdedit was succeeded by Pope Boniface V.

622.—THE SOUNDING OF THE FIFTH TRUMPET.

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power."—*Rev.* 9:1-3.

In this year Mohammed "publicly preached his doctrines in the city of Mecca, the place of his birth; but was obliged to save himself by a precipitate flight from the dangers that threatened him there."—*Bower*, p. 431.

625.—Honorius, succeeded Boniface V. as Pope.

627.—Mohammed was reckoned as their prince and prophet by a large number of Saracens whom he had gained over, most of whom were still pagans.—*ib.* p. 431.

628.—Chosroes, the king of Persia perished in an insurrection in his capital, and his successor restored what was claimed to be "the true wood of the holy cross," to "the importunate demands of the successor of Constantine." (See A. D. 614.)

629.—This year was made memorable by "the restoration of the true cross to the holy sepulchre. Heraclius performed in person the

pilgrimage of Jerusalem, the identity of the relic was verified by the discreet patriarch, and this august ceremony has been commemorated by the annual festival of the exaltation of the cross."—*Gibbon*, v. 3, p. 241.

632.—Mohammed died.

637.—Jerusalem was conquered by the Saracens. After a siege of four months, the Christians submitted to the followers of the False Prophet, and Omar "entered the city without fear or precaution; and courteously discoursed with the patriarch concerning its religious antiquities. Sophronius bowed before his new master, and secretly muttered in the words of Daniel, 'The abomination of desolation is in the holy place.'" By the command of Omar, "the ground of the temple of Solomon was prepared for the foundation of a Mosque," which soon reared its stately pile on the site of the house of the Lord: and the religion of the impostor was celebrated on the spot which Jehovah had chosen out of all the places of the earth to write his name there.

638.—The Emperor Heraclius, or rather Sergius published in the Emperor's name the famous edict, styled the "Ecthesis" or exposition; that edict being an exposition of the faith, [affirming but one will, in the two natures of Christ.] which the Emperor was there said to profess, and require all his subjects to hold and profess. . . . The Emperor afterwards disowned it, declaring . . . that the ecthesis was neither dictated by him, nor published by his order. . . . Of the disturbances which this famous edict raised, both in the East and the West, I shall speak in the sequel."—*Bower*, v. 1, p. 436.

Pope Honorius died Oct. 12th.

640 (May 28th).—Severinus was ordained Pope, and died on the first of August of the same year.

640 (Dec. 24th).—John IV. was ordained Pope. He condemned the Emperor's Ecthesis.

642.—John was succeeded by Pope Theodore.

644.—The Ecthesis was universally condemned by the bishops in the West.

648.—The Emperor issued a famous edict called the "Type," giving the reasons advanced on both sides respecting the two wills in Christ, and imposing silence on both parties to the dispute.

649.—Pope Martin succeeded to the papacy. On the 5th of October, the Pope called a council at Rome, which rejected the "Type," condemned the doctrine of one will, and anathematized "the most impious Ecthesis" and "the most wicked Type," with "all who had received, did receive, or should thenceforth receive either of those impious edicts."—*ib.* p. 449.

The Pope attempted to extend his authority over the East, by appointing one of the bishops who then adhered to him "his vicar in those parts, empowering him by the authority, and in the name of St. Peter, to exercise all patriarchal jurisdiction;" &c.—*ib.* p. 450.

650.—For opposing the Type, the Emperor ordered his exarch of Italy to seize the Pope and send him a prisoner to Constantinople.—*ib.* p. 451.

653.—The Pope retired for safety to the Lateran Church, where he was captured. "The soldiery, on their first entering the church, broke all the wax-tapers in pieces, overturned the candlesticks, and with that noise, and the clashing of their arms, struck all, who were present, with consternation and terror. In the midst of that tumult, and general fright, the exarch produced an order from the Emperor, commanding him to depose Martin as unworthy of the episcopal dignity, to send him prisoner to Constantinople, and cause another to be chosen in his room."—*ib.* p. 452.

"In the dead of the night the Pope was privately conveyed on board a vessel, that lay in the Tiber. . . . After a three months navigation, they landed in the island of Naxos . . . and there the Pope was kept prisoner a whole year."—*ib.* p. 452.

654.—The Pope was then carried to Constantinople and imprisoned "ninety-three days, no one being suffered during that time to come near him." He was then taken to the council chamber, and tried before the Senate on a false charge of high treason, and condemned and banished."—*ib.* pp. 453-5.

655.—Pope Eugenius is elevated to the see of Rome.

657.—Vitalianus was elected Pope.

663.—The Emperor Constans marched an army into Italy, against the Lombards—has little success and retreats.

672.—The Emperor Constans is murdered. The Saracens reduced all the north of Africa to the Mohammedan yoke.

672.—Adeodatus becomes Pope. In his time the Lombards renounce the Arian doctrine.

676.—Donus is chosen Pope.

678.—Agatho succeeds to the papacy.

Parting Words on the Study of Prophecy.

For several months past, we have been indulged with the opportunities of holding occasional intercourse with the readers of the *Christian Observer*, upon the grand object of our "blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ." This solemn but delightful subject, is set before us in the holy Scriptures, as the incentive to diligence in duty and patience in suffering. The faithful servant is required to watch, and to stand with his loins girded and his light burning, waiting for the return of his Lord; and the suffering Christian is exhorted to patience, because the coming of the Lord draweth nigh. The coming of the Saviour has once taken place, and he once appeared to put away sin by the sacrifice of himself. That coming is the subject of our faith; and, as sinful creatures, we look back upon that coming as the time, when atonement was made for human guilt; when as a sacrifice for sin, the blood was shed, in which we have redemption, even the forgiveness of sin; and by which we are sanctified to God. But the second coming of the Saviour is the object of our hope,* and as redeemed creatures, we then expect deliverance from all the consequences of transgression; from affliction, sorrow, death and the grave. The full benefit of redeemed grace, will then be realized; and the humbling circumstances of mortality will be felt no more.

The first coming of the Lord was an event which included successive revelations. He was first revealed to the shepherds, to pious Simeon and Anna, and to such as waited for the consolation of Israel; and not to the whole nation of Israel until thirty years afterwards; and it was a still longer period before he was made known to the Gentile world at large. So at his second coming, we are also taught to look for gradual developments, and unfolding purposes. The first thing to be accomplished, at the Saviour's coming, will be to gather the saints by resurrection and translation to himself. This is clearly indicated in the Scripture, both by express declaration, and by just inference: "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." This order runs through the numerous passages of Scripture in which the coming of the Saviour is mentioned. The wheat is gathered unto the garner before the chaff is burned up; and the harvest of the earth is reaped, before the wine press of the wrath of God is trodden. Beside these, there are numerous passages, in which we are taught that when Christ appears publicly, all his saints are with him; they must therefore be previously raised and translated, and united with himself in ineffable felicity and glory. This brings the resurrection of his people near; much nearer than we had conceived; and blessed and happy are they who shall be found waiting for him.

How near or remote the coming of the Lord may be, it is not for us to say; the times and the seasons are in the hand of the Father, and he has not revealed the day or the hour. Every effort to foretell the period by the adoption of the year-day theory, invented by Joseph Mede, has failed to the present, and probably will always fail. Indeed it must be so. The Lord Jesus told his disciples, "It is not for you to know the times and the seasons," and if it was not for the disciples and apostles of Christ to know the time and season for the coming and kingdom of their Lord, it must be presumptuous in us to pretend to such knowledge.

He says, "Behold I come as a thief," that is, without any premonition or notice. Hence the reason for being always ready, and always watchful. To his waiting people, for anything we know to the contrary, the Lord may come tomorrow, or even to-day. It is very clear that they are gathered together with him in the air before he comes with them destroy the wicked out of the earth, bind Satan and set up his kingdom.

At this fearful time, fearful indeed to them that dwell upon the earth, the elect church, the bride of the Lamb, will be safe with the Lord in the clouds of heaven. Before the flood came, to destroy the ungodly in the days of Noah, he was safely shut up in the ark; before the fire and brimstone descended upon Sodom, Lot was safely settled in Zoar; and before the last storm of the wrath of God shall desolate a guilty world, his saints shall be removed from the earth. But to secure this deliverance we must attend to the injunction of our Lord: "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21:36.)

* Some very erroneously speak of the advent faith, when they mean the hope of the advent.—*Ed. Her.*

And now Christian readers, as it is uncertain whether any further intercourse will be carried on between us, on these subjects, permit the writer seriously and affectionately to request you to lay them to heart, and to ask, Are these things so? Search the holy Scriptures, and pray fervently for the spirit of wisdom and revelation; and you shall be led into the truth, into all the truth, as it is in Jesus Christ, and into a state of preparation and patient waiting for the heavenly kingdom. And most earnestly desiring and praying that you may be led to seek the things which are above, where Christ sitteth on the right hand of God; and that when Christ, who is our life, shall appear, then you also may appear with him in glory, "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified;" and bid you a solemn, perhaps, a final farewell.

Toronto Christian Observer.

Epidemics.

The great pestilence which prevailed in England in the fourteenth century, during the latter part of the reign of Edward III., is thus described in Lingard's History of England:

"The victories, which had conferred so much honor on England, had been purchased, it was said, with the blood of fifty thousand Englishmen; but the memory of this loss was almost obliterated by the calamity, which shortly afterwards visited the island, a pestilence as general and destructive as any recorded in history. We first discover it in the empire of Cathai [China]; thence we may trace its progress through different provinces of Asia to the Delta and the banks of the Nile; a south wind transported it into Greece and the Grecian islands; from whence it swept the coasts of the Mediterranean, depopulated Italy, and crossed the barrier of the Alps into France. A succession of earthquakes, which shook the continent of Europe from Calabria to the north of Poland, ushered in the fatal year of 1348; and though England escaped this calamity, it was deluged from the month of June to December with almost incessant torrents of rain. In the first week of August this plague made its appearance at Dorchester; in November it reached London, and thence gradually proceeded toward the north of the island. Of its victims many expired in the course of six hours, and none lingered more than two or three days. From man the exterminating malady extended to the brute creation; the carcasses of sheep, horses, and oxen, lay scattered in the fields; they were untouched by birds of prey; and their putrefaction added to the malignity of the disorder. The labors of husbandry were neglected; no courts of justice were opened; the Parliament was repeatedly prorogued by proclamation; and men, intent only on their own safety, fled from the care of the infected, and slighted every call of honor, duty and humanity.

"When historians tell us that one half or one third of the human race perished, we may suspect them of exaggeration; but it is easy to form some idea of the mortality from the fact, that all the cemeteries in London were soon filled; that Sir Walter Mauny purchased for a public burial place a field of thirteen acres, where the chapter house now stands; and that the bodies deposited in it during several weeks, amounted to the daily average of two hundred. It was observed that though the malady assailed the English in Ireland, it spared the natives. The Scots were exempt for several months, and the circumstances afforded them a subject of triumph over their enemies, and introduced among them a popular oath, 'by the foul death of the English.' They had even assembled an army to invade the neighboring counties, when the contagion insinuated itself into their camp in the forest of Selkirk; five thousand men died before they disbanded their forces; and the fugitives carried with them the infection into the most distant recesses of Scotland.

"The consequences of the mortality are carefully detailed by the contemporary writers. At first the reduction in the number of the consumers effected a proportionate reduction in the price of all merchantable articles; in the second year the prices rose with a rapidity and to a height which alarmed the government. The ravages of the pestilence had been chiefly confined to the lower orders; for the more wealthy, by shutting themselves up in their castles, and declining all unnecessary communication with the neighborhood, had in a great measure escaped the infection. But hence arose a want of laborers to cultivate the land, and of artisans to construct or repair the implements of husbandry. To remedy this evil, Edward published a singular proclamation, prohibiting the relief of mendicants able to work, and compelling all men and women in good health, under the age of sixty, and without visible means of subsistence, to hire themselves as servants, at the same wages as in former years, to any masters who should be willing to employ them."

Other historians describe this terrible epidemic

as an oriental plague, attended with inflammatory boils and tumors of the glands, and accompanied with black spots, indicative of putrid decomposition. Burning heat and thirst, with black mouth and throat, were also among the symptoms, which are so far those of the ordinary eastern plague. All concur in the statement that the mortality caused by this pestilence was enormous. Calculating Europe, then, to contain about one hundred millions of people, Hecker sets down the loss of lives at *twenty-five millions*. It was reported to Pope Clement, that in Asia, exclusive of China, twenty-three millions of people had perished. India was nearly depopulated. During three years, from 1347 to 1350, Europe remained more or less under this frightful scourge.



The Advent Herald.

BOSTON, DECEMBER 24, 1853.

Ths readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE PROPHECY OF ISAIAH. CHAPTER XXX.

Ye shall defile also the covering of thy graven images of silver, And the ornament of thy molten images of gold: Thou shalt cast them away as a menstruous cloth; Thou shalt say unto it, Get thee hence.—v. 22.

Idolatry was one of the heinous sins of the nation, and one design of these judgments was to reclaim the nation from it. The images of idols were probably made of wood, and plated with metal. Thus Moses said (Deut. 7:25), "The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them." (See also, Isa. 40 and 41st chaps.) In addition to their golden and silver ornaments, they were sometimes clothed in "blue and purple." To "defile them" is to make them contemptible. Hezekiah (2 Chron. 31:1) "brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all." And Josiah also (2 Kings 23:8, 10, 14, 15), "defiled the high places where the kings had burned incense, from Geba to Beersheba, and brake down the high places, . . . and he defiled Topheth which is in the valley of the children of Hinnom. . . . And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men. Moreover, the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down and burned the high place, and stamped it small to powder, and burned the grove." Thus were they to treat the idols, and to regard them as polluted. The abhorrence they were to manifest towards them is shown by the simile, in which they are commanded to cast them away as they would any loathsome thing.

It will be seen by the reference to the history of Hezekiah and Josiah, that they complied with the requirements of this condition; but the other kings were unmindful of it, or openly apostatized. Manasseh (2 Kings 21:3-8) even "built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them. And he built altars in the house of the Lord, of which the Lord said, In Jerusalem will I put my name. And he built altars for all the host of heaven in the two courts of the house of the Lord. And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger. And he set a graven image of the grove that he had made in the house, of which the Lord said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever: neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them." And although the Lord sent to them (2 Chron. 36:15, 16) "by his messengers, rising up

betimes and sending, . . . they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people till there was no remedy."

Failing to conform to the conditions of this text, and not obeying the voice of their teachers, who continued to admonish them respecting the right way, they forfeited their claim to the promises which follow, except as the pious portion of them will have a part in those which refer to the resurrection state.

Then shall he give the rain of thy seed, that thou shalt sow the ground withal; And bread of the increase of the earth, and it shall be fat and plentiful: In that day shall thy cattle feed in large pastures. The oxen likewise and the young asses that ear the ground shall eat clean provender, Which hath been winnowed with the shovel and with the fan.—vs. 23, 24.

"Then," i. e., if they complied with the conditions of v. 22. These blessings imply a prosperous condition of the nation; and they doubtless enjoyed such a state of things while they conformed to God's requirements; but not continuing to comply with the conditions, these favors were subsequently withdrawn from them. Had they not forfeited them, they would have continued till the day of the great slaughter, referred to in the next verse, which ushers in a new dispensation.

To "ear" the ground, is an obsolete expression for cultivating, i. e., ploughing it. The word has gone out of use since King James' translation of the Scriptures was made.

Describing the "increase of the earth" as "fat," is a metaphor illustrative of its quality. It was not only abundant, but fully developed.

And there shall be upon every high mountain, and upon every high hill, Rivers and streams of waters in the day of the great slaughter, When the towers fall.—v. 25.

"The day of slaughter," is evidently the consummation, so often referred to in the Scriptures, when (Isa. 1:28), "the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." (See note on that text, and scriptures quoted in connection with it.)

"When the towers fall," also refers to the same time, when (Isa. 2:12-17), "the day of the Lord shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low, . . . and upon every high tower, and upon every fenced wall," &c.

That day, according to parallel scriptures, (Acts 3:21) will usher in "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Then (Isa. 35:7), "the parched ground shall become a pool, and the thirsty land springs of water." When the Lord shall comfort Zion (Isa. 51:3), "he will make her wilderness like Eden, and her desert like the garden of the Lord." Thus the abundance of rivers and streams of water on the top of mountains, illustrates the well watered condition of the earth, in the regeneration.

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of seven days, In the day that the Lord bindeth up the breach of his people, And healeth the stroke of their wound.—v. 26.

This text refers to the same period of time, i. e., to the regeneration. The brightness of the luminaries of heaven has doubtless been dimmed by the curse. If not themselves affected, they may shine with a diminished splendor because of the atmosphere which their rays have to penetrate, and which partakes of the consequences of the fall. Their light is obscured by fogs and mists, and a general derangement of the atmosphere. By reason also of the mortality of our bodies, the human eye, by the curse, has been dimmed and unable to perceive the full measure of glory which it may take in when restored to its uncorrupted state in the resurrection.

The relative increase of light, is shown by the similes, in which that of the moon is likened to that of the present light of the sun; and that of the sun to the light of seven days—seven times its present brightness.

"Dream not of a fairer earth,
Ere the King of kings shall come,
Till creation's second birth
Guilt shall swell its awful sum.
Never a brighter sun shall rise
Till Christ shall greet our waiting eyes,
Earth shall wear no richer green
Till Christ upon the Mount is seen."—Bonar.

By the substitution, the present imperfect condition of God's people is illustrated by their being wounded and disabled; and their restoration from the curse, by the binding up and healing of those wounds. This is accomplished by the mediation of Christ (Isa. 53:4, 5): "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

Behold, the name of the Lord cometh from far,
Burning with his anger, and the burden thereof is heavy:
His lips are full of indignation, and his tongue as a devouring fire:
And his breath, as an overflowing stream,
Shall reach to the midst of the neck,
To sift the nations with the sieve of vanity;
And there shall be a bridle in the jaws of the people, causing them to err.—vs. 27, 28.

The prophet having glanced forward, over the prosperous times which the nation might enjoy—would they comply with the conditions—to the final consummation, he now returns to the destruction which should be inflicted on the Assyrian, who is expressly named in v. 31.

The "name of the Lord," by a metonymy is put for the Lord himself. We read in Isa. 37:36, that "the angel of the Lord"—literally the Messenger Jehovah—"went forth and smote in the camp of the Assyrians," &c. God said to Moses, (Ex. 23:20, 21), "Behold I send an Angel"—literally, The Messenger—"before thee to keep thee in the way. . . . Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions; for my NAME is in Him." Other scriptures show that Jehovah himself went before Israel to show them the way, in a pillar of cloud and of fire, as The Messenger to guide them. The coming of the NAME of the Lord, therefore signifies the coming of the Messenger Jehovah, in whom is the name of Jehovah.

"Burning" is a metaphor, illustrative of the intensity of his anger. By a repetition of the same figure it is also denominated a burden; and weight is ascribed to it, to illustrate its analogous effect in crushing and bearing down those on whom it should be visited. By the metonymy, "lips" "tongue" and "breath"—the organs of speech are put for the words or sentence spoken against the Assyrians. By a metaphor, they are said to be "full" of indignation, showing that they contain no element of mercy; and by simile, they are compared to "devouring fire," and to "an overflowing stream reaching to the neck," illustrative of the desolating result which shall follow their utterance. By a metaphor, also, "to sift,"—the act of winnowing grain, which is tossed and shook about,—illustrates the act of the destruction of the nations constituting the Assyrian army; and by the same figure "vanity," or destruction, (Isa. 58:13,) is denominated the "sieve" in which they were to be shaken and scattered. The only remaining figure, is the substitution, by which those who came against Jerusalem are represented as an animal under control by bit and bridle, which is turned about from the path it would otherwise pursue, and guided to its own destruction. The figure illustrates the turning back of the Assyrians from their attack on Jerusalem, their discomfiture, and the return of the remnant to their own land. Thus God said in Isa. 37:29, "Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest."

Ye shall have a song, as in the night when a holy solemnity is kept; And gladness of heart, as when one goeth with a pipe To come into the mountain of the Lord, to the mighty One of Israel.—v. 29.

By an apostrophe to the Jews, their joy over the destruction of the Assyrian is illustrated. The "holy solemnity" is the Passover, which was first instituted, and afterwards always celebrated in the night (Ex. 12:42; Deut. 16:1-6); and the supper was concluded with a song; (Matt. 26:30.) By a simile, their song on this occasion is likened to that; and by the same figure, their gladness is illustrated by that of the people when they came up from all parts of Judea to the solemn festivals at Jerusalem, which they were commanded to observe with rejoicings, (Deut. 16:11, 14,) and of which the Psalmist said (42:4), "I went with them to the house of God, with the voice of joy and praise."

To Correspondents.

"W."—We do not know the date of the "Black Saturday" in England. We have never come across any historical reference to it, and conclude that it was one of the more remarkable of those dark days, which are so common in England, a specimen of which was given in the last Herald.

BRO. HIMES:—How can Russia be called the king or kingdom of the North, when the word says, "Tidings out of the East and North shall trouble him?"

H. J.

West Boscawen, Dec. 12th, 1853.

REPLY.—It is a question we are unable to answer.—Ed.

BILLS.—In the next Herald we purpose sending bills to all who by their omission to comply with the terms of the paper, subject us to that measure to remind them of the amount of their arrearage. We hope that the injustice of neglecting these amounts—so small to them, and so large to us, will be seen, realized, and remedied. In each case, all parties will be made twice glad.

BEREAN'S REPLY TO ELDER ADRIAN.

MR. EDITOR:—A reply to my articles in the last Herald demands a little notice from my pen.

Bishop Newton after enumerating the kingdoms as presented by Machiaval, Mede, Bishop Lloyd, and Sir I. Newton, speaks of "the few variations in these accounts." I have before me a table exhibiting seven distinct lists of the ten kingdoms, by the Rev. W. Digby, illustrating "the unanimity among expositors" on this subject; and Mr. J. W. Brook says, "to the above [table] may be added, with as little discrepancy as to specific designation, only substituting in some instances the modern names of these kingdoms, the lists presented by Bishop Chandler, Daubuz, Dr. Allix, and Messrs. Cunningham, Frere, and Habershon."

From the great mass of these learned Roman and Protestant historians the timists are obliged to differ in order to sustain their theory; but the fact that the subject of difference between them and men of such profound historical knowledge is purely historical, should cause them to express their views with becoming modesty; and then their opinion in the case would never be made the basis upon which to rest an implicit faith—"a belief without doubting or reserve!"

Their perfect "right to differ" none should call in question. Their right to thus differ, even from the wisest of men is one thing; but the manner in which they differ, and the use they make of that difference, is quite another consideration. This discrimination should be kept clearly before the mind of both writers and readers.

He denies in the most unqualified language, that a list of ten kingdoms can be furnished "for almost any given year after Western Rome was divided," and calls "for the proof." In the article referred to I gave examples illustrative of this. There is now on the table before me a catalogue of twenty distinct lists of contemporary kingdoms at twenty successive dates furnished by one of the best living prophetic expositors, for intervals from A. D. 860—A. D. 1816. My former reference to this was simply to show that the specification of ten kingdoms for the year 519, was of itself, no evidence that that year was of any greater importance than many other years in the Roman history.

It is indeed "easy to tell what is not," and when the fallacy of this position is sufficiently exposed I will most cheerfully at the proper time, and in its appropriate place, comply with the kind invitation to "walk up and tell the church what does fulfil it." In the mean time, patience will be found to be an excellent grace.

As I have said nothing about a "range of kingdoms consecutively existing from Romulus to Bonaparte," either literally or comparatively, no defence of that is necessary.

As there existed ten contemporary kingdoms prior to the list furnished for the year 519, those who doubt the latter, do "reject some of the original kingdoms." Those ten kingdoms are named by more than one reliable chronologist and historian, "three of which were plucked up by the little horn;" the evidence of which will be again given when that part of the subject comes under consideration.

There is a "challenge" for "proof that there were ten kingdoms in the Roman Empire during the existence of the Heruli." Let those who seek for the evidence of it, candidly read the "Chronological Table," by the editor of the Herald, and his answer to F. H. B.! In four lists of contemporary kingdoms which I have examined, the Heruli have a place, and some of those lists are reckoned entirely within the limits of the old Roman territory.

Following this "challenge" is the following positive assertion: "I say that [the] Heruli and Lombarda [Lombards] did not exist in the Roman Empire at one and the same time. The Heruli were destroyed 493, the Lombards were not in the Empire at that time . . . they did not come into the Empire until after the Vandals were plucked up in 534, therefore they could not constitute one of the ten." He says "they did not," but gives no evidence to establish what is with so much assurance denied. Sir I. Newton however declares to the contrary, and gives the historical proof to sustain what he says. He informs us, that the Lombards emigrated under their king Gudehoe from Pannonia into Rugiland on the north of the Danube, and returned into Pannonia A. D. 526, under king Audoin." Gudehoe was a contemporary with Odoacer who reigned in Italy from 476-493. So that the Lombards were in Pannonia, which was a part of "the old Roman territory" before 493. The timists admit that "the Heruli were destroyed in 493;" putting this with the fact given by Sir I. Newton, it follows that "the Lombards were in the Empire, existing at the same time with the Heruli." Now I, in turn call on Elder A. to "give up that point;" or else to show that Grotius,

Procopius, Machiaval, Dr. Hales, Sir I. Newton, Bishop Lloyd, and other writers of acknowledged learning and ability, are in the wrong. Dr. Allix also, in his list of kingdoms for the year 486, places the Lombards.

My "reference to the Britons" has this "to do with the question:" In the list of kingdoms reckoned as existing in 519, the fifth is stated to be a kingdom formed in Wales by the "native islanders" of Britain when they fled before the Angles and Saxons into that province. Now I proved from authentic histories:

First. That there is no positive evidence, that the Britons, when they fled before their invaders and conquerors, settled in Wales;—that historians do not know whether they fixed their dwelling place there, or in Cornwall, or emigrated to the opposite coast; therefore, their having a kingdom in Wales, as stated, is more than doubtful.

Second. That if they did establish a kingdom in Wales, it must have been in the mountainous part of that country.

Third. That the mountainous regions were never conquered by the Romans—that it was beyond the prescribed boundary of "the old Roman territory;" and therefore, if it could be proved that they did erect a kingdom even there, it should not be reckoned as a horn of the fourth beast according to their own adopted rule of interpretation laid down in that article. And

Fourth. That their flight into another country, wherever it may have been, did not take place till a century after 519.

The inquiry, "Did Julius Cæsar go all over Gaul when he added it to Rome &c., did the soldiers of the United States go all over California when we took possession of it?" is quite irrelevant. California in 1846 was taken military possession of by the United States, and in 1848 a treaty was made by the American and Mexican commissioners, and by this treaty California was ceded to this government for \$15,000,000. Its cession by treaty, was what annexed it to this country.

The Romans invaded Gaul B. C. 150, and in thirty years became masters of only its south-eastern part. Was the conquest of a part of Gaul the annexation of the whole territory? No. The final subjugation of that province was not till B. C. 50, and it cost Julius Cæsar eight years hard warfare, nine campaigns, and a million of men. In his last expedition for that purpose, he met and defeated a large confederate army composed of men from all the unsubdued Gaulish nations, representatives from every canton, consisting of 300,000 soldiers. Thus by one mighty blow he crushed every opposing force, and reduced Gaul to the condition of a tributary province. The Romans invaded and occupied all the open country of Scotland; but that occupation of a part of the country was never regarded as the subjugation of Scotland. On the same principle, and for the same reasons, the mountainous part of Wales never belonged to the Roman territory; this is the unanimous voice of history.

Let it be proved, if it can be, by fair arguments and good authority, that I have taken a false position respecting the establishment of a kingdom in Wales, or let it be frankly admitted that locating a kingdom in that country, cannot be sustained, then if they please to fall back upon their being an independent nation in Britain at 519, they will find me prepared with history to meet them even there; and by stubborn facts I will show that that resort will not answer their purpose. Let them take either "horn of the dilemma" as will best suit their convenience, and take notice, whichever alternative may be chosen, it will be found equally conclusive against them. Their list has no fifth nor tenth kingdom, and the seventh is to be doubted to say the least.

In the reply to me, the strongest language is employed: positively asserting, denying without qualification, and peremptorily challenging. Of the strength and definiteness of the words used, I make no complaint. The more decisive the terms by which their differences are explained, the better they will be understood. But it is a subject of complaint that it did not sustain his undoubting assuredness with suitable and becoming evidence. He asserts and denies, but where is the proof that his assertions and denials are sound? Not the first word. He speaks of having "examined the productions of these men;" but he does not give the name of a single author examined, nor show how thoroughly he has examined them; so that no means are furnished by which to judge how much more, or less, his opportunities have been for arriving at a correct judgment, than those he dissents from. It is certainly "easy to tell what is not," while avoiding the labor of producing the authority for "what is not."

Will Elder A. again say, that Theodoric "and his kingdom were Pagans," when Gibbon plainly in-

forms him that they were Arians!—that the "Heruli and Lombards did not exist in the Roman Empire at one and the same time," when Grotius, Warnefrid, Procopi, Dr. Allix, Dr. Hales, Machiaval, Bishop Lloyd and Sir Isaac Newton, declares that they did!—that the "native islanders" of Britain, established an independent kingdom in Wales, within "the old Roman territory," when it is the unanimous testimony of history that they did not? This subject, and its deleterious influence, is too serious a matter to be trifled with, and when stern, undeniable facts are presented, we call upon every professed brother and believer to admit them, however much it may clash with views and sentiments ever so fondly cherished. If the high authorities cited in the Herald against their historical statements be worthy of consideration, then they should have due weight in the summing up of the conclusion of the whole matter.

The exhortation and desire "that brethren will be very calm, and look this thing in the face," is timely, and as we are both professed preachers of the gospel, let us have a care that that very common proverb be not applicable to us, that "it is easier to preach than to practice." BEREAN.

LETTER FROM D. BOSWORTH.

BRO BLISS:—In the midst of the confusion that prevails in the world, "how sweet to reflect on" the "good time coming," when "the watchmen shall see eye to eye, when the Lord shall bring again Zion." As I have looked at the professed Christian world for some time past, and seen the fulfilment of that prediction of our Saviour concerning the last times, that "because iniquity should abound, the love of many should wax cold," I have been led to pray more earnestly than ever before, "Thy kingdom come; thy will be done on earth as it is done in heaven." But concerning this event also, Christ tells us innumerable perils shall attend its ushering in. For many in their eagerness to attract attention, or from a desire to draw away disciples after them, shall cry, "Lo! here! or Lo! there!" and "shall deceive, if possible, the very elect." We have seen and heard the fulfilment of this also in every variety of way; but those who have learned only in the school of Jesus have not been deceived hitherto; for he also told them, "Go not after them, nor follow them;" and he adds as a reason, "for as the lightning's flash" shining from east to west, "so shall also the coming of the Son of man be," visible in the whole heaven. Many however who have learned well thus far, we fear have not learned equally well (at least of Christ) in respect to some other things, one of which I wish to notice. I refer to the time of that event, which like the lightning's flash shall usher in millennial glory, and confound an unbelieving world.

At this point I hear the cry of heresy raised, and the question is triumphantly asked, "Was it not time that brought us out into the faith of the Advent near?" I answer, No! at least so far as I am concerned. I heard from the word of God, the teachings of the Saviour—"when ye see all these things come to pass, (signs of his coming,) then know that it (kingdom of God) is near, even at the door." I looked for the signs, saw their fulfilment, and I believed. And when the time, which I after received, failed, I fell back upon my original position, and there I stand to-day. But says one, "When you see a point of time equally well sustained with that you once received, why not believe it?"

1st. I have not seen it.

2d. I have learned that in the school of Christ which I ought to have learned before, viz., that He who said, "Know that the kingdom of God is nigh, even at the door," and in view of it, to rejoice on account of coming redemption, also said, "Ye know not when the time is," and also told us that "because the good man had to watch, not knowing the time when the thief would come," so we also ought to "watch, not knowing the time when the Saviour would come."

3d. Because that among the advocates of the new "times" (all having it just right, and laboring zealously together to build a tower whose top shall reach to heaven) there seems to be a perfect Babel, one teaching it in '54, one in '55, and again one in '56. All are equally certain, but all cannot be right. Stop says my friend; who teaches it in '56! Ah! there is the difficulty. A prominent brother, laboring with one who teaches the coming of Christ in '54, denying that position, with the words of Christ, "Ye know not when the time is;" himself teaches the event to come in '56, although he seems not to be aware of it. I refer to the exposition of the 2300 days in the Herald of Nov 5th. But says the writer of that article, "I taught that the sanctuary will then be cleansed there, that the coming of Christ will be before." Certainly!

But you taught the ending of the 2300 days then. Now let us see what event ends them.

Turn to Daniel 8th. The prophet sees in vision several kingdoms (symbolically represented) who are to tread the sanctuary and the host under foot, the last of which is to magnify himself in his heart, by peace to destroy many; stand up against the Prince of princes; and be broken without hand. In one word the length of the vision, about which Daniel heard a saint inquire, the answer to which was 2300 days, spans the time from the point where the prophet saw the Medo-Persian ram, pushing westward, northward, and southward, with no beast able to stand before him, to the breaking of the last power that should oppress the saints of God. The cleansing of the sanctuary is not included in those days, they only reach to it. If the breaking of the power symbolized by the little horn ends those days (which is clearly the case,) the inquiry suggests itself, What power is there symbolized, and what event breaks it?

1st. What power! The answer is so obviously the Romans, that we only stop here to remark—it was the Roman that stood up against the Prince of princes, and it was the Roman—Pagan and Papal—that destroyed so wonderfully the mighty and the holy people.

2d. What great event breaks or ends it? We answer. Dan. 2:34, 44—Broken in pieces by the God of heaven. Again, 2 Thess. 2:8—"Destroyed by the brightness of Christ's coming." We might adduce other passages to the same purport, but these are sufficient to show that the coming of Christ ends those days. So, then, if the 2300 days end in '56, the coming of Christ is then, and not in '54 or '55; and the brother has not obviated the difficulty he himself finds, in those passages of Scripture which teach us that we know not when the time is.

A word to the waiting household. Dear brethren, whilst those whom we deem misguided, but well meaning brethren, are teaching so many and contradictory theories, thus unsettling the minds of the unlearned, and the unwary, and also seeing deceivers, and deceiving spirits abound in the land, let us heed the admonition of the Saviour, by the beloved apostle, "Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." D. BOSWORTH.

LETTER FROM NEW YORK.

J. V. HIMES—DEAR SIR:—I am much pleased with the Herald, as present conducted, and as I live in a small village where I have little opportunity of hearing the whole truth, its weekly visits are truly welcome, and I could but wish that every candid seeker after truth might have the benefit of reading its pages, as I am sure that the clear and careful manner in which not only the subject of the advent of the Saviour near, but every topic that is within the range of a religious paper, is treated on, would disabuse the minds of many in regard to the want of harmony in the Scriptures, and give them unanswerable evidence of their truth. Its manly and Christian spirit, too, in answering all cavilling objections, and patient consideration of the doubts and difficulties of the more dull, cannot but work a happy influence on the spirit of those who are striving to contend for the truth. The time is rapidly passing by when the glorious truths of which the Advent Herald is and has always been a consistent exponent, can be treated with ridicule and contempt. The influence of the Advent movement since the time of Mr. Miller, has worked on the minds of the people of this country in such a manner, that they now prefer to have the views of the Adventists met by their teachers in preference to the conduct and actions of the professed believers; and where, a few years ago, it was with difficulty the subject could be broached, now a candid hearing is given. There is no better way to bring the views professed by the Advent people, to the consideration of those who seek for truth, than by giving or lending the Herald. If occasionally there were printed in its columns expositions of the prophecies relating to the advent, as in former years, with illustrations and diagrams, there could be found many to read them, who have hardly ever heard of the subject. I have many times felt the want of this information, in talking on the subject, and could not readily prove it, having always given away everything I had. There are many, too, who once professed and rejoiced in the belief of the near return of the Saviour, who, being scattered and removed from the influence of this truth, are yet easily awakened to give it attention anew. In riding home in the cars from this city lately, I got in conversation with a gentleman on the subject of the advent of Christ, when another traveller who had been listening, remarked, earnestly, that he used to believe that doctrine, and it was true, too, but that he had not heard anything about it for a good while.

With an occasional article on the first principles clearly set forth, all these persons might be made to give heed to the subject. Not that there has been any lack of treating on the near personal appearing of the Saviour, in the Herald, for it has been a faithful witness, but that it has avoided going over the same ground again and again, whilst there have been growing up around us classes of persons who must have the subject first in its simple form.

Yours truly, A. W. M.

Nov. 20th, 1853.

THE DISCUSSION.

BRO. BLISS.—I wish to say a few words in reply to brother Wilcox in the Herald of Dec. 9th.

Brother W. says, speaking of Dan. 12:1, "Now I take it for granted that brother Litch admits this personage (Michael) to be Christ; and He causes the trouble," &c. That there will be sorrow to the wicked at the coming of Christ I do not dispute. But that the "standing up of Michael" is identical with the coming of Christ, I doubt. The "standing up of Michael," is the cessation of his intercession, and assumption of executive power, before he makes his advent in the clouds of heaven. Had brother W. carefully read my articles I think he would have seen that instead of my making Christ the abomination of desolation, he would have seen that my view is, that this age will end when Christ ceases to present his sacrifice in the holy place; and that its cessation will be followed by the establishment of the "abomination of desolation" on Mount Moriah in Jerusalem. Hence my theory is, that the "standing up of Michael" and the ending of this dispensation, the offer of mercy to sinners will be synonymous; the latter will be the result of the former. When the Saviour takes away or "causes his sacrifice and oblation to cease," the "abomination of desolation" will appear in the holy place. "And from the time that the daily shall be taken away and the abomination which maketh desolate shall be set up, there shall be 1290 days," not years. If this is correct, then it follows that the "tribulation" of Matt. 24, and the "trouble" of Dan. 12 are identical.

Again brother W. says: "He says, 'The text does not affirm their deliverance before this time of trouble, but intimates that they will go through it, and be delivered from it.' Now as the brother admits they are delivered from it and do not experience it, it is enough for me to say, Amen." Brother W. does not understand me. I said, "they will go through it." And how they can go through it and not experience it, I am a loss to understand. It is a trial of the human race, a final trial, to make manifest the character of all men. The signs and wonders of false Christs and false prophets in that time of tribulation, will be such that if it were possible they would deceive the very elect. But the elect will only be purified and made white and tried by either suffering or prodigies. "But the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." The saints therefore go through and experience the tribulation, and then when fully tried, are delivered from further trouble; while God's judgments come on the wicked.

Your notes are a sufficient answer to some points in brother W.'s article, although I think you err in supposing the "abomination" to synchronize with the compassing Jerusalem with armies.

J. LITCH.

NOTE.—We claim no infallibility. But we shall be much surprised to see reason to change our views on this point, or evidence that the days of the 12th of Dan. are not symbolic.—Ed.

"THE PEOPLE'S JOURNAL."—This is the name of a new monthly (two numbers only having appeared), published by ALFRED E. BEACH, No. 86 Nassau-street, New York city. Two volumes are issued yearly, at 50 cents a volume. Each number contains 32 large pages of letter-press, beautifully printed on fine white paper, and profusely illustrated with engravings, executed in the highest style of the art. The People's Journal is an illustrated record of Agriculture, Mechanics, Science and Useful Knowledge; which the Farmer, the Mechanic, the Inventor, the Manufacturer, and people of every profession, will find a repository of valuable knowledge, peculiarly suited to their respective wants. We have no hesitation in recommending this Journal to each of this class of our readers, as the very best work of its kind that we have seen.

PROFOUND.—A contemporary reviewing the chronology of Archbishop Usher respecting the date of the nativity, quotes from "The Time of Daniel," by the Duke of Manchester, whom he styles "Mr. John Duke, of Manchester, England!" His Grace must be flattered by the reference.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

THE DISCUSSION.

BRO. BLISS:—In a former article reference was made to Rev. 7:14, as evidence that the persons there brought to view, are those who have passed through the great tribulation. In the first part of that chapter, an account is given of the sealing of an hundred and forty-four thousand "of the twelve tribes of the children of Israel;" and then the following passage occurs. Vs. 9, 10—"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Vs. 13, 14—"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, KURIE, thou knowest. And he said to me, These are they which came out of GREAT TRIBULATION, and have washed their robes, and made them white in the blood of the Lamb." The Greek phrase—*ἐκ τῆς θλίψεως τῆς μεγάλης*—is, literally translated, Out of the tribulation the great.

There are persons who suppose the above is applicable to them, while they would, or should, be ashamed to compare their troubles with the sufferings of those who have passed through the great tribulation; which commenced with the setting up of the abomination of desolation. Then, according to the Saviour's words, there was to be "great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be." Who, then, were those whom John saw in the apocalyptic vision, but those who have passed through "the tribulation the great?" They were of "all nations, kindreds, people, and tongues," agreeing with the prophetic words of Jesus Christ, who said: "Nation shall rise against nation, and kingdom against kingdom, &c. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name's sake." If they were to be afflicted, killed, hated of all nations, it must have been after Christianity had been introduced into all nations, and when the nations had combined together, to kill, afflict, and hate them.

But the Church of Judea, being forewarned to flee into the mountains, when they should "see the abomination of desolation" stand in "the holy place," obeyed, and "fled into the wilderness," where she was to be nourished for a time, times and a half; while the remnant of her seed, (Jew and Gentile Christians, who were among the Papal nations,) passed through the great tribulation.

And who can say that it is possible for human beings to suffer more intensely than they have? Can any tribulation exceed the exquisite tortures of the Inquisition? Has not the human frame been racked to the utmost by the most cruel tortures ever invented? How, then, can there be any tribulation, future, greater than that under Papal Rome? Will God re-organize the human system, so as to make it more susceptible of suffering? Tempt not the old Roman harlot with the thought that she may again gloat her vengeance on the people of God, and be drunken again with their blood. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." The time of trouble is a definite period of time. Daniel says, speaking of the man of sin, the Pope of Rome: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws; and they shall be given into his hand until a time, and times, and the dividing of time." Daniel was a captive in Babylon seventy years, and their mode of reckoning time was, of course, familiar to him. The form of the year then in use, Dr. Hales calls "the moveable year;" "consisting of twelve equal months of thirty days, and five supernumerary days; which was the year in common use among the Chaldeans, Egyptians, Arme-

nians, Persians, and the principal Oriental nations from the earliest times" (*Hales*, vol. 1, p. 268. *Ex. Bliss's Chronology*, p. 24.) They reckoned then, $12 \times 30 = 360$ days to the year, and then set the year forward five days, and reckoned as before. Now that a time is a year, can be seen by Dan. 4:16, 32. A time, then, is 360 days, two times 780, and half a time 180. Total 1260 days. Rev. 12:6—"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there, a thousand two hundred and three score days." V. 14—"And to the woman was given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." These passages show conclusively that the time, times, and a half are 1260 days; the same as the forty-two months. $42 \times 30 = 1260$.

This is the time of Gentile dominion over the people of God, and the Saviour has said: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled;" and again in Rev. 11:2, "the holy city shall they tread under foot forty and two months." This cannot mean the city itself; for that was entirely destroyed, only the place where it stood being left, then, it must have been Jerusalem that was carried captive into all nations, who were to be trodden down of the Gentiles, until the times of the Gentiles were fulfilled. We now come to the signs of the close of this period of time, and the reader will please to notice the difference in the records of Matthew and Luke respecting these signs. Luke 21:25—"And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's heart failing them for fear, and for looking after those things which are coming on the earth." This does not inform us, directly, when these signs were to appear, or what they were to be; but as they were defined and explained by the Saviour afterward, on the mount of Olives, as recorded in Matt. 24th and Mark 13th, then, it behoves all of us to consider the following. Read, and ponder. Matt. 24:29—"Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." On the 12th of May, 1780, the sun was darkened here in New England, so that the stars shone in the day time; the moon being full it could not have been an eclipse.

The moon borrows her light from the sun; but on that night, although the moon was in her full, it was most intensely dark; for persons have testified that the darkness of that night was so dense, that a piece of white paper could not be distinguished from black velvet. A full moon in the heavens, and yet an utter blank! What ailed thee, O thou moon, that thou didst refuse to shine? Did he, "the greater light," that rules the day refuse to shine on thee, and thou on us? How could that night have been so intensely dark, if the sun's rays shone upon the moon's disk? As the moon reflects the light of the sun to us, if the light of the sun be intercepted, the moon is necessarily darkened, and whenever a full moon is in utter darkness, it is evidence that the sun is darkened also. So that the utter darkness of that night, is an evident token that the sun was darkened in other lands, after it had sunk in darkness in our horizon. Why did "the dark day" and the falling stars of 1833, cause men's hearts to fail them for fear? Why did gloom, and fear, and trembling, possess the hearts of the people? How lightly men can think of these things, now that they are past! Because judgment is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil. Joel 2:30, 31—"And I will show wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Who remembers not the time when the whole face of heaven was of bloody redness? and the earth tinged with the same reflected bloody light? Who has not seen those appearances of blood, fire, and pillars of smoke moving on the face of the sky? And are all of these things to be disregarded, as though God had suffered nature to play fantastic freaks on her own account, without design or object?

Those who regard these signs as those predicted by the Saviour will obey the following: Luke 21:29-31—"And he spake to them a parable: Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that

summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Amen.

LETTER FROM NEW YORK.

BRO. BLISS:—Since my return from New England I have thought a little sketch of my visit to the various churches which I visited, together with a brief account of the cause in this city, might not be uninteresting to the readers of the *Herald*; but various hindrances have prevented my writing until now.

Most of the readers of the *Herald* have no means of knowing the state of the various churches except through the press, and it is therefore good occasionally, to make mention of them in the *Herald*.

The church in Hartford to which I preached one Sabbath, evidently feel the loss of their beloved pastor, brother Fassett, very much. He was mentioned by them with especial kindness, and they regretted his removal, but their prayers and sympathies will follow him in his new field. The congregation was not large, and seemed smaller from the size of their house. I preached only twice, and my indifferent health made the change from the pulpit to the social prayer meeting, very welcome. The social meetings there are kept up with much spirit, and are well attended.

I found several pleasant acquaintances here, but my ill health prevented my enjoying their society as I otherwise should. The unusual cares and duties connected with our efforts in New York during the summer had made me almost an invalid; and I felt that I could do but little besides recruit myself for the winter campaign in our new chapel. I met brother Matthewson and his wife here, and spent a social hour with them, conversing upon the new version of *definite time*, in which they are interested, and although we did not coincide in our views on that point, we separated with mutual good will, and hopes of meeting in the kingdom when it comes.

At Providence I spent two Sabbaths in exchange with brother G. W. Burnham, where I enjoyed the generous hospitalities of brother Andrews, brother Sissons and others. The meetings on the Sabbath were well attended. Brother Burnham has a promising field of labor, and I hope the church will soon have a larger place of worship—they need it. The number of youth in attendance upon the evening meeting surprised me. Most of them, to be sure, seemed to have come there for amusement, but the exhortations addressed to them, seemed to throw solemnity over their minds. I shall hope to hear that some of these interesting youth have been converted to the Lord under brother B.'s labors.

I spent one Sabbath with the church in Salem, in exchange with brother Osler, and enjoyed the privilege of some social meetings which were especially refreshing. The spirit that pervaded these meetings was excellent, and several of the brethren and sisters seemed to have been recently renewed. I enjoyed especially one morning meeting devoted to social worship, and am inclined to think that the best time for a social meeting. Christians are more likely to sympathize with the labors of the preacher, if they have some responsibilities to perform in the early part of the day. Our meeting was a profitable time. A blessed and subduing influence pervaded the minds of the brethren and sisters, and a good number bore excellent testimony. It seemed to me that mercy-drops were in store for that church. A spirit of unity characterizes the church, and a disposition to co-operate with their devoted pastor. Warm and earnest prayers were offered for him; I cannot but hope, therefore, that they will enjoy a rich blessing this winter.

Having a leisure day, I paid a short visit to my old friend and fellow-laborer in the West—brother John Pearson jr., at Newburyport. I enjoyed my visit here very much, as it had been several years since we had met. Brother Pearson took me with him to see several of his little flock, some of whom are invalids,—and in the evening, though a very stormy night, a good audience,—composed chiefly of members of the church, were present, to whom I gave a brief discourse. There is more than ordinary interest in this church. Some have recently been renewed, and the meetings have increased in number. Brother P. organized a church of eight members when he went there, now they number forty or fifty, and their place of worship is well filled. The Lord seems to be with them. Brother P. devotes himself with commendable industry to the study of the word, and his preparations for the desk, and his efforts are not in vain. A loving and sympathizing spirit between pastor and people, is very observable here. The Lord will bless them.

I was happy to meet brother Pearson's venerable father, of whom he had frequently spoken to me. I found him still interested in the good word

of God, and firm in the faith of the coming kingdom.

I spent the fifth Sabbath of my absence in Boston. The Sabbath was very stormy, indeed it was so dark in the afternoon, that it was difficult to see the face of my hearers. The rain poured in torrents, and the number was not large. I met here some old friends and had pleasant interviews, and made some new acquaintances.

The brethren here are struggling hard to maintain the meetings, but labor under much embarrassment for the want of systematic labors. I hope they may yet be prospered. Should the church remove to a new place of worship, and rally courageously, and enter the Lord's work with new zeal, they would see the blessing of God again.

I received especial kindness at the hands of several friends there, and I shall ever feel deeply indebted for their Christian hospitalities, and fraternal sympathy. I hope this church will be strengthened and renewed. Brother Himes' absence leaves them to be supplied mostly by transient labors.

The church in New York is placed in a better position to do good, than for years past. Our chapel is pleasant and commodious, and furnishes a far more comfortable home for the church, and a more attractive place for strangers. During my absence the church expected to have enjoyed the labors of brother G. W. Burnham part of the time, but were disappointed by his ill health. Brother S. H. Geers, (who resides here, and who is deprived of the privilege of laboring in the gospel regularly, by an affection of the throat,) though called on unexpectedly, supplied the place of brother B. the first Sabbath to very good acceptance, and we can but regret that this brother cannot be in the field of labor. Brother Edwin Burnham being telegraphed of his brother's inability to preach, came to the aid of the church, and preached the second Sabbath, and several evenings in the week. His subjects were mostly prophetic and gave especial interest, as our unsettled state during the summer, and my incessant labors in the erection of our chapel had prevented my lecturing on the prophecies. His discourse on the "Eastern question" was appreciated at this time, when the nations seem rallying for the "battle of that great day." Brother Osler supplied our brethren two Sabbaths and during the week, and was listened to with deep interest. His discourses were awakening and highly practical. Brother H. L. Hastings also preached one evening—a practical discourse, and very acceptable.

The meetings are now well attended on the Sabbath. Many strangers come in, and I think we have reason to hope for good to be done this winter. The Sabbath school is increasing in numbers and interest. Oh! that God may bless us here. My heart goes out for the recovery of the backslidden, and the conversion of sinners to God. Let us all gird ourselves anew for our work of love, and endeavor while the Lord waits, to "pull sinners out of the fire." We have no time to lie upon our oars! No time to sleep upon our arms! We need all the *energy* which we can command, all the *resolution* which we can rally, all the *faith* which we can exercise, and all the *love* which we can cherish, for these times.

Oh! how blessed it is to be harnessed for our work; to feel our souls inspired, not with sectarian zeal and narrow, selfish bigotry, but with love to God and man! Brethren in the ministry, let us enlarge our hearts with love! Let us labor for immediate results! Let us pray much for each other!

L. D. MANSFIELD.

Dec. 5th, 1853.

LETTER FROM ILLINOIS.

DEAR SIR:—To continue the report of my Western tour. I was in the State of Missouri about one month; during which I labored incessantly to scatter the glorious light of the gospel of the kingdom. I found there but a single reader of the *Advent Herald*. Meeting-houses were opened, and our meetings were attended by a candid and listening audience, who seemed interested in the expositions of the prophetic scriptures; and not a few were constrained to say, "it is truth." Of my labors there, and of the field in the Southern states my mind has been not a little and diversely exercised. "The field is the world," and the command is, "go ye into all the world, and preach the gospel to every creature"—but how can men love God with all their heart, and their neighbors as themselves and yet deal with the souls of men, women and children as with goods and chattel? To me slavery is not merely a political, but is a great moral question, and not to be unmindful of the generous hospitality shown me while in Missouri, yet I am constrained to say that my feelings toward this peculiar institution—viewing it as an

evil—have become in no measure modified by my sojourn in its midst.

I preached once to a colored congregation (by their particular request)—found those who were Christians received the word joyfully; and with them I rejoice that the day is soon coming when the jubilee's trump will be sounded and all wrongs will be righted.

"Savour, hasten thine appearing;
Bring, Oh bring the glorious day!"

Oct. 5th.—Took boat at St. Louis for Warsaw, Ill., about one hundred and fifty miles north, where I arrived after a ride of thirty-six hours, having been aground no less than three times on account of the extreme shallowness of the water at this season of the year. Aside from tardiness the journey was a pleasant one. The Mississippi presents a diversified and oftentimes the most exquisitely beautiful scenery. Now is seen the bold bluff, rising as on palisades, a mighty barrier of nature, and a fac simile of the rocky heights of the Hudson. I was particularly struck with this likeness some twenty miles above the city of Alton. Then again is seen the far-stretching prairie; although usually the river is skirted by a most majestic forest. Unlike the turbid and rapid Missouri—its waters are gently flowing and its surface placid; so that whether viewed when blessed by the queen of heaven, and reflecting the twinkling light of the ten thousand gems that bestud the diadem of night, or when reflecting the purer and serene light of the broad blue sky at mid-day, it presents to the weary traveller one of the most charming panoramas that I fancy it is possible to find on a sin cursed earth. I should also remark that it is very numerously interspersed with beautiful islands. It is a mighty river, commensurate with the valley that bears its name.

Scattered some of those fearless advocates—Advent tracts, as I was wont to do, and as usual had the pleasure of seeing them seized and read with avidity by the passengers and crew.

Oct. 7th.—Arrived, and the same evening commenced labor with the church of Somerset, Hancock county, Ill. Continued to labor with this church until the twentieth, except to preach twice during the meantime to the church of St. Albans, and had as the happy result, the pleasure of seeing two added to the last-named church, and ten to the former. The church seemed much revived, and the community not a little stirred up to hear on the great truth of the soon coming and kingdom of our Lord Jesus Christ; not a few coming five and seven miles, night after night. The weather being propitious, our tabernacle was filled to overflowing, and the season to myself was most refreshing. It seemed to me the prospect was of a most glorious revival and a rich harvest of precious souls, when previous engagements compelled me to leave; but my joy was, that the great chief Shepherd would continue to say to them, "Lo, I am with you."

Here again I enjoyed the pleasure of feeling that the Lord our God is glorious in all his works. I do not remember to have ever conceived in my imagination anything like the silent but majestic beauty of a prairie in a calm moonlight night. I fancy imagination cannot paint it, and much less can language describe it.

The night clear, the moon in the full, when night after night I found it my privilege to ride some distance on the prairie after the close of the evening service. A vast expanse of land—nothing but land—stretches itself far out before you; the prairie wind has now become but the soft fanning zephyr; the vast, high dome of heaven is above you, no cloud is to be seen and the stars sing joyfully; the ever-glorious moon going forth in all her majesty, singing in solemn silence her vesper hymn, sheds her soft but cheerily light around you—Lo echo is heard on the prairie, all is calm and serene as thoughts of paradise.

All is silent, yet all is song—nature is harmonious.

The heavens smile, the earth seems glad, and all nature is attuned to sing the one harmonious and mighty song of praise to the Lord most high. Such a scene to me is most delightful, most impressive. But alas! I am reminded that although nature would sing and indeed does sing, it is but in the minor key—it is the dirge of man's mortality and earth's inconstancy. We are told by the apostle that the earth with the whole creation groans. And Oh! how oft does she open her charnel-house doors at the bidding of the monster Death. And how oft is she bedewed with the tears of the bereaved! Ah! it is indeed "a strange land." But I am reminded that if nature with the curse can appear at times thus glorious, what will be the Elysian fields of paradise, when comes the glorious "restitution of all things!"

"Oh may thy kingdom come!
All power and dominion;
Bring now the faithful home

On bright seraphic pinion—
We're tired, Oh, come and take us home,
And give us crowns of glory—
We feel like those who weary roam
About some ruin hoary."

P. B. MORGAN.

LETTER FROM BREWERTON, N. Y.

BRO. BLISS:—I have had a good encouraging time around my large circuit, this last tour.—There is a good interest awakened here—some seeking the Lord, backsliders returning, and a prospect of a good work. I go from here to Seneca Falls, Auburn, and Homer for extra meetings, and then protracted meetings at Batavia, Lockport, Lewiston, and Buffalo, if the Lord and brethren arrange. This I think for the winter will accomplish more than a Sabbath in a place. The friends in those places seem arising, and interested to sustain preaching, and if two or three good helpers will come into this field this winter or spring, we can assure them a support, and a warm and hearty reception, and they may do good. Let them come and see us, or correspond with us by letter.

The definite time of '54. The 1335 days run out 17th of May, '54, as arranged by them—forty-five years from the decree of Napoleon abolishing the Pope's civil power.

OBJECTIONS.

1. The great contest of Dan. 11:40-45 as applied by them to Russia and Turkey, is unfulfilled, and unlikely to be, and, to a moral certainty, will not be before then. It cannot be without miracles.

2. The sixth vial is being poured out, both they and we admit. And it is not yet fully accomplished, for under it "the unclean spirits go to the kings of the earth and whole world, to gather them to that great day and battle of God Almighty." And he (or they) gathered them into a PLACE called Armageddon—"Mountain of Megiddo"—because it is the only "place" so called. This is not done yet, nor is there any prospect that the kings of the whole world will be, before the 17th of next May, or June either. It is scarcely credible or possible, and unworthy intelligent, candid faith.

3. The ten horns of the beast of the 17th of Revelation were to hate the whore and eat her flesh and make her naked and burn her with fire. This might be done, but there is not much probability that it will be before next May—there is more probability of it before '56, but we have no certainty.

4. About "some of the ancient fathers making Christ's crucifixion 38 or 40," and trying thereby to unhinge and unsettle all chronology. As the error of "our great men" I would not notice it, if it were not that one of "our great men" would thereby lead us into error, and none of our great men have noticed it in the *Herald*. None of "the fathers," I think, put the crucifixion so late as 40 or 38, beginning his birth so late as the common era, as those do who make our Lord only thirty-three years of age at his death.—They all, I think, place his birth earlier, and varied in the time of the crucifixion only from one to three years. Indeed, how could they, for it was under Tiberius and Pontius Pilate, and there has never been only about that time of doubt or controversy, concerning the time of their government ceasing, and I don't believe there can be found a solitary authority of the fathers, or modern chronologists either, for putting the death of Christ more than three years later than the common era, and but very slight authority for that. We call for any such proof from either. We wish not to be led into error by either "great" or little men—it is equally injurious from both. Will the candid and intelligent weigh these four things?

Yours in the "blessed hope,"

Dec. 12th, 1853.

D. I. ROBINSON.

LETTER FROM LAWRENCE, Mass.

BRO. BLISS:—I wish to express to you the satisfaction which we feel in the course of the *Herald* in regard to the question of the definite time of the Advent.

Occupying the position which we do—looking for the coming of our Lord, with the best of reasons for believing him to be "near, even at the door," and rejoicing in the hope of speedy redemption; it is no marvel if Satan should take advantage of these holy affections which induce in us a disposition to heed the signs which mark the season of the Advent and so arrange and explain them, or cause them to be so arranged and explained in connection with the prophetic numbers as to induce in many a strong expectation of seeing Jesus at an earlier period than those signs and numbers do indicate he will come when correctly understood. It would be difficult, I know, to convince many of our brethren and sisters that Satan

would be engaged in so holy a cause as that of proclaiming the coming and kingdom of Christ nigh at hand; much more difficult would it be to convince them that Satan would use the prophetic numbers and the signs to demonstrate the fact that these events are just before us. But if, by any means, he can cause them to be so arranged and applied as to beget in some so much confidence that Christ will come in a given year, that in the event of his coming before or after the year in which they looked for him to come their confidence in the Bible would be at once and forever destroyed, is it not obvious, so far as they are concerned, that his (Satan's) success would be just as complete as it would have been had he have attacked and captivated them by any of his wiles? It seems to me that it would be well for us to constantly bear in mind the fact that when Satan leads away captive any of God's chosen ones—it results generally from his having transformed himself into an angel of light. And that being possessed of such power he has many times persuaded men into a belief that Christ had come the second time.—Many have come saying, I am Christ, and have deceived many. And, doubtless, many more will be deceived by him. Our only safety is in taking "heed to the sure word of prophecy." It is by a want of attention to what the prophets have spoken concerning the coming and kingdom of Christ that so many become followers of that which is not good. If Adventists had given that attention to the prophecies which it was their duty to have done, we feel quite certain that one S. S. Snow would have found but few among them to sympathize with his theory of definite time for the Advent. And when we hear many good brethren defending the position which was then maintained by him, and by those who through him were deceived, affirming that this deception is entirely right, and that they do not repent that they followed him out on time, because by so doing the Scriptures were fulfilled, we are painfully impressed with a sense of the importance which attached to the apostolic injunction that we do well to take heed to the more sure word of prophecy. If brethren would heed the prophecies they would understand that it was obviously their duty to confide in them though our Lord come this year or in '55, or '56. And that instead of making such chronological data as is employed by some to prove that our Lord will come next year the basis of our confidence in God's word, we should believe it because of its own intrinsic merits, and take heed to it "until" 1855, and then if the Lord have not come reproach ourselves for having believed it! Or shall we not rather take heed to it "until the day dawn and the day star arise in our hearts?" The wise will understand which course will be the safest. That some place such unwarranted confidence in their theory of the definite time of the advent as to make it a test of the truthfulness of God's word, is a fact of which I suppose you have long since been advised. And it is because of the successful manner in which the *Herald* has shown the untenableness of data claimed (by our brethren who are advocating the doctrine—"The Lord's coming next year,") for the commencement of the 1260 and 1290 years, that I write you this letter of thanks. Being very warmly attached to many who have been more or less affected by brother Berick's arrangement of calculations on the prophetic periods, we feel truly grateful for important information in regard to those calculations, which we have gained by reading your articles, in the recent numbers of the *Herald*, on the question of "the definite time" &c. And we hope you will be amply rewarded for the pains which you have taken to enlighten us on this very interesting subject.

With much Christian affection I remain your brother in Christ,

W. H. F.

Letter from Hamilton.

BRO. HIMES:—There are still a few here who appreciate the paper as a herald of the soon coming Saviour. All that we know about the prosperity of the cause we ascertain through the *Herald*. The doctrine of the Second Advent is becoming less and less a subject of conversation. My own mind has become impressed with the thought that something must be done. What is likely to be the future history of the cause of our coming Lord? is his coming near? do we believe it? if so what is our duty? shall we remain as we are at present, or shall we make new efforts to raise the standard which has fallen in many places?

I am glad that brother Himes has been permitted to visit some portions of the field, and encourage the hearts of the brethren, and strengthen their hands. And some other brother has pledged himself to procure supplies for as many destitute places as he can. These are indications that something may yet be done. I would suggest one thing, let every believer in the Advent near, contribute of their

substance as the Lord has prospered them. Let the laborers go forth.

I feel now like putting my hand to the plough, and so soon as I hear that such an arrangement is established I shall send according to the rule given in the Word. I hope that this subject will receive special attention. The West has long been left without a living ministry, with few exceptions, and should there not be some other agency than has been employed? The truth must be brought before the people by those who are capable of expounding it, or the consequence certainly will follow, namely, the truth will have but little effect even upon those who believe. Even we ourselves have need to have our minds stirred up, and our faith strengthened.

Your sister, in behalf of the friends of Hamilton and Rossville,

LOUISA S. PHARES.

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Published by J. LITCH, No. 45 North Eleventh street, Philadelphia. In marble covers. For sale at this office. Price 6 cts.



AYER'S PILLS.

For all the Purposes of a Family Physic.

THERE has long existed a public demand for an effective purgative pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown what success it accomplishes the purpose designed. It is easy to make a physical pill, but not easy to make the best of all pills—one which should have none of the objections, but all the advantages, of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto, that almost every purgative medicine is irritable and irritating to the bowels. This is not. Many of them produce so much gripping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These pills produce no irritation or pain, unless it arise from a previously-existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the box. Among the complaints which have been speedily cured by them, we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langour and Loss of Appetite, Listlessness, Irritability, Bilious Headache, Bilious Fever, Fever and Ague, Pain in the Side and Loins; for, in truth, all these are but the consequence of diseased action in the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scoury, Colds with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach and bowels into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous, even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of everybody; and it is confidently believed this pill will answer a better purpose than anything which has hitherto been available to mankind. When their virtues are once known, the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

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For the rapid cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-cough, Croup, Asthma, and Consumption.

This remedy has won for itself such notoriety from its cures of every variety of pulmonary disease, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Colds, Coughs, Hoarseness, &c.; and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been, and that the genuine article is sold by J. BARNES, Boston, and by all Druggists everywhere. [d. 10-6m.]

FOREIGN NEWS

BOSTON, DECEMBER 24, 1853.

Let us then make a united and vigorous effort to increase the number of subscribers to commence the new volume. If each subscriber would obtain one as a New Year's present to the office, it would place the paper on a footing where it could greatly enlarge its sphere of usefulness. We need and must have a paper, and it should be the aim of all to make it as good as possible and have its usefulness as widely extended as it can be. Let us then make a united effort at once, and see what can be done. I have found during the last six months a number, whom I had not before expected would subscribe who have readily done so on the first mention of the subject to them; and I doubt not others will do the same if sought out. Now is the time to be active in the work, just at the commencement of the volume.

J. LITCH.

"It is stated that Austria, becoming each day more embarrassed by the position in which her relations with Russia have placed her, has demanded

Michael the Mr.	The Most Unhappy.
Aroid Bad Company.	Wills, Worts, and Can'ts.
Ingratitude.	Hard to be Good.
An Interesting Experiment.	Saved by a Coon Skin.
Hints to Teachers.	He Tilts Us Over.
Little John Brown.	The Frog.
Sodom Destroyed.	Come, Children, Come.
How He Got a Place.	Christian Heroism.
Artless Simplicity.	Knoeked Back.
The Child's Comfort.	A Puzzle, Enigmas, &c.

NOTICE.—The Advent Mission and Tract Society of Addison and Rutland counties, Vt., and Washington county, N. Y., will hold its semi-annual meeting at Low Hampton, N. Y., commencing Friday, Jan. 6th, 1854, at 6 o'clock p. m., and continue over the following Sabbath. It is hoped there will be a general gathering of those interested in the objects of the Society.—H. BECKLEY, Secretary and Treasurer.

E. Parker, Miss L. Atkins, T. Smith, W. Field, S. Seabury, T. Keyes, J. Gould, W. B. Porter, E. Ward, A. Durkee, M. Kellogg, Robinson, R. Robinson, D. P. Robinson, Mrs. H. Hill, E. Chamberlain, A. Winch, A. W. Barrett, E. Parker (agent to 673); J. V. Chase, 612—\$4; Geo. Bates, 612; Mrs. M. C. Connelley, 60; R. Roberts, 68; Mrs. J. L. Fisher, 663; Geo. Bates, 63; G. Vose, 668, and standing for Y. to No. 96; M. Yearie, 634; J. Goodwin, 638; J. Mose, 634; Z. W. Hoyt, 638; M. A. Sovereign, 675; J. Truesdell, 638; \$1 for tracts; D. Jennings, 684; M. Aldrich, 658; T. B. Alexander, 658; J. M. Lindsey, 664; E. Edgerton, 687 and G. to 84; E. Sherman, 685, and \$1 for tracts; Jairus Smith, 685; A. Andrew, 638; S. V. Gove, 659; E. Holmes, 685; I. Turner, 635; Jan Lull, 685—the \$3 was received and balanced old acct.; J. C. Jesman, 685—each \$1.

J. M. Clapp, 718; C. Severance, 710; Abby F. Ober, 704, and G. to 90—91 new sub.; S. Creek, 705 and book; T. Harley, 690; Beckwith, 684; J. Campbell, 685; S. B. Hastings, 673; R. Melv, 685; S. Wood, 690; H. Beebe, 690—each \$2.

M. J. Sweet, 690, and 25 for G. to No. 39; B. Angell, 634; A. gell, 634, and books—\$1.84 due for B. A. and A. A. to Jan. 1st; G. Holcomb, 689; Mrs. Cox, 745; W. B. Woodcock, 664; N. Clark, 659; Solomon Armstrong, 664—each \$3.

Wm. Milton, (two copies), 668—\$4. R. Turnock, 710—Jan. 1, 1855; D. B. Winslow, 710, if new sub. (?) and books; H. Sha 733 and G. to 90—each \$5. H. Astleyne, 663—75 cts. G. Hawes, 689—\$2.25.



Luke 9:23-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 659.

BOSTON, SATURDAY, DECEMBER 31, 1853.

VOLUME XII. NO. 27.

The Martyrdom of Jean Calas.

JEAN CALAS was a French Protestant gentleman, falsely charged by the Roman Catholic priests of Thoulouse, with the murder of his son, Mark Antony Calas, who really died by his own hand. But the priests by taking advantage of circumstances, and using their influence over his judges, procured the condemnation of the elder Calas. He was accordingly sentenced to torture and death. Thus he perished, ostensibly as a homicide, but really as a martyr to the Protestant faith. The scene opens in

THE CHAMBER OF TORTURE.

Whilst the wheel and the funeral pyre were making ready in the place Saint George, all was prepared in the chamber of torture.

There were displayed all the hideous instruments of torture, which had, one after another, been placed under ban by ages more and more humane; racks, pincers, pulleys, the boot with its iron bound wedges, chafing dishes of all sizes, and chains of every size, without counting many articles which had no name save in the bloody jargon of the tormentors. All around the walls and pillars were rings and hooks. A low vaulted roof, damp and blackened by the smoke of the brasiers, rendered this horrid arsenal still more gloomy.

In the middle of it stood a strong, high arm-chair, furnished with rings and pulleys, and with its legs firmly fastened into the floor. The patient seated upon this, was only allowed to have his tongue free in order to confess.

Two men were just examining this horrid throne. One was the executioner, the other the sheriff David.

We have already seen what a hatred filled the mind of the latter towards the Protestants, particularly Calas. It was he who ordered the arrest, he who had directed the first proceedings, and he who, after the annulling of the decree of the sheriffs, had moved heaven and earth to influence the parliament. As he was not able to be judge, he was determined to be executioner.

And yet, he began to feel, not without terror, what a responsibility he had taken upon himself. His hatred did not go so far as to make him desirous of condemning an innocent man; he only desired, madly desired to be obliged in this case to punish a guilty one. What he desired so strongly, he had believed; and now he perceived that what he had believed was not entirely certain. Some, as Bridaine had said, condemned Calas, hoping that he would confess, but the fierce sheriff did not merely hope this. He was determined that the condemned should confess, and fell into an impotent fury whenever he thought of the possibility that he might not do so.

This caused him to take such a horrid interest in the preparation for the torture. He wished to see, touch, and try everything. He seated himself in the great arm-chair, and putting on the instrument, ordered the executioner to tighten it until he should cry out. The pain gave him a feeling of pleasure. It gave him, in its own energetic language, a promise that Calas should confess.

What instrument was this? One called the *wedge*, the only one, or almost the only one, then used in the kingdom.

Nothing could be more simple than it was. Four boards, a rope, a dozen wedges, and a hammer.

Each leg was placed between two boards, and the whole tightly tied with the rope. Then the wedges were inserted one by one, between the two middle boards.

The ordinary torture was six wedges; the torture extraordinary was six more.

When the first was inserted, the pain was considerable, but the second rendered it horrible. When the twelfth was reached, the limbs were ground to pieces.

"Is everything ready?" said the sheriff.

"Everything, Monsieur," replied the executioner.

"What are you doing there? Greasing your wedges?"

"So that they will go in more easily." "Bah! they will go in well enough. You have only to strike the harder. You are not greasing them all?"

"There are six. That is more than will be needed."

"Go on! go on!"

"It is useless; we shall not need even six."

"You think that he will confess?"

"Quite the contrary."

"Well? what then?"

"The commissioners will put a stop to the torture. He is sixty three years old."

"No matter,—grease them all, I tell you!"

cried the sheriff. "So you too fancy that justice is going to stop half way? I shall be there!"

He had no business to give orders, since the matter was in the hands of the parliament. His only right was his hatred.

So the executioner prepared the other six wedges.

A HORRIBLE SCENE.

He had just finished, when steps were heard, at first confused, and then regular, like the tread of a procession.

This procession drew near. The steps sounded more and more slowly and solemnly in the echoing corridor.

At length two soldiers appeared, who stationed themselves one on each side of the door. Behind them came two ushers, then two commissioners of the parliament, in their robes, and then the condemned between two priests, Father Bourges and Father Caldagues. A physician, a clerk, and two assistants of the executioner, followed by four soldiers, closed the procession.

The commissioners took their places upon a raised seat. The clerk seated himself at their feet. The executioner and his assistants stood motionless upon each side of the great arm-chair. Calas and the two priests stood before the tribunal.

"Clerk," said the first commissioner, "read the part of the sentence which relates to the present proceedings."

The clerk rose, and read:

"The condemned, Calas, is first to be put to the torture," etc.

"Calas," resumed the commissioner, "you know why you are here. It is enjoined upon us to draw from you the confession which you have until now refused to make. For the last time, I ask, do you acknowledge yourself guilty?"

"For the last time," replied Calas, "I reply that I am not guilty."

"Your accomplices?"

"There can be no accomplices where there has been no crime."

"Do your duty," said the judge.

The executioner drew near.

"My brother," said Father Bourges, "we now beg you, in the name of God, to do that which has just been demanded of you in the name of the human law and justice. Confess."

"I should be lying if I do so."

"Glorify the truth."

"I do so by denying that I am guilty."

"Do your duty," repeated the judge.

He was led to the great arm-chair. A moment after he was tightly fastened to it by all parts of his body, and the horrid instrument was tightened around his legs.

The executioner took a wedge, and inserted it, but only a short distance, between the knees of the prisoner. Then, raising the hammer, he turned towards the commissioners, and waited. According to custom, there must be a third and last command.

The commissioner was evidently agitated. His eye was fixed upon Calas, and his almost supplicating glance, seemed to implore as a favor that confession which he was reluctant to tear from him, and which, moreover, he was tolerably sure of not being able to gain by torture. At last, to the great surprise of those present, he left his seat and approached the prisoner.

"Calas," he said, "this is not my office. I ought to have given the signal. Spare me the pain of giving it. Confess."

"Monsieur, I thank you," replied Calas. "You

pity me, and I did not expect pity here. But you would be the first to be surprised at the confession you require."

"Surprised!"

"Yes. Your office is to believe me guilty, and to make me confess, if you can; but, aside from your office,—as you say you are at this moment,—I see plainly enough that you believe me innocent."

"Do your duty!" cried the judge, returning precipitately to his place. And he had not yet taken his seat, before the whole wedge was driven in between the prisoner's knees.

"First of the ordinary," said the clerk.

The executioner took another. Two blows of the hammer had been sufficient at first; this time it required four. Calas grew pale, and his features became slightly contracted.

"Second of the ordinary," said the clerk.

There was no more room at the upper end of the boards. They extended the prisoner's legs upon a sort of frame, in order to operate upon the whole length of them.

The third wedge required six or seven blows of the hammer. The patient groaned, and cold sweat broke out upon his brow.

"Third of the ordinary," said the clerk.

The executioner again turned to the commissioner. At every third wedge, the questions must be repeated.

"Calas," said the second commissioner, for the first no longer seemed to see or hear, "will you confess?"

The patient shook his head.

"Go on," said the judge.

The fourth wedge entered without much trouble, but it was near the ankle. Calas cried out.

"Fourth of the ordinary," said the clerk still registering.

The fifth and sixth wedges were inserted, each requiring eight or ten blows of the hammer. Calas neither groaned nor cried out. A convulsive tremor agitated his whole body.

Another pause; the question was repeated. Calas again shook his head and was silent.

"Go on," said the second commissioner.

The seventh wedge. The most terrible anguish now became visible upon the prisoner's countenance.

"First of the torture extraordinary," said the clerk.

The eighth wedge,—but as the executioner was about to insert it, the first commissioner cried,

"Stop!"

The sheriff had remained motionless, but was exceedingly agitated. Every time that Calas moved his lips, David seemed ready to spring forward and snatch from them the *yes* for which his conscience was thirsting. And this *yes* had not come forth! And he must give up hearing it! And yet they had only reached the eighth wedge!

"Stop!" he cried, "and why?"

"Stop," repeated the commissioner.

But as the executioner was about to untie the cord, the sheriff pushed him away.

"This man is in no danger of death," he said.

"Surgeon examine."

"Surgeon," said the commissioner, "you are to obey our orders,—not those of Monsieur. Then addressing himself to the executioner, he said: 'untie him.'"

It was time, for Calas was fainting. The sheriff went away infuriated.

Calas was carried to the couch of *resurrection*. It was there that the victims who had been by the torture deprived of their senses, were revived for the scaffold. It was a long time before he recovered his consciousness.

"Ah!" he cried. "I am still living! I hoped—I thought that all was over."

But his head alone had returned to life. His body remained paralyzed; his limbs seemed dead. Yet no bones were broken. Great wounds alone showed the effect of the terrible pressure. In some places blood streamed from those wounds.

"My brother," said Father Bourges, "you have seen death staring you in the face. God has permitted you to return to life. It is a respite granted you. Profit by it—"

"If you wish me to profit by it, leave me in quietness, for God's sake!"

"Confess! confess!"

"Again!"

"Let him alone, gentlemen," said the commissioner. "Clerk, read the protocol."

The clerk read:

"And the said Calas persists in denying his crimes and misdeeds. In testimony whereof, etc., etc."

He was asked if he had any observations to make. He replied in the negative.

If he would sign the paper.

"I will try," he said.

They handed him a pen. He laid his hand upon the paper, but suddenly shaking the ink from the pen, he dipped it in the blood which was streaming from his limbs, and wrote:

"I am innocent."

"CALAS."

Application of Prophecy.

VARIOUS, and even contradictory, as are the interpretations given to prophecy, both fulfilled and unfulfilled, it is unquestionable that the prophetic writings ought to be regarded as a mighty source of edification to the Christian mind. They occupy a very considerable part of the Sacred Volume, and are put forward by inspiration with an evidently practical object. It would seem that prophecy is so wonderfully constructed, that while it baffles the curiosity of those who would pry, in a spirit allied to witchcraft, into the nature and sequence of events, hidden from man, whose condition it is, not to know what a day may bring forth, it yet introduces to the eye of the believer the dim and shadowy outline of what we may call the large features of futurity. Mistakes and miscalculations will be incident to the contemplation of the scene, yet still it will be impressive. Such has been the case in by-gone epochs, when holy men, who with minds warmed by the stirring circumstances of other times, though falling into error in chronological computation, and many other respects, yet derived from the prophecies which they studied anticipations of so solemn and sublime a character as prepared them for a holy exit whenever their summons should arrive. Their mistakes were mistakes of criticism, and they have long been happily corrected. To us, who are now living, it remains to copy their example in all that is humble, considerate, and holy, while we avail ourselves of the larger scope of information which our inherited experience affords. Comparing scripture with scripture, we may discern the solution of a seeming paradox, which may be advanced upon our present subject.

Our Lord tells us that his coming will be like that of a thief in the night. He tells us that "of that day and hour knoweth no man; no, not the angels in heaven, neither the Son, but the Father." By these and similar phrases he seems to envelope his second advent—the day of judgment—with perfect darkness. St. Paul, on the other hand, writing to the Thessalonians, says, "Ye are not in darkness that that day should overtake you as a thief." The paradox is this. The day is so hidden that it is perfectly useless and absurd to inquire into it, yet it is so fully made known that it cannot overtake us unawares. Some adopt the first half of the paradox, and loathe all prophetic inquiries into the unfulfilled. Some adopt the other half, and speculate with presumptuous nicety on what is not fully revealed. The solution is simple enough. Notwithstanding that the precise day and hour (albeit dates leading to approximation have been given) are invested with mystery, yet is the general subject so pressed upon the attention of those who remember the Lord's words concerning his coming, that whether they look for him at the morning or evening, while they watch for him because of their uncertainty all through the night, they cannot be taken unawares.

Portentous symptoms crowd upon the present generation, and awaken stirring aspirations in many hearts. The exhaustion of the great Otto-

man empire, the probably hastening close of the Mohammedan imposture, the spread of the Word of God, the spirit of whose mouth is to consume the great Papal apostacy, wars and rumors of wars, the spirit of the age exhibiting men in such bold relief, and in various grades and aspects; visionary schemes of wild liberty on the one hand, and the oppressive power which for a season keeps down the democratic spirit on the continent on the other—those, and other signs of the times, prompt many meditations of unaffected solemnity. Considerations like these beget the inquiry, whether times long looked for, expressed in sacred phraseology, as the "time of the end," may not be at hand. At all events, the present condition of the Church in a hostile world, taken in connection with the distinctive features of this remarkable era, may well engage and command the attention of earnest men in looking, not at what is handed down, but at what is written.

London Christian Times.

(Continued from our last.)

Chronological Table

OF EVENTS CONNECTED WITH THE PAPACY.

682.—The Emperor, by an edict, "resumed the power of confirming the election of the Pope, which his predecessors had vested in the exarchs of Ravenna; and the elect was not thenceforth to be ordained until his election was notified to the court of Constantinople, and the imperial decree confirming it was received by the electors in Rome."—*Bower*, v. 1, p. 485.

682.—Leo II. is chosen Pope.

684.—Benedict II. succeeded Leo. He applied to the Emperor for an edict, permitting the ordination of the Pope without waiting for the confirmation of the Emperor. "With this demand, however unreasonable, how plainly so ever calculated to establish the independency of the Pope on the Emperor, Constantine readily complied; and an edict was issued, addressed to the clergy, to the people, and to the army of Rome (for the army too had, as will soon appear, a right to vote in the election of the Pope), allowing the person, whom they should elect, to be thenceforth ordained as soon as elected. Thus did the good and pious Constantine, says Baronius, out of the great regard and veneration he had for the prince of the apostles, set at length his Church at liberty."—*Ib.* p. 488.

685.—John V. is ordained Pope.

686.—Conon is made Pope.

The Emperor Justinian II. revokes the edict given in 684.

687.—Sergius succeeds to the popedom.

691.—The Emperor, Justinian II., assembled a council, the doings of which were declared null by the Pope.

692.—"This behavior in the Pope the Emperor looked upon as the height of arrogance and presumption; and he was therefore no sooner informed of it than, resolved to teach him the regard that was due to the authority of a general council and his own, he despatched Zachary, his protospatharius, or chief sword-bearer, into Italy, with an order to apprehend the Pope, and bring him prisoner to Constantinople."—*Ib.* p. 494.

The soldiery protected the Pope and drove the imperial officer from Rome. "These proceedings the Emperor, however provoked, thought it advisable to dissemble for the present, and wait till a more favorable opportunity offered of wreaking his vengeance on the mutineers, as well as the Pope, whom he charged with seducing the army from their allegiance and duty. But in the meantime Justinian was deposed, and Sergius died before his restoration."—*Ib.* p. 495.

701.—John VI. is elected Pope.

"His ordination was scarce known at Constantinople, when Tiberius Apsimarus, at this time Emperor, ordered, we know not upon what provocation, the patriarch Theophylactus, his great chamberlain, and exarch of Italy, to repair from Sicily, where he then was, to Rome, and drive the new Pope from his see; but the exarch no sooner arrived at Rome, than the soldiery, whom the Popes, on all occasions, took care to oblige, suspecting his design, and looking, in a manner, on the Pope as their sovereign, hastened from all parts to defend him; insomuch that had not the Pope interposed, and causing the gates to be shut, sent out some of his clergy, to moderate their zeal for his safety, the exarch would have scarce escaped with his life."—*Ib.* v. 2, p. 9.

705.—John the VII. becomes Pope.

708.—Sisinnius became Pope on the 18th of Jan. and died twenty days after—succeeded by Pope Constantine, on the 25th of March.

710.—The Pope "Constantine received a letter from the Emperor, commanding him, that is, says Baronius, begging and entreating him, to repair to Constantinople, as soon as he conveniently could. What gave rise to that unexpected command history has not informed us."—*Ib.* p. 15.

The Pope repaired to Constantinople. On

his arrival, the Emperor "prostrating himself, at their first meeting, on the ground, with the crown on his head, kissed the Pope's feet; and then they mutually embraced each other."—*Ib.* p. 15.

This is supposed to be the origin of kissing the Pope's feet. It is not known what resulted from this visit of the Pope.

Gregory II. is elected Pope.

"The Lombards in Italy, improving to their advantage the distracted state of the Empire, took by surprise the city of Cumæ. As the Roman Church possessed there a considerable patrimony, and the territories of Rome lay quite open, on that side, to the incursions of the Lombards, so long as they continued masters of that place, the Pope strove by all means to persuade them to restore it, threatening them with the indignation of the prince of the apostles, and vengeance from heaven, for so wicked an attempt, and even offering to pay them a large sum, and besides assuring them of the protection of St. Peter, if they withdrew their troops, and abstaining from all further hostilities, renewed the peace, which they had concluded with the Empire. But the Lombards paid no kind of regard to the entreaties, the threats, or the offers of the Pope, who therefore, thinking he might, on such an occasion, recur to arms, and employ force against force, wrote to John, duke or governor of Naples, exhorting him not to suffer so important a place to remain in the hands of the enemies of the Empire, and engaging to pay him seventy pounds weight of gold if he recovered it. The duke agreed to the proposal, and marching in the night with Theodimus, subdeacon of the Roman Church, at the head of a strong body of troops, surprised the city in his turn, put three hundred of the Lombards to the sword, and carried six hundred of them back with him prisoners to Naples."—*Ib.* p. 21.

726.—The Emperor Leo Isauricus "issued an edict forbidding any kind of worship to be thenceforth given to images, and caused it to be immediately notified to all the subjects of the Empire.

"This famous edict the Emperor published in the tenth year of his reign, the twelfth of Pope Gregory, the second of that name, and 726th of the Christian era; a year ever memorable in the ecclesiastical annals for the dispute, to which that edict first gave occasion, and the unheard of disturbances which the dispute occasioned raised both in the Church and the State."—*Ib.* p. 27.

The Church soon became "divided into three different and opposite parties, some approving of the use, but condemning the worship of images; others condemning the use as well as the worship; and some approving both of the use and the worship; nay, and pretending, that not to use images, or to use them only for instruction, and not to worship them, was heresy, Judaism, and apostacy from the Christian faith."—*Ib.* p. 44.

"The imperial edict, though, not forbidding the use, but only the worship of images, was no sooner published, than the monks took the alarm, and with them the populace, especially the women, who distinguished themselves, as we shall see, in this dispute; and, as it formerly happened at Ephesus, on the like occasion, the whole city was at once filled with confusion; nay, and the whole Empire."—*Ib.* p. 44.

727.—"The imperial edict was no better received in the provinces, than it was at Constantinople; but nowhere was the publication of it attended with greater disturbances, than in the islands of the Archipelago: for it was no sooner published there, than the people, thinking that the whole of the Christian religion was at stake, and thereupon moved, says Theophanes, with divine zeal, openly withdrew themselves from all subjection and obedience to one, who had, by his heresy, forfeited all right to command them; flew to arms; and having declared Leo deposed from the Empire as an enemy to God and his Church, proclaimed one Cosmas, a leading man among them, and a most zealous advocate for image-worship, Emperor in his room. . . . They steered their course strait to Constantinople, not doubting but they should surprise the Emperor; and, being joined by their friends, who were very numerous in that city, and no less dissatisfied than they, drive him, almost without bloodshed, from the throne. But, instead of surprising Leo, they found him, to their great surprise, ready to receive them; and the imperial fleet drawn up before the harbor, and only waiting their approach to engage them. An engagement ensued accordingly, which was neither long nor doubtful; for, by means of the artificial fire, with which Leo had some years before destroyed the whole naval power of the Saracens, the fleet of the rebels was all at once seen in a flame; and all, but such as chose to yield, and throw themselves upon the mercy of the conqueror, miserably perished, either consumed by the flames, or swallowed up by the sea."—*Ib.* p. 45.

"Leo had written a long letter to the Pope as soon as he published his edict, to acquaint him with the resolution he had taken of extirpat-

ing the idolatry that had begun to prevail in the Church, as well as the motives that had induced him to take it and exhort his holiness to concur with him in so commendable an undertaking. . . . Pursuant to his edict, he sent a copy of the edict to Scholasticus, exarch of Ravenna, strictly enjoining him, without any regard to the remonstrances of the Pope, to publish it, and cause it to be punctually complied with in that, and all the other cities subject to the Empire in Italy.

The exarch, in obedience to the order of the Emperor, published the edict as soon as he received it, in the city of Ravenna; but the populace, rising as soon as it was published, openly declared, that they would rather renounce their allegiance to the Emperor, than the worship of images, and the Catholic faith. Hereupon great disturbances ensued; and while the soldiery strove to appease them, the superstitious multitude grew outrageous, fell on them, and a great deal of blood was shed on either side."—*Ib.* p. 46.

The Lombards taking advantage of this state of things, reduced Ravenna, and other cities, being everywhere received by the worshippers of images "as one sent from heaven to defend the Catholic faith."

728.—The Pope fearing the dominion of a monarch so near to him, preferred to continue in Italy the authority of the Eastern Emperor. He therefore stirred up the Venetians, who in connection with the exarch, recovered Ravenna."—*Ib.* p. 47.

Ravenna being recovered, the Pope thought the Emperor would, out of gratitude, hearken to his remonstrance against the edict.

The Emperor knowing that so long as Gregory was Pope, the Italians would resist his edict, sent "pressing orders to the exarch, to get the Pope, by all means, and at all events, into his power and convey him prisoner to Ravenna, and from thence by sea to Constantinople."—*Ib.* p. 48.

The king of the Lombards, forgetting the opposition of the Pope to himself, sent an army for his protection, and defeated the plan of the Emperor.

729.—The Emperor ordered the exarch of Ravenna to enforce the edict against image-worship. In defence, the Pope thundered "with great solemnity the sentence of excommunication against the exarch as a heretic, and an abettor of a most execrable heresy, for attempting, in obedience to the express command of his sovereign, to publish the edict against images in Rome."

"The sentence of excommunication was no sooner thundered against the exarch, than the people of Rome, persuaded that the whole of the Christian religion was at stake, flew to arms, and, having overpowered the garrison, pulled down all the statues of the Emperor, broke them to pieces, and openly declared, that since, of the defender, he was become a persecutor of the Catholic faith, and of those who professed it, they no longer acknowledged him for their lord and sovereign.

"The Pope was sensible that the people of Rome were not capable, alone and unassisted, to support him against the Emperor, and the whole strength of the Empire; and therefore undertook, not only to persuade the other cities subject to the Empire in Italy to follow the example of Rome, but to unite the different states there in a league against the Emperor as a common enemy."

"The Lombards, and the Venetians, from the beginning a wise and politic people, promising themselves great advantages from these disturbances, joined with great readiness the Pope, and the other rebels, under color of defending the Catholic cause, and the cause of the Church."

"The party of the exarch was, in the end, quite overpowered; and the populace thereupon raging without restraint or control, a general massacre ensued; and, among the rest, the exarch himself was inhumanly murdered."—*Ib.* p. 49.

The Emperor appointed a new exarch, who persuaded the king of the Lombards to unite with him against the Pope, and the united armies besieged Rome, and compelled the Pope and the Romans to submit to the Emperor.—*Ib.* pp. 50-52.

730.—The Emperor Leo assembled a great council at Constantinople, consisting of the bishops and all the great officers of state, at which it was determined, "that since images could not be allowed, as was now found by experience, and idolatry prevented, or the ignorant multitude be restrained from worshipping them; they should be all pulled down, cast out of the churches, and destroyed." The former decrees had only forbidden their worship, without removing them.—*Ib.* p. 53.

The Patriarch of Constantinople, German, rather than sign the decree for the destruction of the images, resigned his bishopric, and one Anastasius succeeded to his office. He was dis-fellowshipped by the Pope, for his opposition to image-worship.

In compliance with the determination of the

council, the Emperor issued an edict for the destruction of images. The execution of this edict was violently opposed by the populace, many of whom were seized and executed, or whipt and sent into exile. The decree was carried into effect and the images all over the East were everywhere destroyed.—*Ib.* p. 53-60.

In like manner, was the Emperor determined that the edict should be enforced in the West, even at the risk of the loss of that part of his Empire. He wrote to the Pope commanding him to comply with the edict; and "threatened, if he did not, to cause him to be seized, and carried prisoner to Constantinople." In reply, the Pope sent a letter "filled with the grossest abuse, and set at naught the Emperor's authority."—*Ib.* p. 62.

The Pope then assembled a council at Rome, which decreed the worship of images, and condemned "as heretics, all who did not worship them, or taught that they were not to be worshipped."—*Ib.* p. 66.

"Then, at last, the Romans shook off the yoke of the Eastern Empire, saluted Gregory their lord, and took an oath of allegiance to him. Gregory accepted the sovereignty, which they of their own accord offered him. And thus was he happily raised, not by arms, armies, or intrigues, but by the free choice and affection of the people, to the station and rank of a prince."—*Gianet. Hist. Neap.* 1. 5. p. 94.

732.—Pope Gregory II. was succeeded by Pope Gregory III.

The new Pope assembled a council at Rome and a bull of excommunication was issued against all "who should thenceforth presume to pull down, destroy, profane, or blaspheme, the sacred images."—*Bower*, v. 2, p. 71.

734.—The Emperor Leo sent against the Pope, a fleet, which was shipwrecked by a storm at the entrance of the Adriatic. "From this time the Emperor concerned himself no more with the affairs of the West, than the Pope concerned himself with those of the East. The exarch continued still to reside at Ravenna; but was not in a condition to cause the imperial edict against images to be observed even in that city, and much less to undertake anything against the Pope, or the Romans; for the people of Rome, having, at the instigation of the Pope, withdrawn themselves from all subjection to the Emperor, were governed, at this time, by their own magistrates, or by magistrates whom they had appointed by their own authority; and they formed a kind of republic under the Pope, not yet as their prince, but only as their head."—*Ib.* p. 72.

740.—The Roman dukedom was invaded by the king of the Lombards, and several cities taken, which were the same year recovered by the Romans.

741.—The Lombards again took the field and laid close siege to the city of Rome. The Pope, in his distress, applied for succor to Charles Martel, mayor of the palace in France, who at length made a treaty with the Pope, who with the Romans put themselves under his protection, and conferred on him the consular dignity. As soon as this was known, the Lombard kings put an end to the war and withdrew their troops from the Roman dukedom.—*Ib.* p. 75.

"During the pontificate of Gregory II. many cities and provinces of Italy, abandoned by the Emperor, and disgusted with the vexations which he had so long exercised against them, elected with the title of duke chiefs independent of the Emperor, in order to provide for their own liberty and that of the Pope, whom they justly considered as their principal refuge in the abandoned state to which they were reduced. From that time the Popes, though not assuming the insignia and titles of sovereign power, are seen constantly exercising all its rights in all the provinces and cities which had placed themselves under the protection of the Holy See, that is, principally in the duchy of Rome and in the exarchate. They continued, it is true, to respect the Emperor as much as circumstances allowed them; they even made exertions to preserve his authority in Italy; and there is every reason to believe that originally they had no intention of renouncing allegiance to him definitively and irrevocably. But while still retaining all these professions of honor and respect, they really exercised in Rome and in the exarchate all the rights of sovereign power, and not in the name of the Emperor, but as heads and representatives of the Roman republic, which had in the hour of its abandonment intrusted to them the guardianship of its temporal interests. By virtue of this free choice of the people, the Pope regarded the duchy of Rome and the exarchate as his own states; he regarded the inhabitants of these provinces as his people and his subjects; reclaimed them on that title from the Lombards; called on the king of France to their assistance; and, in concert with them, gave him the title of patrician, or consul, to encourage them more in their defence."—*Gosselin*, v. 1, p. 248, 249.

The Emperor Leo, Pope Gregory III. and Charles Martel, all died this year.

Pope Zachary succeeded Gregory, as the ninetyeth bishop of Rome.

742.—The Lombards were preparing anew to invade the Roman dukedom; but the pope sent a solemn legation to their king, who was moved to relinquish his design.

743.—The pope sent a legation into the East. The legates found Constantinople in confusion, on account of the usurpation of Artabasdu, and waited there a whole year when the Emperor, Constantine prevailed, and graciously received the legates.

744.—“He granted, agreeably to the request of his holiness Pope Zachary, certain crown lands, called Nymphas and Nornias, to be forever held and possessed by the said most holy Pope, and the Roman see.”—*Bower*, v. 2, p. 80.

752.—Pepin, son of Charles Martel, who as mayor of the palace was the actual ruler of France, deposed Childeric his king, and was proclaimed the sovereign of the nation—with the approval of the Pope.

Pope Zachary did not live to reap any advantage from the elevation of Pepin, and was succeeded by Stephen II., the ninety-first Pope.

753.—The Lombards suddenly break into and put an end to the exarchate, and march towards Rome. The pope recurs to the Emperor, who could render no assistance. He then recurs to processions, litanies &c., without effect; when he retires to the court of Pepin in France.

754.—Pepin promised to protect the church of St. Peter, and cause Ravenna to be restored, with the other cities that had been seized by the Lombards. Before leaving Paris, Pepin was crowned by the pope.

Pepin marched an army into Italy, defeated the Lombards, the king of whom consented to a treaty, by “virtue of which he was to deliver, not to the Emperor, but to the Pope, the exarchate and the Pentapolis, with all the cities, castles, territories, and lands, thereunto belonging, to be for ever held and possessed by the most holy Pope Stephen, and his successors in the apostolic see of St. Peter. By the same treaty Aistulphus was to restore all the places he had seized in the Roman dukedom; to renounce for ever all claim to that dukedom and city; and to live in peace and friendship with the pope the common father both of the French and the Lombards.”—*Bower*, v. 2 p. 97.

The same year, the Emperor assembled a general council at Constantinople, which condemned anew image worship,—the decrees for which were enforced in all the provinces.—*Id.* p. 101.

755.—Aistulphus, king of the Lombards, having reluctantly signed the treaty of the previous year, had failed to comply with its provisions, concluded to renew the war, and again besieged Rome.—*Id.* p. 103.

The pope wrote to Pepin for aid, but receiving no reply, he resorted to the artifice of despatching a letter to him, purporting to be written by St. Peter, soliciting aid for the pope. Pepin had, on the receipt of the pope's letter, raised an army and sent it to Italy, which obliged the Lombards to raise the siege, and sue for peace. It was granted him on condition that he fulfil the terms of the former treaty, with some additional things. “Pepin caused a new instrument to be drawn up, whereby he yielded all the places mentioned in the treaty to be for ever held and possessed by St. Peter, and his lawful successors in the see of Rome.”

“This instrument, signed by himself, by his two sons, and by the chief barons of the kingdom, he delivered to the abbot Fulrad, appointing him his commissary to receive, in the pope's name, all the places mentioned in it.”—*Id.* p. 107.

“With this charter the abbot repaired immediately, attended by the commissaries of Aistulphus, to Ravenna; and from thence to every city named in the instrument of donation; and having taken possession of them all in St. Peter's name, and the pope's, and everywhere received a sufficient number of hostages, he went with all his hostages straight to Rome; and there, laying the instrument of donation, and the keys of each city, on the tomb of St. Peter, put the Pope thereby at last in possession of the so long wished for principality. And thus was the bishop raised to the rank of a prince.”—*Id.* p. 108.

757.—Pope Stephen died, and Paul was elected the 92d Pope.

767.—Paul died, and one Constantine was illegally ordained.

768.—Constantine was dragged to prison and one Philip made Pope and deposed.

769.—Stephen III. was at last ordained, which put an end to the schism.

772.—Stephen was succeeded by Hadrian—Rome's 94th bishop.

773.—The king of the Lombards again advanced to besiege Rome, when the Pope applied to Charlemagne, son of Pepin.

774.—Charlemagne marched an army into Italy, visited Rome, and confirmed and enlarged the donation of his father Pepin to the popes.

“Having caused the former instrument of donation to be read, he ordered Etherius, his chaplain and notary, to draw up another. This new instrument he signed himself, and requiring all the bishops, abbots, and other great men, who had attended him to Rome, to sign it, with his own hand he laid it thus signed, kissing it with great respect and devotion, on the body of St. Peter.”—*Id.* p. 131.

Charlemagne put an end to the reign of the Lombard princes, and “put the pope in possession of all the places, that had been yielded to him by his father or himself, namely, the exarchate, the Pentapolis, and the dukedom of Spoleti, which however continued to be governed by its own dukes. Thus the popes had, at last, the satisfaction, the so long wished for satisfaction, of seeing the Lombards humbled, and no longer able to control them in their ambitious views, the Emperor driven almost quite out of Italy, and themselves enriched with the spoils of both.”—*Id.* p. 133.

“The ample measure of the exarchate might comprise all the provinces of Italy, which had obeyed the Emperor and his viceroy; but its strict and proper limits were included in the territories of Ravenna, Bologna, and Ferrara, its inseparable dependency was the Pentapolis, which stretched along the Adriatic from Rimini to Ancona, and advanced into the midland country, as far as the ridges of the Apennine. The splendid donation was granted in supreme and absolute dominion, and the world beheld, for the first time, a Christian bishop invested with the prerogatives of a temporal prince: the choice of magistrates, the exercise of justice, the imposition of taxes, and the wealth of the palace of Ravenna.”—*Gibbon*, v. 3, p. 338.

781.—Charlemagne visited Italy a second time, and caused his son Carloman to be crowned king of Lombardy, and Lewis king of Aquitaine.

786.—The Empress Irene convened a general council at Constantinople, which was broken up by the soldiery and citizens.

787.—The council was assembled at Nice and established the worship of images—their decree being confirmed by the Empress and Emperor. “The assembly was no sooner dismissed, than by an order from the Empress images were set up anew, not only in all places of worship, but in the squares, in the streets, and over the gates of the imperial palaces and the city, the superstitious multitude crowding everywhere about them, and paying them now that their superstition was authorized by a general council, all the external acts of adoration and worship, that ever were paid by the grossest idolaters to their idols. And thus was the worship of images, which the three preceding Emperors Leo II., Constantine IV., and Leo III., had taken so much pains to extirpate, restored by a woman, who had bound herself by a solemn oath never to worship images, nor suffer them to be worshipped in the empire.”—*Bower*, p. 159.

Charlemagne visited Rome for the third time, ravaged the dukedom of Benevento, and made a donation to the pope of the cities he had taken.

795.—Leo III. the 95th Bishop of Rome, succeeds Pope Hadrian.

800.—The pope being charged with many heinous crimes, Charlemagne again visited Italy, and convened a council for his trial. On assembling, the clergy declined judging Leo—the pope being above all human judgment. The pope then cleared himself of his accusations by affirming his innocence under oath.

During this visit, at the desire of the Roman people, Charlemagne was solemnly crowned Emperor by the pope, and took upon himself the imperial title.

803.—A treaty of peace was signed between the two Emperors, and Charlemagne was acknowledged by the Greeks, as Emperor of the West.

816.—Stephen IV.—the 96th Bishop of Rome, succeeded Pope Leo. The new pope visited France and crowned Lewis successor of Charlemagne.

817.—Paschal, the 97th pope, succeeded Stephen.

824.—Eugene II. was chosen pope.

827.—Valentine is chosen pope, and died in about forty days.

827.—pope Gregory IV. became the 100th Bishop of Rome.

The War.

THE *Michigan Christian Herald*, speaking of the war now raging between Russia and Turkey, says:

“When and where the war is to end no eye but that of the Omniscient can see. Russia has resources for carrying on the war, and holds forth a language that leaves no room to suppose that negotiations for a peace could be accepted. She has long had her eye on Turkey as her legitimate prey, and if she has the power to seize it, she will. Moreover, the best account we have of the resources of Turkey, and her recent

successes, indicating that she better understands the art of war than formerly, convince us that the Czar is likely to find his hands about full, with Turkey alone to contend against. Blackwood states that the Turkish army consists of 150,000 men—that a fresh levy of like number has been ordered—that she has vast resources in her fierce Asiatic population—that such provinces as Servia, Bosnia, Upper Albania, Egypt, Tripoli and Tunis, which do not furnish soldiers in time of peace, are bound to in time of war, and that Egypt has already despatched her ten thousand. Indeed, it is affirmed that the Sultan can rally around his banner a million of armed men, ardent in his cause, and eager for the fight. With such forces, it may not be difficult to hold in check the invaders, especially in view of natural difficulties in approaching Constantinople. The Danube and the Balkan present barriers, where small numbers, with superior strategy, could resist a powerful invading army. But these passed, Constantinople could not be easily taken. The approach to it is hazardous and difficult, and in the face of almost impregnable defences. Says *Blackwood*:

“Eight leagues from the city the sea of Marmora is traversed by a stone bridge five hundred paces long. Between the city and this bridge, almost as far as the Cape of Kara-Burun, on the Black Sea, is one mass of precipitous mountains, on whose flank stands Constantinople, between the two seas. Some of the slopes extend as far as the Bosphorus, so that the city is surrounded by a girdle of natural fortifications.”

“The strength and the natural resources of Constantinople indeed account for the agony of the Byzantine empire having lasted several centuries. Besieged twenty-four times, it has but six times been taken; in the last siege a few thousand Greeks defended it for fifty-three days against 250,000 soldiers of Mohammed II., at a period when the Turks were masters of the military art. Constantinople, the Duke of Ragusa said, ‘is the most important position in the world, and the easiest to be defended.’ As to the defences of the Dardanelles and Bosphorus, they are too well known, and have been too often enumerated, to need to be recapitulated. Tremendous and well-served batteries, guns that vomit stone-balls half a ton in weight, and strong fortifications, to say nothing of the frequent fogs and difficult navigation of the Black Sea, render access to the Turkish capital by a hostile fleet a very desperate undertaking.”

Great Work in Ireland.

THE providences of God, as at present developing in Ireland, are truly wonderful. A friend, who has been making a visit there of several months, who was familiar with the condition of things in former years, informs us that the revolution from Popery to Protestantism, now going on, greatly exceeds anything which he had anticipated. In the South and West, where Popery had enjoyed almost universal sway, the emigration and conversions of Romanists have been so great, that in not a few instances the Romish chapels have been closed, because there was none to frequent them, and that many of the priests will be compelled to leave the country for want of employment. In the meantime Scotch colonists are coming in and purchasing the lands, upon such terms as to render this course more profitable than emigration to America. In one instance a Presbyterian church had been formed of these colonists, where formerly not a Protestant was to be found. Even in Dublin, the ancient stronghold of popery, changes are going on in a most remarkable manner. During the visit of our informant, there were placards about the streets, giving notice of nightly meetings to discuss popery, which were attended to a great extent by Romanists. These meetings have resulted in the conversion of many, and one Romish chapel in Dublin has already been closed, because there were no longer any to attend it. In Connaught, where formerly there was no resident Presbyterian minister, there is now quite an influential Presbytery. A converted priest stated, at the last meeting of the General Assembly of Ireland, that in the city of Galway no less than ninety Romanists, who had been acting as teachers in the schools, were then sitting under his ministry in a Presbyterian church. The converts to Protestantism are termed by the Romanists “Jumpers,” by way of reproach. On one occasion, a Romish bishop having employed a boy to carry his carpet-bag, said to him as they went along, “Well, I suppose you are one of the little jumpers?” “No, sir!” replied the boy; “I am a big jumper; for I have jumped over purgatory!”

Our friend also informs us that the Rev. Mr. Warren, the missionary sent to the Romish population of Ireland by our own Board of Foreign Missions, is prosecuting his work with much encouragement. He has been so well received, because of his coming from America, that the friends of evangelization are taking steps to in-

roduce the sending out of other missionaries from this country.

Russia and Turkey.

THE steamer *America*, from Liverpool via Halifax, reached her wharf at East Boston about 2 o'clock on Saturday afternoon.

The cold and inclement weather has put a stop to active operations on the Danube. Omar Pasha, or rather that portion of his army which occupies Kalafat, not only maintains its position, but up to the 30th ultimo the Russians had made no advance against Kalafat.

Indeed, it was said that the Russian General Fishback had been ordered to fall back upon Bucharest, where Prince Gortschakoff is concentrating the whole of his troops, with the front of his army turned towards Silistria.

The Turks, up to the last accounts, had renewed their attacks upon Giurgevo; but we presume these offensive operations are more with a view to harass the enemy than with any chance of obtaining the command of the road to Bucharest.

Of the Russians who had been wounded at Oltenitza, no fewer than 420 had died within the last ten days: and amongst them, fifteen officers and three colonels. The Russian general who was killed in the chief encounter at Oltenitza was a Baron Posen.

Three Poles, Major Wierzechi, Segismund Jordan, and Jagonier, are organizing a legion, to be composed of Russian deserters. The celebrated General Klappa, the hero of Comorn, is also gone to Asia to form a Magyar-Italian volunteer corps. Wysocki, a Pole, is also forming a corps of his countrymen.

The latest accounts from the Danube state that although the Russians have made some demonstrations of their intention to cross the Danube, the force under the command of Prince Gortschakoff is quite inadequate to so great an undertaking. The different divisions of which the army of the Prince is composed are far from being complete, and the difficulty of raising levies in the central provinces has not permitted him to complete them. The corps of Osten-Sacken, which was announced as forming a contingent of 50,000 men, does not amount to more than 18,000.

The *European Times* thus alludes to the report of the convention between the four powers:

“From all we have learnt we shall continue of opinion that a formal convention has been entered into by France and England, fixing the eventualities by which it is declared at what period we shall interfere to maintain the integrity of the Turkish dominions. We further believe that Austria and Prussia have been invited to become partners thereto: and we still further declare that these powers, with all their vaunted moderation and neutrality, will not dare to hold off, but have virtually acceded to this treaty; which is in fact, one guaranteeing mainly the territorial declarations of the treaty of Vienna.”

“The Paris *Moniteur* of the 8th also announces the agreement between the four powers on the Eastern question. A protocol to this effect was signed at Vienna on the 6th instant, in a conference at which the representatives of France, England, Austria, and Prussia were present. The basis is to re-establish peace between Russia and the Porte, on conditions honorable to the two parties; to maintain the territorial integrity of the Ottoman empire; and to acknowledge beforehand, that the present war can in no manner lead to the modifications in the state of possession which time has consecrated in the East.

“The *Morning Chronicle's* Paris correspondent, writing on Thursday evening states that people are beginning to discover that the accession of Austria to the new conference is not quite so consolatory a matter as was supposed. The negotiations are to proceed, it appears, as before. The seat of the negotiations is to be Vienna, but Austria is not to be bound by what is done more than it was by the defunct Vienna note, or by any of the other attempts made by that power to settle the Eastern question. It is now ascertained, to a certainty, that Austria is no more an ally of the Western powers in the present negotiations than she was in those which have already failed. She is simply the go-between—the nominal friend of both parties; but she at the same time maintains her liberty entire to throw her weight into either scale, should the negotiations once more fail.

“The *London Times* believes the collective note signed at Vienna does no more than state the earnest desire of the four powers to stop the effusion of blood, and obviate the danger of a war which already threatens the security of Europe. For this purpose, and inasmuch as Russia has already given assurances of her readiness to treat, the allied Courts tender their good offices; and, as a preliminary step, they request to be informed on what terms the Turkish Government is prepared to open such a negotiation.”

The mode in which the negotiation might be opened would be the appointment of a Turkish and Russian plenipotentiary, to meet in conference, not alone, but with the representatives of the four great powers, and meantime the conclusion of an armistice is recommended. The protocol signed at the same time, and originally proposed by France, is a document expressing in precise and more detailed language the views and mutual engagements of the four powers themselves. Whatever may be the fate of the fresh overture now made to the belligerents, this declaration places in an authentic form the assurance which Russia herself has heretofore made, and the resolution of the mediating powers to insist on their fulfilment."

The *London Times* of Dec. 7, says:

"The definite concert of the four great powers, which has been at length established, deprives the Eastern contest of the principal dangers attending its prolongation. With Great Britain, France, Austria, and Prussia combined in a firm and deliberate union for the regulation of affairs, upon a basis previously arranged, it is altogether improbable that the general security of Europe will be materially disturbed."

"The conclusions of the dispensing powers will be determined, not by the accidental course of operations on the Danube, but by the known relations of Russia and Turkey, and the plain requirements of Europe. It is for the public interests of Europe, that the intervention takes place, and, if its consequences are unfavorable to the pretensions of Russia, they will be chargeable exclusively to its own proceedings."



The Advent Herald.

BOSTON, DECEMBER 31, 1853.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH. CHAPTER XXX.

And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod.—*Isa. 30, 31.*

For the Lord to cause "the glory of his voice" (*marginal reading*) "to be heard," is to cause it to be recognized—voice by a substitution being put for the decree or sentence against the Assyrians; and to "show the lighting down of his arm," is to make his judgments visible—the action of the arm, indicating chastisement with a rod, being put by substitution for the infliction of punishment.

The "flame of a devouring fire," the "scattering, and tempest, and hail-stones," are the instrumentality with which the Lord beats down the Assyrians, and which fall on them by the command or decree of the Almighty. In like manner were the Philistines discomfited when they drew near against Israel to battle, (*Sam. 7: 10*), "The Lord thundered with a great thunder on that day upon the Philistines, and discomfited them, and they were smitten before Israel." The Amorites also were similarly visited. *Josh. 10: 11*—"The Lord cast down great stones from heaven upon them unto Azekah, and they died; and they were more which died with hail-stones, than they whom the children of Israel slew with the sword." Said the Psalmist of his enemies (*Ps. 18: 13, 14*), "The Lord also thundered in the heavens, and the Highest gave his voice, hail-stones and coals of fire, . . . he shot out lightnings and discomfited them." (See note on *Isa. 29: 6*).

"Smote with a rod," is a substitution for the manner in which the Assyrians had invaded and oppressed other nations. God had said of them, (*Isa. 5: 24*), "O Assyrian, the rod of mine anger, and the staff; in their hand is mine indignation;" and, addressing the Jews, "he shall smite thee with a rod, and shall lift up his staff against thee." But the Assyrian did not recognize the Hand which used him as an instrument of chastisement, and was (*Isa. 10: 15*), "as if the rod should shake itself against them that lift it up." Therefore the Lord "beat down" the instrument he had used to smite with. By a synecdoche, the Assyrian, is put for the Assyrians.

And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps; and in battles of shaking will he fight with it.—*Isa. 22.*

The Assyrian is represented as suffering the ter-

rible infliction of the rod by the hand of the Lord, which acts are substituted for the judgments the Lord would inflict upon him. And the "tabrets and harps," show the joy which would be exhibited by those who had been oppressed by him,—corresponding with the songs referred to in *v. 29*.

The "battles of shaking," may refer to *v. 28*, where the act of their destruction is illustrated by the sifting and shaking process of winnowing—also to the rod's shaking itself against them that lift it up, *Isa. 10: 15*.

For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.—*Isa. 33.*

"Tophet," the "valley of the son of Hinnom" is a deep valley on the south-east of Jerusalem, where the Canaanites, and afterwards the Israelites sacrificed their children by burning them in the fire of Molech, whose image was a huge brazen trunk heated within, on the arms of which their children were placed as a sacrifice to the idol. To drown their cries, drums, called Toph, or Tophim, were beaten, and hence the name of Tophet.

Josiah (*2 Kings 23: 10*) "defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech." (See also *Jer. 7: 31, 32, and 19: 2, 6, 11-14*.)

This valley was afterwards regarded with great abhorrence, and became a receptacle for all the dead carcasses and other filth of the city, which was there consumed by fires kept constantly burning. There was cast also the ashes and remains of false gods when they demolished and destroyed their altars. As a representative of everything fearful and loathing, it is referred to by the Saviour under the name of "Gehennah," rendered "Hell" in our translation, as a figure of the future place of punishment for the wicked. (See *Matt. 5: 22, 29, 30; 10: 28; 18: 9; 23: 5, 33, &c.*)

The army of Sennacherib, according to *Isa. 10: 32*, was near "Nob," on the opposite side of the city from this valley, and not so near to Jerusalem. The capacity of the valley and the provision there made for consuming the filth of the city, are evidently put by substitution for the abundance of the means which the Lord had appointed for the discomfiture of the Assyrians—"the breath of the Lord," being a metonymy for the word of the Lord, at whose command the judgments would be inflicted, their terribleness being illustrated by the simile of immense piles of wood in Tophet, kindled by a stream of brimstone, which causes an intense heat, that cannot be extinguished.

"FAMILIAR SPIRITS IN THE CHURCH."

In another column will be found a second letter from the author of "Letter to the Edwards' Church" which we noticed some weeks since under this head. It is a sur-rejoinder to our last.

Mr. Newton complains that that represented him as giving "full credence to the communications," and as advocating "the reliability of the teachings of departed spirits." We do not think that we are open to censure on this point. We expressly said:—"The Messrs. Newton admit that there are false and wicked spirits seeking in this way to communicate with men: how shall we know that all which communicate are not such?" We then quoted from them that we must "try the spirits;" and gave their rule for testing what spirits are and what spirits are not reliable. When then we speak of giving full credence and receiving communications as reliable, we are, of course, understood by all whose outer "perceptions" are at all active, as having reference to such as abide their test. When we quoted from him the very distinction which he claims to have made, he has no cause for complaint. We certainly intended him no injustice; and we have no idea that any of our constant readers will ascribe any to us.

Our argument all along, against the reliability of any demoniacal teachings, has been based on the admissions of their advocates that there were lying spirits among them; and of the impossibility, from the nature of the case, of distinguishing between honest intelligences, and deceitful, hypocritical, artful and wicked ones—on their own hypothesis.

Mr. N. admits in this letter that he does receive some as reliable when he says, "I have received nothing as 'reliable' but what has commended itself to my own highest perceptions, as pure, good and true."

His "inner perceptions," then, are his standard of goodness! Do men's inner perceptions agree? or are his, more refined, and better enabled to weigh accurately the pretensions of those who communicate? If our "inner perceptions" are an infallible detector of what is pure and holy, what need is there of these, or of any teachers, to

instruct us in the way of holiness? The necessity for divine teachers, is entirely owing to man's need of being taught. And the world-wide differences in men's codes of ethics, are an ample refutation of the infallibility of his moral judgment.

When the king of Israel gathered the prophets together, about four hundred men, and submitted to them the question whether or no he should go against Ramath-gilead to battle, their inner perceptions gave united credence to the suggestions of the lying spirit that said, "Go up; for the Lord shall deliver it into the hand of the king." And yet there was a lying spirit in the mouth of all those prophets, which had so spoken, that Ahab might be persuaded to go up to the battle and perish. So confident were they that this was a good spirit, that one of the false prophets smote Micaiah on the cheek, and said, "Which way went the spirit of the Lord from me to speak unto thee?" And notwithstanding Micaiah came with a message from the Lord, and told Ahab the consequence of such an act, under the figure of seeing "all Israel scattered upon the hills, as sheep that have no shepherd," the king's inner perceptions decided in favor of the testimony of the lying spirit that was in the mouth of the four hundred prophets of Baal; and his life was the forfeit of his decision.

When Micah of Mount Ephraim, gave money that he stole from his mother to the founder, who made thereof a graven image and a molten image which he placed in his house of his gods; and when he consecrated a renegade Levite for his idolatrous priest, he verily thought within himself, "Now know I that the Lord will do me good, seeing that I have a Levite for my priest." Nor in all this did he any violence to his inner perceptions; for of those days, we read, that "every man did that which was right in his own eyes." And when they took away his priest and his ephod and teraphim, and his graven image and molten image, he exclaimed, "Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more?"

When the wives of Solomon turned away his heart after other gods, and he went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites; and when he built an high place for Chemosh the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon, it is not to be supposed that he was conscious of doing violence to his inner perceptions.

Jehovah has declared, once and again, that "There is a way which seemeth right unto a man, but the end thereof are the ways of death." We verily believe that Satan has never devised any more adroit plan by which to entrap souls, than to puff up vain, weak and erring man with a sense of the infallibility of his own judgment, of the righteousness of his own purposes, and of his self-sufficiency. The Bible is our only, and it is an all-sufficient standard for all questions affecting our eternal well-being.

Remarks on the several sections of the letter as enumerated: *beginning and end of letter*—

1st. Would it have taken any more space to have told us who saw the spirits hovering over the heads of each member of the Edwards Church on a given occasion, than to have told us that such were seen? If not, then our remark that there was a want of precision in their statements, was not irrelevant.

2d. It is still incomprehensible to us that a demon may be undeveloped, when it is entirely exhumed from the mortal coil in which it was enveloped.

3d. That "unknown tongue" is a Bible phrase. In each instance of its use, the word "unknown" is supplied by the translators; and an unknown tongue is defined to be one which "no man understandeth." The apostle discourageth such, on the plea that "If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me."

4th. Our Shibboleth, i. e., our test for trying the spirits. True we have a test—copied from the Bible: "To the Law and the Testimony; if they speak not according to this word, there is no light in them." An inability so to shape the mouth, as to pronounce "Shibboleth," showed who was an Ephraimite. They fought against the men of Gilead, and when they would escape, their shibboleth showed that they were enemies and caused them to be slain. It is essential to have tests by which to detect the real from the counterfeit; and we are free to confess, that when the Bible, the God of the Bible, and the doctrines of the Bible, are spoken of disparagingly—when they tell us, as one did that their idea of the devil, exalts him above the Bible description of God—we have no hesitation in placing them in the category of apostates. And this is not because our interpretations, but because God's uninterpreted declarations are rejected. It

is not because Mr. Newton dissents from our application of the Mosaic prohibitions, but because of the rejection of the Scriptures as superior to, and more reliable than, the teachings of demons—using the term in the sense that the ancients used it—that we thus classify the "harmonial philosophers."

It gives us pleasure to admit their sincerity. Did we question that, we should give them no place in our columns: nor should we if they questioned ours; but sincerity is not the Bible condition of salvation. Man has an agency in the act of believing or rejecting; and the Bible makes him responsible for the exercise of that agency. Paul verily thought that he ought to do many things contrary to the name of Jesus of Nazareth; but needed none the less to be converted, because of his sincerity.

He to whom Jesus taught us to pray as to "our Father in heaven," the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob,—is rejected by these pretended spirits as malicious and cruel. Those who reject the God to whom is ascribed the acts of sovereignty recorded of him in Moses and the prophets, and yet attempt to address the God of the universe, certainly cannot address Jehovah, but an imaginary clothe that they have substituted in his place. He that cometh to God, must believe that he is; and to believe that he is, is to believe that he exists as He has described himself. We should not dare to pray to God for evidence that his word was true; for to do so would be an act of unbelief in his word: it would not be believing that he is what he has declared himself to be. Nor should we dare ask Him for evidence respecting the truthfulness or falsity of such manifestations; for to do so would be disregarding His express declarations, already on record, in prohibition of demoniacal intercourse. And therefore when those who have thus prayed, adduce their prayers, and the fact that God has not interposed to repeat the assurances in his word, instead of being an argument for the reliability of these teachings, the result is in conformity with our expectations; for why should God condescend to teach us on a point respecting which his word is most emphatically explicit?

5th. Mr. Newton understands "familiar spirits" to be only the "low, ignorant, and degraded," and that spirits of a "high intelligence" and of "exalted moral attainments," are not excluded in the category of those with whom converse is prohibited. But why institute distinctions which the Scriptures do not give? The term quoted is not the only one named in the prohibition. There shall not be found among you "a necromancer"—a talker with the dead. Will ye inquire "of the living to the dead?" Divine by thy familiar spirit, and "bring up him whom I shall name unto thee." The ancients worshipped not the shades of the low and depraved; but those of their sages and heroes. They deified only such as were distinguished on the earth for their supposed virtues, wisdom, or prowess. And to seek communication with such, is to disregard the prohibition as pointedly as those did against whom the prohibitions were directed. The distinction made, is "too evidently forced to need comment."

If the prohibition cannot be thus limited to a class of the shades of the dead, Mr. Newton would limit it to the Mosaic dispensation! Not so does the Bible. Paul teaches that we wrestle not with flesh and blood . . . but against "wicked spirits in heavenly places"—that in the last days perilous times will come; for there will come seducing spirits teaching doctrines of demons—the doctrines taught by dead men. And John saw, symbolized by unclean frog-like shapes, the spirits of demons going forth to the kings of the earth and of the whole world, to gather them to the great battle, in which the deceived will first war against "the Word of the Lord," and then the Word will destroy them.

6th. The testimony of those who have witnessed these manifestations we consider as satisfactory as would be our ocular demonstration. They testify to the facts, and we judge for ourself respecting their significance. Should any of these manifestations occur in our presence, we should not probably run from them; but we should not, with our convictions, feel justified in going in the way of them. We have never seen the first approach to anything of the kind; and we doubt whether the spirits would condescend to operate for our gratification. We feel free from any curiosity on the subject, so far as the mechanical is concerned; and with respect to the ethical, we have devoted much attention to the subject, having read whatever has fallen in our way, and purpose still to read—weighing all teachings in the balances of Bible testimony.

The Post-office address of Dr. P. B. Morgan, is Addison, Vermont.

CLOSE OF THE VOLUME.

As the date of publication is on the last day of the year, it gives one more than the usual number of papers, in this volume. With our next issue, we commence a new volume, which, from the present aspect of European affairs, will be more than usually interesting. With this number, we shall doubtless part company with some of our readers, with whom we should have been pleased to have journeyed longer; but we are happy to add that the number of those who remain will be somewhat larger than it was at the beginning of the year, and larger than it was two years since. With our next issue we shall be able to state the number of new subscribers and stoppages, and the net gain for the year. We hope in the coming year for the co-operation of our friends to make larger accession to our list, and to place the *Herald* on a firmer basis.

It is now nearly fourteen years since this paper was commenced; and uninterruptedly for 659 issues, it has been regularly mailed to our subscribers—many of whom, we are pleased to add, have been its constant patrons from its commencement. Its errors have, doubtless, not been few; but generous minded readers know how to make allowance for those; and this has been shown in the unwavering attachment which has been manifested by its real friends. And with all its errors, it has ever kept in defence of the cardinal principles on which it was first commenced—the near personal coming of Christ, to judge the quick and the dead, to raise the just, to regenerate the earth, and to give to the saints the kingdom prepared for them from the foundation of the world.

Since our bark was first launched, there have started into existence no less than eight different papers, professing to advocate the same general principles, of which only one, we believe, is now published; and that sends forth a "voice" believed to be far from utterance of the "truth." These various experiments and failures, show that to publish and sustain a paper, is not the work of magic—that setting the wheels in motion is not all that is needed to sustain a newspaper interest; and that it requires hard and constant labor to keep its machinery going. Many have supposed they could supply better reading matter on the subject of the Advent, than we could, but the result has shown that the reading community has not been so well satisfied with their catering, as it has with ours.

We hope to commence the new volume, with renewed efforts to benefit and instruct those who may favor us with their patronage. We trust still to be sensible of our own weakness, and of our constant need of the Divine guidance, and we hope still to appreciate the kindness of our friends in enabling us to continue the regular issue of the *Herald*.

FOREIGN NEWS.

Just as we were going to press on Tuesday, we received by the *Pacific* intelligence three days later from Europe, of thrilling interest.

The greatest naval battle since Navarino, has been fought with terrible loss of life, and the total destruction of twenty-one ships of war. The particulars are as follows: On the 30th November the entire Russian fleet, from Sebastopol, under Admiral Machinoff, of twenty-four sail, appeared off the Turkish harbor of Sinope, where Vice Admiral Osman Bey lay with fourteen Turkish sail. The battle immediately commenced. The batteries being of no force, the Russians forced the harbor. The Turks fought like devils, scorned to surrender, until one ship after another was sunk, blown up, or burned. Thirteen perished, and one only survived to tell the tale.

Seven Turkish frigates, two corvettes, one steamer and three transports with several thousand men, have totally perished, and Osman Bey, the Turkish Vice Admiral, is taken prisoner. Each of the Turkish ships had, besides their crews, eight hundred troops on board on the way to Circassia; also, a quantity of money to pay the fleet, which of course was all lost.

The Turks burned or sunk seven Russian ships, namely—two line-of-battle, three frigates, and two steamers. The battle lasted only one hour. The remainder of the Russian fleet was so shattered that it could scarcely reach Sebastopol.

All Europe is in excitement at the desperate disaster to the brave Turks, and the general opinion is that an European war can no longer be avoided with honor.

Where are the French and English fleets? Giving dancing parties in the Bosphorus! Admiral Slade, the Englishman in command of the main division of the Turkish fleet, is also party-giving, at anchor in the Bosphorus. He returned to anchorage on the 26th, four days before the battle, saying, he could not find the enemy. All the mer-

chantmen continued to report having seen numerous Russian ships-of-war prowling about. Some of the papers demand that he shall be put on trial for cowardice.

The Turks continued to gain advantages on land in Asia. On the line of the Danube no movements had occurred.

The *London Times*, commenting on this event, says:

"It must be remarked that great perplexity and uncertainty still hang over the details of this important event. All the accounts received of it appear to have been despatched from Odessa on the 5th inst., and to have passed through Vienna. They are, therefore, altogether Russian statements.

"On the other hand, it is well ascertained that on the 28th of November, two days prior to the action, the principal divisions of the Turkish fleet were at anchor in the Bosphorus. Admiral Slade had brought back his division some days before, with the exception of one frigate, which had taken shelter at Sinope, and great satisfaction had been expressed that at this inclement season of the year, the line of battle ships and frigates were safe in harbor.

"It would seem probable, therefore, that the squadron which the Russians have demolished was a convoy bound with troops and arms from some point on the coast of Asia; and the most probable version of the story seems to be that the Russian cruisers pursued this convoy into the roads of Sinope. It has also been suggested that, as Sinope is a naval arsenal, it is possible that some of the vessels destroyed by the Russians were hulks in the port. Sinope is the best harbor on the coast of Asia Minor, situated about three hundred miles from the Bosphorus, and at the narrowest part of the Black Sea, being only forty-two marine leagues from Sebastopol.

"The town of Sinope is built on the isthmus of a peninsula jutting into the Euxine, and forming two capacious harbors. That to the south-east is used by the Turks as a naval station. The town is a square, flanked with towers, and covered by a small citadel; but, in spite of the importance of the place, it has long been considered the most vulnerable point on the whole north coast of Asia Minor.

"The land batteries, whatever they may be, appear to have been quite incompetent to meet the fire of the ships, and this engagement furnishes another example of the comparative weakness of ordinary fortifications when opposed to modern naval gunnery.

"Among the Turkish forts there are scarcely any strong enough to beat off a line-of-battle ship. However, after the destruction of no less than 12 Turkish vessels, without taking a single prize in a state to be removed to Sebastopol, the Russian ships themselves were in a condition to reach that harbor with difficulty.

"The havoc which is described to have taken place shows that the ships on both sides were fought with great gallantry; and the Russians, who first surprised every one by allowing themselves to be beaten on land, have now surprised us again by an exploit at sea. They had, however, a vast superiority of force, and Osman Bey, the Turkish commander, only surrendered at the last extremity."

"WILLIS'S MUSICAL WORLD."—A new volume of this widely-circulated *Family Music Paper* will commence on the 7th of January, 1854. All members of the family are cared for—children—brothers and sisters—maidens and young men—papa and mama (who ought never to give up their music). Fresh music is furnished every week; amounting in the course of the year, to what could not be purchased for fifteen or twenty dollars: comprising,

Pages for Little Fingers—Ballads—Duets—Quartets—Polkas—Waltzes—Music for the Guitar, Flute, Violin; also, Sacred Music, as Organ and Melodeon pieces, and Music for the Sabbath.

Besides this, the paper comprises the following things:

1st. *Entertaining Reading*, of a musical and general character: comprising Stories; Biographies; Articles on Art; Translations from the German and French; everything that can afford an hour or two's agreeable reading.

2d. *A Critical assortment of the Sheet-music published*: by which the purchaser will know what to buy and what to reject.

3d. *The most reliable and truthful Criticisms*: of Artists; Musical Books, and Musical Performances; by which every one may form correct opinions as to Art and Artists.

4th. *Musical News from everywhere*: condensed into a small space, giving a general view of all that is going on in the world.

5th. *Business information on Musical affairs*: This is of great importance. Does any one wish to know where to obtain an instrument, or book, or piece of music of any kind, what it costs and how to get it?—this he will be able to ascertain in the pages of Willis's Musical World; if he be a subscriber we will willingly aid him in securing his object. A great saving of time, annoyance and expense,

can in this way be secured to our subscribing friends.

The subscription price of the *Musical World* is \$3; two copies, \$5; five copies, \$10. Any person sending us a club of five subscribers, will receive an extra copy for his trouble. To every new subscriber we give, gratuitously, a steel engraving of the composer Wm. Vincent Wallace, worth in itself \$5 a copy.

We have fraternized with the *Home Journal*, and are now prepared to furnish both of these best-of-their-kind papers, each of which so admirably completes the other, for three dollars. This does not include the engraving.

The *Musical World* is delivered without extra charge to New York and Brooklyn subscribers.

P. K. DEVO, Publisher,
257 Broadway, New York.

TO CORRESPONDENTS.

Wm. Weston.—The Bible teaches the *humanity* of our Lord as clearly as it does his *Divinity*. It is not necessary to go into the mystery of his incarnation; all that concerns us is the *fact* of it. The Bible teaches that the Saviour was the son of David and the son of Abraham, as well as the son of God. The Word became flesh, by his taking upon himself our nature. Heb. 3:16—"He took on him the seed of Abraham;" and this could have been only by his birth of the Virgin; by which humanity was added to his Divinity; and thus partaking of both the Divine and human natures, he is the Mediator between God and man.

Those who reason in the manner you relate, are wise above what is written, and contend about words to no profit.

"Waiting."—The sentiment is good; but the writing lacks the elements of poetry.

"A Subscriber," is informed that any communication to receive attention must be accompanied with a responsible signature.

L. DREW.—We like your letter, and agree with you, but it would not be proper to introduce a discussion on those points at this time.

THE END OF THE PAPER.

We read that "the man of sin"—popery—shall be destroyed by the *brightness* of the coming of Christ. It may not be impossible that the very war in Europe, which present appearances indicate has but just begun, may be the means which is to accomplish this long desired event. Popery is now sustained on its tottering throne by French bayonets. Austria, if the war goes on, will pretty certainly be cut up, and destroyed as a nation, so that Popery can no longer look for "aid and comfort" in that quarter. France is addicted to revolutions; a new one will occur in the course of a few years, and when it does occur, France will be a republic again. This event would be the signal for a revolution in Italy, for the French troops would be at once withdrawn, or permitted to espouse the part of the people in forming a new Italian republic. Popery would then go by the board. Mohammedanism will have lost its power, for England and France will have the charge of religious freedom in Turkey, and then there will be a clear field for the spread of the gospel in Europe.

Hartford Christian Secretary.

The spread of the gospel, then, according to the above, is to continue subsequent to "the coming of Christ." It will then be after the resurrection and judgment; for he will "judge the quick and the dead at his appearing and kingdom;" and the righteous dead are to be raised at that epoch. Daniel says, "I beheld and the same horn made war the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom."

BILLS.—We send this week bills to subscribers who are in arrears for their paper. Some may receive bills, who have forwarded the amount due, but the receipt of which was subsequent to our sending bills. Such persons will look in the next *Herald* to find their money credited.

Should we have made any mistake in the bill of any, we shall be happy and prompt to rectify it, on being informed of the error.

We are depending on these little amounts to meet very heavy bills now due for paper and binding. If "a word to the wise is sufficient," those to whom our multiplied notes are insufficient, can hardly claim the sobriquet of "wise."

We find on our books, one who owes \$11; one, \$9; thirteen, \$8; thirty, \$7; fifty, \$6; sixty, \$5; and fifty-four, who owe \$4, or over. In all there are 1220 delinquents now on our books, whose average indebtedness is more than \$2 each. We hope to find many wise and just persons in that number. Shall we find ourselves deceived in our over-estimate of any? We trust not.

BROTHER PETER PARADEE, of Lawrence, (Providence permitting,) intends to spend the winter in Montreal, Canada, and wishes to request the friends of Canada who may desire to call on him, to inquire for his brother Joseph Paradee.

HOMEWARD BOUND.—Brother Bliss.—I have now nearly finished my work in the West, and shall return about the first of January. My tour has been very interesting to me, and I hope beneficial to others. I have found more friends of the cause than I expected. I had no correct idea of things. If we had able and judicious men to supply destitute fields, the cause could be greatly strengthened and enlarged, with a small amount of labor.—Everything depends on the right class of laborers. The people of the West are an intelligent people, and they must have good preachers to sustain them.

J. V. HIMES.

Springfield, (Ill.), Dec. 22d, 1853.

PS. Since the above was put in type, I have returned. Being too unwell to finish the work proposed in Missouri and Ohio, I was obliged to recall my appointments and return direct. By the leave of Providence, I shall in my next visit make up for the disappointment. After a little rest I hope to be able to resume my labors.

J. V. H.

"MORAL EPIDEMICS."—Being surprised by our printer last week, with a call for "copy," our eye rested on the close of the article with this heading, and we handed it to him without a careful reading. On seeing it in our columns we find that its evident design was to dissuade Christians from the hope of the Advent near; and as such was deserving a rebuke. It contained some things which are worthy of remembrance; but its design being to put far off the day of the Lord, it should have been accompanied with an exposure of the anti-Christian character of all dissuasions from a constant, and ardent hope of the glorious appearing of the great God and our Saviour.

JUST PUBLISHED AT THIS OFFICE.—"Memoir of Pernelia Ann Carter. With a brief account of her life, and containing extracts from her Journal and Letters, with miscellaneous articles Edited by her Sister. Boston: J. V. Himes, No. 8 Chardon-street. 1853."

This little work has been for some weeks announced as in progress and is now ready for delivery. Price, 33 cents; postage, 5 cts.

The funeral of Thomas F. Norris, a name familiar to our readers as the editor of the *Oliver Branch*, was attended at his residence in Somerville, on Friday the 23d inst.

We are requested to extend a cordial invitation to all interested to attend the conference at Newburyport on the 3d of January.

L. L. HOWARD announces that his Post-office address is changed from Augusta, Me., to Yarmouth, Me.

Appointments, &c.

PROVIDENCE permitting, I expect to attend a meeting at New Hampton, N. H., the first Sabbath in January. The meeting will be held at brother E. Pike's, unless he can obtain a more convenient place. The second Sabbath in January I expect to hold a meeting at the Baptist meeting house in Danbury, N. H. T. M. PEARLE.

I EXPECT to attend a meeting at Hill, N. H., to commence Wednesday evening, Jan. 25th, and continue over the Sabbath. Brother D. Churchill is expected to attend. The meeting is to be held in the Congregational meeting-house.—T. M. PEARLE.

L. D. THOMPSON will preach at West Stratford, Vt., January 6th; Nashua, N. H.; Sabbath, 8th; Westford, Mass., 10th; Lawrence, 11th; Abington, 13th; Manchester, Sabbath, 15th.

N. BILLINGS will preach at Truro, Mass., the first Sabbath in Jan.

NOTICE.—The Advent Mission and Tract Society of Addison and Rutland counties, Vt., and Washington county, N. Y., will hold its semi-annual meeting at Low Hampton, N. Y., commencing Friday, Jan. 6th, 1854, at 6 o'clock P. M., and continue over the following Sabbath. It is hoped there will be a general gathering of those interested in the objects of the Society.—H. BUCKLEY, Secretary and Treasurer.

THE General Conference for Central New York, Providence permitting, will be held in the Second Advent chapel in Homer, commencing Wednesday evening, Jan. 4th next, and continuing over the Sabbath. Meetings for conference, preaching, and divine services generally, of especial interest to all who "love the appearing" of our Lord and Saviour Jesus Christ, every forenoon, afternoon, and evening. Elder D. J. Robinson is engaged to be present. We trust that Advent friends in Central New York and elsewhere, as far as convenient, will attend. The services will continue after the 8th, as the interest may require. Homes for strangers.—H. H. GROSS.

I WILL hold protracted meetings at the following places, each commencing on Thursday, at 6 o'clock P. M., and holding over the Sabbath, viz.—At Woodstock, Vt., Jan. 15th; Caldwell's Manor, Jan. 22d; Isle Lamont, Jan. 29th; Champlain, Feb. 5th. Brethren west of Champlain wishing me to visit them, will address me at Champlain, N. Y., until Feb. 8th.—I. ADRIAN.

LEVI DUDLEY will preach in Massena, N. Y., Jan. 1st, and continue the following week; East Main, 19th; Chataugay, 11th, in the Webb schoolhouse; North Elvanburg, 12th; Oletown, (stone schoolhouse,) Sabbath, 15th; Swanton Falls, 15th; Samsonville, 19th; Richford Mills, 20th; Montpelier, 23d; Fairfield, 25d; Essex, 24th; Burlington, 25th; Colchester, 26th; Georgia, 27th; Swanton Falls, 29th.

BUSINESS NOTES.

H. H. Gross.—Sent you books to Syracuse the 24th.

P. B. Morgan.—Please inquire for a letter directed to Dr. P. M. Morgan, at Addison.

J. Little.—Will you answer that question that I wrote you.

Rev. C. R. Hendrickson.—We cannot supply a full set of the volume ending with the present number, which we send you.

D. T. Taylor.—Sent bundle on Wednesday.

OWING to press of matter, we have been compelled to omit the receipts this week. They will be given in our next.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

FROM THE AUTHOR OF "LETTER TO THE EDWARDS CHURCH."

Editor of the "Advent Herald."

DEAR SIR:—I have read your rejoinder to my communication addressed to you on the 17th ult., with no little surprise. That after so clear and positive an exposition of your mistakes and misrepresentations of my Letter to the Edwards Church, you should "find nothing to vary in your notice of it," and yet wish to be candid and ingenuous, is to me a marvel indeed. I am induced to make one more effort to convince you of the wrongs you have done me,—at least for your own private benefit, leaving it to your generosity or sense of justice whether your readers shall see what I have to say.

At the outset, I would call your attention to one item of misrepresentation to which I did not advert before, but which you have repeated in a manner that requires notice. You say in the second paragraph of your first article, that we have been "led to give full credence to the communications;" and in this rejoinder you re-assert that we "advocate the reliability of the teachings of departed spirits." Now nowhere in anything that I have written and said upon the subject have I ever avowed "full credence" in these communications, or advocated, in general terms, their "reliability." On the contrary, I expressly avow my belief that "there are false and wicked spirits seeking in this way to communicate with man" (Letter, p. 8,) and abundantly indicate that I have received nothing as "reliable" but what has commended itself to my own highest perceptions as pure, good and true. In this way I have judged of their teachings and revelations precisely as all past revelations and moral teachings, even those of Jesus himself, have been judged by those to whom they were addressed. To this final standard, of the innate moral sense, implanted by God in the human soul, are you and every man obliged to appeal, in order to show that any portion of the Bible itself is from God. Tried by this standard, I have found much that is unreliable, and yet much that bears the same intrinsic evidence of having come from God, as do the doctrines of Jesus or the revelations of any prophet of the past.

But to return to your rejoinder:

1st. In reply to my first allegation you say, "Our remarks were respecting what they professed to state as facts," and add, "Had our remarks been in respect to what he did not profess to give, he would have had cause of complaint."

With all due deference, allow me to remind you that your remarks of which I complained, had reference to the deficiency of detail, the want of precision, in the statement of those facts—and that is precisely what we "did not profess to give," and could not give for want of space. Is it not now clear that your representation does "vary" from the truth?

2d. "The undeveloped demon." A "demon," according to your own showing, is a disembodied human spirit. The human spirit, commencing its existence as a germ to be unfolded, like the seed of a plant, until it arrives to maturity, is in an "undeveloped" state, whether in the flesh or out of it. An "undeveloped demon," then, is a disembodied human spirit not yet arrived to maturity of wisdom and goodness, and the term, instead of being an "absurdity," is philosophically correct. You surely had no "right" to an argument founded on such a perversion of terms.

3d. As to "unknown tongues." This you are aware is a Scripture phrase, and as such I used it, though "incorrect" it may be. Since, however, in the cases alluded to the "tongues" or languages used have been "unknown" to the mediums, though known to others, there was no essential inaccuracy in the mode of expression.

4th. Your remarks under this head, though professing to be written "in all tenderness of spirit," seem to indicate that state of moral induration which religious bigotry is so apt to produce. All professions of devout loyalty to Jehovah, all assurances of earnest and conscientious compliance with His requirements, and all testimony to unquestionable tokens of His favor,—go for nothing unless your Shibboleth is precisely articulated,—unless your interpretations and constructions of

the Bible are fully assented to. Because we cannot accept your exposition of certain ancient prohibitions, we have rejected God, become "worshippers of Baal," and exposed ourselves to all the fearful consequences of idolatrous apostasy! You admit our entire sincerity, but declare that God will not hear us on account of our awful impiety! You think we have been calling upon an "elohe of our own imaginations." The Being whom we have addressed, has been Him whom Jesus taught us to recognize as Our Father in Heaven, who is more ready to give good things to them that ask him, than earthly fathers are to supply the wants of their children—that God whom Paul set forth as being "not far from every one of us, for in Him we live, and move, and have our being"—that God before whom even the gentile Cornelius' prayer "came up for a memorial," and was answered by a heavenly messenger—that only wise Being who "giveth wisdom to all men liberally, and upbraideth not;" and since He has condescended to send his angels as in the olden time, with messages of love and wisdom, bearing His "seal and signet," we cannot refuse to receive them.

Whether, however, this is the same Being who is alleged to have designed the destruction of the world in 1843, and is now charged with intending other cruel and terrible things, of which no wise or good earthly parent could be guilty—especially the burning up of all, however sincere, who are unable to accept of the particular views advocated by a small sect—I leave others to decide.

5th. You ask, "If forbidding to consult with familiar spirits is not forbidding to consult with spirits of the departed, then pray what is?"

I understand the term "familiar spirits," and all others used in the prohibitions referred to, to apply to low, ignorant and degraded spirits, who surely are not fit to be consulted for any kind of instruction. All departed spirits are not of these classes; and when they demonstrate their high intelligence and their exalted moral attainments, it can no more be wrong to listen to what they have to communicate, professedly for man's profit, than it is to listen to teachers of high attainments in this life. Again, the prohibitions were plainly levelled against consultations for base and unworthy ends. This is a vastly different thing from conversing, as did Moses, Ezekiel, Daniel, Peter, Cornelius, John and others, and as I have done, with exalted intelligences, for high and worthy purposes. It might be very improper, nay, wicked, to "seek unto" a Hindoo or a Hottentot, for the purpose of defiling one's self with his false and crude notions of theology; but to consult an enlightened Christian teacher for instruction, or to even question an idolater for the purpose of eliciting information concerning his notions, is quite another matter. You have, indeed, in your review, endeavored to make it appear that these prohibitions extend to "the dead as a whole," that is, to all departed spirits, and to intercourse for whatever purpose; but your constructions are too evidently forced to need comment. Besides, even where such a general prohibition in force under the Mosaic dispensation, it has never been reiterated in the Christian, and it cannot be shown to be any more binding now than the prohibition to kindle a fire on the Sabbath, or to marry a wife from a gentile nation. It can no more be sinful, in the nature of things, to converse with a human being two minutes or two years after passing the change called death, than it is two minutes before. There might have been sufficient reasons, in the ignorance and idolatrous tendencies of the people of that remote age, why such intercourse should be prohibited; but with the light which Christ has given, man is allowed to gather useful information from any intelligences that can approach him, under the charge always to "Try the spirits whether they be of God," before accepting their teachings, and to "prove all things, and hold fast that" alone "which is good."

6th. In inviting you to investigate for yourself, I have not asked you to "seek unto them that have familiar spirits, and unto wizards that peep and mutter." I merely offer you, so far as I am able, an opportunity of listening to the messages, and examining the credentials, of those who claim to be heaven-appointed messengers of wisdom and good to man. Those who, in the olden time, rejected such without a hearing, were adjudged impious and ungodly. Are they any the less so in our day? Yours for the truth.

Boston, Nov. 14th, 1853. A. E. NEWTON.

THE PROPHETIC PERIODS.

My attention has recently been turned with much interest to a re-examination of the prophetic periods, especially those of the 7th and 12th of Daniel. As the subject has come up in rather a new form, and as there appears to my mind, much

evidence, hitherto unperceived, clustering around one point of time, for the commencement of the 1290 years, I take the liberty of communicating the following thoughts through the columns of the *Herald* for the consideration of the brethren scattered abroad. The great desire of my heart is, that the truth may be made manifest irrespective of the effects it may have upon any class of brethren. Therefore, if my arguments or conclusions are erroneous, I shall esteem it a favor to be corrected by the editor or any one else competent.

I have long entertained serious doubts as to the correctness of the assumption, that the 1260 and 1290 years of chap. 12th either commence or end with marked events just thirty years apart. The various arguments in support of this theory have always appeared defective, and not unfrequently tended rather to confuse than enlighten the minds of honest inquirers after truth. After much examination of the subject, I am compelled to take the position, that no such connection does in fact exist.

The 1260 period unquestionably measures the duration of the secular power of the Papal beast of Rev. 13:1-10, and also that of the little horn of Daniel 7th chap., and commenced with the going forth of the Justinian decree in A. D. 533-540.

The 1290 period measures the ecclesiastical power of the Papacy, termed the abomination of desolation, in contradistinction from Paganism, or the daily sacrifice of the ancient kingdoms of Persia, Greece, and Rome, and commences at that point of time when it became the established religion of the dragon, or imperial Rome. Mark: no change is wrought in the form of government at the time it is thus set up. It is manifest that the Papacy must have been thus exalted, prior to the commencement of the 1260 period, or the dragon never would have been inspired to give to the ten-horned beast of Rev. 13th, his power, throne, and great authority. Neither would imperial Rome have ever issued the decree, delivering the saints into the hands of the little horn of Daniel chap. 7th. Hence the argument based upon the assumption that the 1260 and 1290 periods have a common beginning, must be erroneous. And also the arguments of those who assume that the little horn of chap. 7th denotes the same thing as the abomination of desolation of chap. 8th, is in like manner a baseless fabric. Let these distinctive points be carefully noted and kept in mind, and the subject will be relieved from much unnecessary embarrassment.

An objection has arisen in the minds of some who take the pains to think, to the arguments of those who assume that Paganism was the established and prevailing religion of both divisions of the Roman world up to the time of the establishment of the Papacy in the sixth century, because they (who thus think) know certainly that such was not the fact. In the early part of that century Arianism, which was professedly Christian, had the ascendancy in both. Theodoric, an Arian prince, was king over Italy, and his will in ecclesiastical as well as in civil matters was superior to the Pope. His reign ended by death in A. D. 526. Anastasius was Emperor of the East, who was also an Arian, and abdicated the throne A. D. 518. The change from Paganism to the Papacy was a gradual and progressive work occupying some centuries. From Constantine's time and onward, a nominal Christianity strongly tinged with idolatry, usually had the ascendancy. In the early part of the sixth century, the amalgamation of Christianity and Paganism was perfected, and the God-dishonoring union manifested itself forth to the world, as it had appeared a thousand years previous, to the astonished vision of the prophet, as the abomination of desolation.

I will now quote in connection the following: Dan. 8:11, 12—"And by him the daily sacrifice was taken away, and the place of his sanctuary cast down. And an host was given him against the daily sacrifice by reason of transgression." Chap. 11:31—"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice; and they shall place the abomination that maketh desolate." Chap. 12:11, 12—"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

The context justifies the conclusion that the 1290 is the period "that the wise are to understand." That this is the one, and not the 1260, will appear still more apparent by a careful reference to verses 6-9. The inquiry is there made by the prophet, as to "how long?" The oath and the period is given. Still Daniel says he "heard but understood not." He then inquires as to "what shall be the

end of these things," and is told to go "his way, for the words were closed up and sealed till the time of the end." The reference is, that at the time of the end that period would be understood. As the prophet was not permitted to understand the time and events of that period, the angel kindly gives him the 1290 period. The beginning of which, was definitely marked by the taking away of the daily sacrifice, frequently referred to in the preceding vision, and the setting up of the Papal abomination. But no reference whatever is made to the 1260 period or the events connected therewith. It is also evident, that God recognizes the existence of those two abominable systems as the predominant religion of the Persian, the Grecian, and the Roman kingdoms, from the days of Daniel down to the close of the 1290 years, in an unbroken line. The various revolutions and changes in the political organizations and forms of those various ruling powers, did not alter those systems. And it is also evident that God recognizes the existence of the one up to the very point of time when it was taken out of the way and the other set up in its place. The transition period, whether longer or shorter, is not noted in the prophecy.

Likewise it is further evident, that when that change did occur, imperial Rome must have been the sanctuary of strength of the daily sacrifice, and that that change must have been wrought through Catholic influence, sustained by the arms of the host of her allies. That these events have occurred in harmony with the prophecy, I now introduce as proof a quotation from *Milman's Gibbon's Rome*, v. 3, p. 262-3.

In speaking of the discords arising in consequence of the violent introduction of the Catholic faith into the imperial throne at Constantinople, the historian says:—"On this momentous occasion, the blue and the green factions of Constantinople suspended their discord, and the civil and military powers were annihilated in their presence. Day and night they were incessantly busied, either in singing hymns in honor to their God, or in pillaging or murdering the servants of their prince. The head of his favorite monk, the friend, as they styled him of the enemy of the Holy Trinity, was borne aloft on a spear, and the fire-brands which had been darted against heretical strutors, diffused the undistinguishing flames over the most orthodox buildings. The statues of the Emperor were broken, and his person was concealed in a suburb till at the end of three days he dared to implore the mercy of his subjects. Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics before his face rehearsed their genuine Trisagion (thrice holy); they exulted in the offer which he proclaimed by the voice of a herald of abdicating the purple; they listened to the admonition that since all could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions. These furious but transient seditions were encouraged by the success of Vitalian, who with an army (or host) of Huns and Bulgarians, for the most part idolaters, declared himself the champion of the Catholic faith. In this pious rebellion he depopulated Thrace, besieged Constantinople, exterminated sixty-five thousand of his fellow-Christians, till he had obtained the recall of the bishops, the satisfaction of the Pope, and the establishment of the Council of Chalcedon, an orthodox treaty reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian (Justin). And such was the event of the first religious wars, which have been waged in the name and by the disciples of the God peace." These events are recorded as of A. D. 518.*

This evidence establishes the fact, that with the elevation of the Emperor Justin to the imperial throne, who appears to have been the choice of the Catholics, he carried with him, and established the Catholic or Papal faith as the religion of the Empire. And also that when Anastasius and his government were overthrown, as they were by the force of arms, then was the sanctuary of strength cast down and polluted. After which point of time, history affords us no evidence of the restoration of the daily sacrifice to its former throne; but on the contrary, establishes the fact, from that time and onward for many centuries, the Catholic faith maintained the ascendancy. In fact from that period, it rapidly progressed until the secular powers of all Europe were subjugated to its all-powerful sway. Hence with my present light I can find no other event or period of time for the commencement of the 1290 years.

As to their termination the events of 1808, I

* Anastasius died in 518, but the other events begin in 508; and their respective years will be found in our Chronological Table.—Ed.

Sabbath; as many more are seeking Christ and salvation. The village is generally moved and interested, and most Christians of all churches unite in it. In a conference meeting yesterday p. m., of about an hour long, forty or fifty gave in happy testimonies of peace and love. Every meeting thus far has been of more interest, and we hope the work. I have had to supply one appointment think, are of a sufficient magnitude to mark the ending of the ecclesiastical power of the Papacy. At all events I can see nothing else in the history of the past that agrees better with the prophecy. If they did not then end, or in 1809, their termination must be far in the future, and the Church shrouded in impenetrable darkness, as to where we shall commence our reckoning. But thanks be to God other clear and positive evidences, prove clearly that the whole time allotted by the God of heaven to that desolating power, has about run out, and soon, very soon it will be destroyed by the brightness of the coming of Zion's King.—Amen.

The position of the Papacy since its restoration by the allies of Europe in 1814, is that of the harlot on the scarlet beast, as described in Rev. 17th, which seat she will maintain till the judgment.

Norwalk (O.), Oct. 26th, 1853. P. ALLING.

LETTER FROM BREWERTON, N. Y.

BRO. BLISS:—I have now been here three Sabbaths, and lecturing the two intervening weeks. A blessed revival is going with increasing interest—full attendance. I baptized eight happy converts yesterday, though the day was stormy and cold. We all were happy and blessed in the ordinance. About as many more I expect will be next away, and re-call two others, to stay and continue the meetings. It is the most powerful and extensive I have seen in ten years. O praise God, and pray for us. My health seemed to be given me for it, being better when I came here than it had been for two years. We have had twenty-four meetings—I have had to do all the preaching, and much visiting, though we have had the help of two Methodist preachers, brother Baldwin, a young man, and Elder Trickey, and of private brethren some—and brother William Wilton, known to many of our friends East.

This is a small village of some five hundred people, at the outlet of Oneida Lake, of growing business and importance. This meeting was the first of a series designed for the friends in Western New York. If they all can be held, and prove as like, it would be glorious, but I shall have to have help or it will kill me, or most any man to continue constantly in such labor. The Lord send help—laborers into his harvest.

The next is at Homer, Jan. 4th, with brother Gross. Let all our preachers and friends rally to that gathering at his call. From Buffalo and Lockport, and Lewiston, from Batavia and Rochester, from Seneca Falls and Auburn, from Syracuse, Manlius, and here and elsewhere, let some one be sent or come and arrange for a series of glorious meetings and revivals. One such blessed meeting as this is worth all the dead churches and conferences that could be held.

Come, let us be alive and in the work of revival ourselves, and then go at it for others in earnest, and in faith. God is the same, sinners, faith and duty, are all the same, and but for our faults and defects we should see the work go on. This is a new place, no Advent church, only two brothers and two or three sisters; and for years I have thought that if cold, dead, unbelieving members were out of the way, we could have a revival in every place.

LETTER FROM WEST BECKET.

DEAR BROTHER:—I still feel that undiminished attachment to Him that is glorious in his apparel, travelling in the greatness of his strength, who is mighty to save—who will ere long come in all the heavenly glories to the transporting joys of those that look for him, and have waited for him to the end of their faith! and to receive the salvation of their souls; of which salvation the prophets have inquired and searched diligently, what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow, when we shall see the King in his beauty with his glorious Church, not having spot or wrinkle, and God shall wipe away all tears from their eyes—when she shall look forth as the morning, pure as the moon, clear as the sun, and terrible as an army with banners, and join in the triumphal shout of victory, when the head-stone thereof shall be brought forth with shoutings, crying, Grace, grace unto it. To stand on the sea of glass, mingled with fire, having the harps of God:

O where is the soul that is not in haste, that ever knew the love of God, in spreading her pinions to the heavenly breeze from Beulah's shore, that she may be wafted the sooner over and across this yawning gulf where the wicked are crowding the gates of hell, which has already enlarged itself for their reception. I rejoice that a world like this is not my home; and that a warfare will speedily terminate, that has cost the blood of Jesus, and the blood of martyrs.

While we are endorsing the same spirit by the contradiction of sinners, while they gnash upon us with their hatred and secret plottings, together with the temptations and seductions of the adversary—notwithstanding these light afflictions which are but for a moment shall work out for us a far more exceeding and eternal weight of glory, I feel that I stand in need of the prayers of God's children, that I may be kept by the power of God through faith unto salvation ready to be revealed.

I want to hear from the brethren more frequently, and I hope they will resume their pens, and speak often concerning the glorious things that are in reserve for those whose conversation is in heaven, from whence they look for the Saviour the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body. And while those who are of like precious faith are scattered far and wide through this wilderness land of deserts, and pits, and the shadow of death.

While we stand very much in need of a periodical devoted as the *Herald* is for an interchange of thoughts among the household of faith in the experimental knowledge they have in those glorious and sublime truths that cheer the drooping heart, and revives the spirits of the contrite ones, and to replenish their graces—as cold water is to a thirsty soul. And while we are companions in the last winding up tribulation, a word fitly spoken is like apples of gold in pictures of silver. Yours in Christian bonds.

EPHRAIM WALKER.

Dec. 3d, 1853.

"ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the numbers of the Hebrew text vindicated." By S. Bliss. Published at this office.

We find the following unsolicited notice of this work, from the pen of a clergyman in Hartford, Ct., in the *Religious Herald*, published in that city. The book was prepared for just such an emergency as the present, and an extensive circulation of it at this time, would be a help to many who for the want of a little chronological information are liable to be deceived by false and specious pretences.

"This is a very valuable contribution to our list of works to aid in the study of the Scriptures, by our former fellow-citizen. No subject is less understood, or more necessary to a proper understanding of the sacred text, than this of Chronology. We commend the work to all ministers, Bible-Class teachers, and whoever desires to study the Bible. Mr. Bliss has here abridged into a small compass all the more valuable results of the larger works of Hales, Usher and others. With admirable skill he has examined, compared, and chosen from the great writers upon Scripture Chronology. There is moreover, in a small compass a great amount of original study. In such a book a man's labors are not appreciated. It is a little treatise you can get for thirty-seven and a half cents and it is worth six months' study—cheap reading for so long a time."

The *New York Evangelist* denominated it, "a succinct arrangement of Bible history, according to the chronology of Dr. Hales, and well adapted to give clearness to its incomparable narratives. The plan of the work strikes us as ingenious—as most assuredly its object is excellent."

(From the *Congregationalist*.)

"The object of this work, is to arrange the Chronology of Scripture events, so that the subject may be easily studied. In the language of the preface 'an original feature of this analysis is the presenting in full, and in chronological order, the words of inspiration, which have a bearing on the time of the events and predictions therein recorded.' The work bears evidence of much labor, and may be used with much profit by the student of the Bible."

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"It is a brief but thorough outline of the science—defining all its technicalities, and introducing the unlearned reader to quite a comprehensive view of it."

(From *Lord's Literary and Theological Journal*.)

"This brief epitome of the Chronology of the Scriptures, furnishes a large amount of useful information in respect to the times of the persons and occurrences that are mentioned in the Bible."

MINISTERS' CONFERENCE.—A meeting of the members of this Association will be held Jan. 3d, (Tuesday,) at Newburyport, Mass., commencing at 10 o'clock, a. m., and continuing till Friday evening. It is desirable that all the members should be present. There will be preaching every evening, and perhaps afternoons, during the session of the Conference.

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